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ṚGVEDA SAṀHITĀ

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES & INDEX OF VERSES

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ṚGVEDA SAṀHITĀ

ऋग्वेद संहिता

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES & INDEX OF VERSES

English translation according to

H.H. WILSON
&
BHĀṢYA OF SĀYAṆĀCĀRYA

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Edited & Revised with an exhaustive Introduction and notes by

Ravi Prakash Arya

K.L. Joshi

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VOL. II
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SANSKRIT TEXT, ENGLISH TRANSLATION AND NOTES

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CONTENTS

	Page No.
Second Mandala (Suktas 42)	1-105
Third Mandala (Suktas 62)	106-244
Fourth Mandala (Suktas 58)	245-374
Fifth Mandala (Suktas 87)	375-534
Index of verses	535-569

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।।अथ द्वितीयं मण्डलम्।।

SECOND MAṆḌALA

ANUVĀKA I

[सूक्त- १]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– अग्नि। छन्द– जगती।]

२००७. त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः।।१।।

1. Sovereign of men, *Agni*, you are born for the days (of sacrifice), pure and all-irradiating, from the waters, from the stones, from trees, and from plants.

This verse occurs in the *Yajuṣ*, 11.27. Mahīdhara's explanation is much the same as that of Sāyaṇa: both notice varieties of interpretation. *Suśukṣani*, for instance, may also signify drying up, causing the evaporation of the earth's moisture; or it may mean, destroying, consuming: *Agni* is produced from the waters, either as the lightning that accompanies rain or submarine fire; from stones by striking them together; so from trees or wood by attrition; from plants, such as bamboos, by mutual friction, causing the conflagration of a forest.

२००८. तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे।।२।।

2. Yours *Agni*, is the office of the *Hotā*, of the *Potā*, of the *Ṛtvij*, of the *Neṣṭā*; you are the *Agnīdhra* of the devout; yours is the function of the *Praśāstā*; you are the *Adhvaryu*[1] and the *Brahmā*; and the householder in our dwelling.

The *Hotā*, etc.— These are eight of the sixteen priests employed at very solemn ceremonies: the commentary ascribes the duty of the *Praśāstā* to the *Maitrāvaruṇa*, and identifies the *Brahmā* with the *Brāhmaṇācchaṁsi*; but in the ordinary enumeration they are distinct: the sixteen are thus enumerated by *Kulluka Bhaṭṭa*, the commentator on Manu, viii. 210; in the order and proportion in which they are entitled to

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१. अध्वर्युरध्वरयुरध्वरं कामयत इति वा (निरु० १.८)

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share in a *Dakṣiṇā* of a hundred cows, being arranged in four classes, of which the first four are severally the heads, and the others subordinate to them, in the same course of succession:— 1. *Hotā*, *Adhvaryu*, *Udgatā* and *Brahmā*, are to have twelve each, or forty-eight in all. 2. *Maitrāvaruṇa*, *Pratistotā*, *Brāhmaṇāccaṁsi*, and *Prastotā*, six each, or twenty-four. 3. *Accavāka*, *Neṣṭā*, *Āgnīdhra* and *Pratihartā* four each, or sixteen; and 4. *Grāvadut*, *Netā*, *Potā* and *Subrahmaṇya*, three each, or in all twelve; making up the total of one hundred. *Rāmanātha*, in his commentary on the *Amara Kośa*, vii. 17 also gives the names of the sixteen priests, with a few variations from *Kulluka*. *Grāvastut* is his reading, instead of *Grāvadut*, and it is the more usual one; and in place of the *Prastotā*, *Netā*, and *Potā*, he gives *Prasthātā*, *Praśāstā* and *Balaccadaka*, we have the *Potā* repeatedly named in the text of the *Ṛcā*, as well as the *Praśāstā*. In the *Aitareya Brāhmaṇa* vii. 1, the sixteen priests to whom portions of the offering are assigned are also enumerated, with some modifications, having, instead of the *Pratistotā*, *Grāvadut*, *Netā* and *Subrahmaṇya*, of the first list, the *Pratiprasthatā*, *Upagātā*, *Ātreya* and *Sadasya*. The same authority, however, adds as priests not included in the sixteen, the *Grāvastut*, *Unnetā*, *Subrahmaṇya*, and the *Śamitā*, or immolator, when a *Brāhmaṇa*. In Mādhava's commentary on the *Nyāya-mālā-vistara* of *Jaimini*, for an extract from which I am indebted to Dr. Goldstucker, he enumerates the sixteen priests as classed in four orders, following the authority of Kumārila Bhaṭṭa, much to the same effect as Kulluka; they are:— 1. The *Adhvaryu*, *Prati-prasthātā*, *Neṣṭā* and *Unnetā*; 2. the *Brahmā*, *Brāhmaṇāccansi*, *Āgnīdh* and *Potā*; 3. The *Udgātā*, *Prastotā*, *Pratihartā* and *Subrahmaṇya*; and 4. the *Hotā*, *Maitrāvaruṇa, Acchavāka* and *Grāvastut.* The four first are especially charged with the ceremonial of the *Yajurveda*; the next four superintend the whole according to the ritual of the three Vedas; the third class chant the hymns, especially of the *Sāmaveda*, and the fourth repeat the hymns of the *Ṛcā*; the head of each class receives the entire *Dakṣiṇā*, or gratuity; the second, one-half; the third, one-third; and the fourth, a quarter: the several functions are not very explicitly described.

२००९. त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः।
त्वं ब्रह्मा रयिविद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरन्ध्या।।३।।

3. You, *Agni*, are *Indra*, the showerer (of bounties) on the good; you are the adorable *Viṣṇu*, the hymned of many: you, *Brahmaṇaspati*, are *Brahmā*, the possessor of riches; you, the author of various (conditions) are associated with wisdom.

२०१०. त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः।
त्वमर्यमा सत्पतिर्यस्य सम्भुजं त्वमंशो विदथे देव भाजयुः।।४।।

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4. You, *Agni*, are the royal *Varuṇa*, observant of holy vows: you are the adorable *Mitra*, the destroyer (of foes): you are *Aryaman*, the protector of the virtuous, whose (liberality) is enjoyed by all: you are a portion (of the sun): be the distributor (of good things), divine (*Agni*), at our sacrifice.

Whose Liberality is Enjoyed by all— Liberality is said to be the characteristic, properly, of *Aryaman*, *dātṛtvam caryamṇo liṅgam*.

You are a Portion of the Sun— *Tvam aṁśaḥ* may also mean the forms of the sun, or the *Āditya*, named *aṁśa*.

Your, *Agni*, are *Rudra*, Etc.— *Tvaṁ Rudro asuro maho divaḥ*: *asura* is explained *śatrūṇām nirasitā*, the expeller of enemies, *divas*, from heaven; or it may mean, the giver of strength, *asur*, *balam*; *tasya datā*; *Āditya rūpa*: a form of *Āditya*, or an *Āditya*.

२०११. त्वमग्ने त्वष्टा विधते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम्।
त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्धो असि पुरूवसुः॥५॥

5. You, *Agni*, are *Tvaṣṭā*, (the giver) of great wealth to (your) worshipper: these praises are yours: do you, of benevolent power, (admit) our affinity: you, who are prompt to encourage (us), give us good (store of) horses: you, who abound with opulence, are the strength of men.

२०१२. त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे।
त्वं वातैररुणैर्यासि शङ्गयस्त्वं पूषा विधतः पासि नु त्मना॥६॥

6. You, *Agni*, are *Rudra*, the expeller (of foes) from the expanse of heaven: you are the strength of the *Maruts*: you are supreme over (sacrificial) food: your, who are pleasantly domiciled (in the hall of sacrifice), go with ruddy horses, (fleet as) the wind: as *Pūṣan*, your cherish, of yours own will, those who offer worship.

२०१३. त्वमग्ने द्रविणोदा अरङ्कृते त्वं देवः सविता रत्नधा असि।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत्॥७॥

7. You, *Agni*, are *Draviṇodās*, to him who honours you: you are the divine *Savitā*, the possessor of precious things: protector of men, you are *Bhaga*, and rule over wealth: you are the cherisher of him who worships you in his dwelling.

२०१४. त्वामग्ने दम आ विश्पतिं विशस्त्वां राजानं सुविदत्रमृञ्जते।
त्वं विश्वानि स्वनीक पत्यसे त्वं सहस्राणि शता दश प्रति॥८॥

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8. The people adore you, *Agni*, the protector of the people in their dwellings: they propitiate you as a benevolent sovereign: leader of a radiant host, you are lord over all offerings: you are the distributor of tens, and hundreds, and thousands (of good things).

२०१५. त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूरुचम्।
त्वं पुत्रो भवसि यस्तेऽविधत्त्वं सखा सुशेवः पास्याधृषः॥९॥

9. (Devout) men (worship) you, *Agni*, as a father, with sacred rites: they (cherish) you, who are the illumination of the body, with acts (of kindness), as a brother: you are as a son to him who propitiates you; and you protect us, a faithful and firm friend.

२०१६. त्वमग्न ऋभुराके नमस्य१स्त्वं वाजस्य क्षुमतो राय ईशिषे।
त्वं वि भास्यनु दक्षि दावने त्वं विशिक्षुरसि यज्ञमातनिः॥१०॥

10. You, *Agni*, are (ever) resplendent, and are to be glorified when present: you are lord over all renowned food and riches: you shine brightly, and you consume (the oblation) for him who offers it: you are the especial accomplisher of the sacrifice, and bestower (of its rewards).

Resplendent— *Tvam agne ṛbhuḥ, tvaṁ vājasya iṣiṣe*: we might have conjectured that some allusion to the *Ṛbhus* was here intended; but Sāyaṇa renders *ṛbhu*, *bhasamanaḥ*, shining; and *vājasya*, by *annasya*, of food.

२०१७. त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा।
त्वमिळा शतहिमासि दक्षसे त्वं वृत्रहा वसुपते सरस्वती॥११॥

11. You, divine *Agni*, are *Aditi* to the donor of the oblation: you are *Hotā* and *Bhāratī*, and thrive by praise: you are *Iḷā* of a hundred winters to him who makes you gifts: you, lord of wealth, are the destroyer of *Vṛtra, Sarasvatī*.

***Iḷā* of a Hundred Winters**— *Tvam Iḷā śatahimāsi*, according to the Scholiast, means the earth of unlimited duration— *aparimitakāla bhūmiḥ*.

The Destroyer of Vṛtra— *Vṛtrahā*, Sāyaṇa interprets, the destroyer of sin, etc., but these goddesses are identified in the hymns to the *Āpris*, with *Agni*, and an allusion to *Indra* would only be consistent with the prevailing idea throughout the hymn, of the universal identity of *Agni* with all other divinities.

२०१८. त्वमग्ने सुभृत उत्तमं वयस्तव स्पार्हे वर्ण आ सन्दृशि श्रियः।
त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः॥१२॥

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12. When, well-cherished *Agni*, you are (the giver of) excellent food: in your desirable and delightful hues, beauties (abound) you (are) food: (you are) the transporter (beyond sin); you are mighty; you are wealth; you are manifold, and everywhere diffused.

२०१९. त्वामग्न आदित्यास आस्यं१ त्वां जिह्वां शुचयश्चक्रिरे कवे।
त्वां रातिषाचो अध्वरेषु सश्चिरे त्वे देवा हविरदन्त्याहुतम्॥१३॥

13. The *Ādityas* have made you, *Agni*, their mouth; the pure (deities) have made you, *Kavi*, their tongue: the (gods), the givers of wealth, depend upon you at sacrifices; they eat the offered oblation through you.

२०२०. त्वे अग्ने विश्वे अमृतासो अद्रुह आसा देवा हविरदन्त्याहुतम्। त्वया
मर्तासः स्वदन्त आसुतिं त्वं गर्भो वीरुधां जज्ञिषे शुचिः॥१४॥

14. All the benignant immortal gods eat the offered oblation through you, as their mouth: mortals taste the flavour (of all viands) through you: you are born pure the embryo of plants.

Corn and other grains ripen by the heat of the sun or fire; the text has *śuci*, pure; but Sayaṇa's copy must have had in its place *vasu*, which he explains as usual, being the abode of all; *sarveṣām nivāsabhūtaḥ san*.

२०२१. त्वं तान्त्सं च प्रति चासि मज्मनाग्ने सुजात प्र च देव रिच्यसे।
पृक्षो यदत्र महिना वि ते भुवदनु द्यावापृथिवी रोदसी उभे॥१५॥

15. You are associated, *Agni*, by your vigour, with those (gods): divine, well-born *Agni*, you exceed (them in strength); for the (sacrificial) food that is here prepared is, by your power, subsequently diffused through both regions, heaven and earth.

२०२२. ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः॥१६॥

16. The pious are they who present, as a gift, to the reciters of your praises, an excellent cow and an excellent horse: do you, *Agni*, lead both us and them to the best of abodes, (or heaven), that we and our worthy descendants may repeat the solemn prayer to you at the sacrifice.

[सूक्त-२]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– अग्नि। छन्द– जगती।]

२०२३. यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा।

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समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु धूर्षदम्॥१॥

1. Exalt with sacrifice, *Agni*, who knows all that has been born: worship him with oblations, and with ample praise; him who is well kindled, well fed, much lauded resplendent, the conveyer of oblations, the giver of strength (to the body).

२०२४. अभि त्वा नक्तीरुषसो ववाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः।
दिवइवेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः॥२॥

2. The mornings and evenings, *Agni*, are desirous (of worshipping) you, as cows in their stalls long for their calves: adored of many, your, self-controlled, are verily spread through the sky: your (are present at all) the sacred rites of men, and shine brightly by night.

२०२५. तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररतिं न्येरिरे।
रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिषु प्रशंस्यम्॥३॥

3. The gods have stationed at the root of the world, that *Agni* who is of goodly appearance; the pervader of heaven and earth; who is to be known as a car (to convey men to their wishes); who shines with pure radiance, and who is to be honoured as a friend amongst mankind.

At the Root of the World— *Budhne rajasaḥ lokasya mule*: that is, according to the commentary, the altar.

२०२६. तमुक्षमाणं रजसि स्व आ दमे चन्द्रमिव सुरुचं ह्वार आ दधुः।
पृश्न्याः पतरं चितयन्तमक्षभिः पाथो न पायुं जनसी उभे अनु॥४॥

4. They have placed him in his solitary dwelling, who is shedding moisture upon the earth; resplendent as gold, traversing the firmament, animate with flames; and pervading the two parents (of all things, heaven and earth), like refreshing water.

Resplendent as Gold— *Candram iva surucam* might seem to be preferably rendered, bright-shining, like the moon; but Sāyaṇa affirms that *candra* here means gold; of which, when neuter, it is a synonym, in the Veda.

२०२७. स होता विश्वं परि भूत्वध्वरं तमु हव्यैर्मनुष ऋञ्जते गिरा।
हिरिशिप्रो वृधसानासु जर्भुरद्द्यौर्न स्तृभिश्चितयद्रोदसी अनु॥५॥

5. May he, the presenter of oblations (to the gods), be around all sacrifices: men propitiate him with oblations and with praises, when blazing with radiant tresses amongst the growing plants, and

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enlivening heaven and earth (with his sparks), like the sky with stars.

Blazing with Radiant Tresses— *Hiriśipro vṛdha-sānāsu jarbhurat*: *śipra* has been before met with , in its ordinary sense of chin, or jaw; or has been explained, the nose; and one sense of the compound that here occurs is, *haraṇaśīlahanuḥ*, having a jaw accustomed to seize or consume; but, upon the authority of another text, *śipra śīrṣasu vitatā hiraṇyayīḥ*,[1] golden locks spread on the head, Sāyaṇa explains it here by *uṣṇiṣa,* a curl, or turban; *vṛdhasānāsu* he explains by *pravardhamānāsvoṣadhiṣu*, amongst growing plants.

२०२८. स नों रेवत्सँमिधानः स्वस्तयें सन्ददस्वान्रयिमस्मासुं दीदिहि। आ नंः
कृणुष्व सुवितायं रोदंसी अग्नें हव्या मनुंषो देव वीतयें।।६।।

6. You, *Agni*, are he who, for our good, are possessed of riches: kindled by us, blaze as the liberal donor of wealth to us: render heaven and earth propitious to us so that, divine *Agni*, (the gods) may partake of the oblations of the institutor of the rite.

२०२९. दा नों अग्ने बृहतो दाः संहस्रिणों दुरो न वाजं श्रुत्या अपां वृधि।
प्राची द्यावांपृथिवी ब्रह्मणा कृधि स्वर्ंर्ण शुक्रमुषसो वि
दिंद्युतुः।।७।।

7. Bestow upon us, *Agni*, infinite possessions: grant us thousands (of cattle and dependants): open to us, for your reputation, the doors of abundance: make heaven and earth, propitiated by sacred prayer, favourable to us, and may the mornings light you up like the sun.

२०३०. स इंधान उषसो राम्यां अनु स्वर्ंर्ण दीदेदरुषेणं भानुनां।
होत्रांभिरग्निर्मनुंषः स्वध्वरो राजां विशामतिंथिश्चारुंरायवें।।८।।

8. Kindled at the beautiful dawn, (*Agni*) shines with brilliant lustre, like the sun; adored by the hymns of the worshipper, *Agni*, the king of men, (comes as) an agreeable guest to the institutor of the sacrifice.

The King of Men— *Rājā viśām*, king, or master of the *Viśas*, or people.

२०३१. एवा नों अग्ने अमृतेंषु पूर्व्य धीष्पींपाय बृहद्दिवेषु मानुंषा।
दुहांना धेनुर्वृजनेंषु कारवे त्मनां शतिनं पुरुरूपमिषणिं।।९।।

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१. ऋ० सं० ५.५४.११

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9. Amongst men our praise, *Agni*, celebrates you, who are first amongst the greatly-splendid immortals; (may it be to us) as a milch cow spontaneously yielding at sacrifices to the worshipper, infinite and multiform (blessings according to his) desire.

२०३२. वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति।
अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्व१र्ण शुशुचीत दुष्टरम्॥१०॥

10. May we manifest vigour among other men, *Agni*, through the steed and the food (which you have given); and may our unsurpassed wealth shine like the sun over (that of) the five classes of beings.

Over the Five Classes of Beings— *Pañca-kṛṣṭiṣu*, *janeṣu*, men; according to the Scholiast, the four castes and the *Niṣadas*.

२०३३. स नो बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता इषयन्त सूरयः।
यमग्ने यज्ञमुपयन्ति वाजिनो नित्ये तोके दीदिवांसं स्वे दमे॥११॥

11. Vigorous *Agni*, hear (our prayers): for you are he who is to be lauded; to whom the well-born priests address (their hymns); and whom, entitled to worship, and radiant in thine own abode, the offerers of the oblation approach, for the sake of never-failing posterity.

२०३४. उभयासो जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि। वस्वो
रायः पुरुश्चन्द्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः॥१२॥

12. *Agni*, knowing all that is born, may we, both adorers and priests, be thine for the sake of felicity; and do your bestow upon us wealth of dwellings, of cattle, of much gold, of many dependants, and virtuous offspring.

२०३५. ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः॥१३॥

13. The pious are they who present, as a gift, to the reciters of your praises, an excellent cow and an elegant horse: do you, *Agni*, lead us and them to the best of abodes, (or heaven), that we and our worthy descendants may repeat the solemn prayer to you at the sacrifice.

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[सूक्त- ३]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– आप्री सूक्त १. इध्म अथवा समिद्ध अग्नि, २. नराशंस, ३. इळ, ४. बर्हि, ५. दिव्यद्वार, ६. उषासानक्ता, ७. दिव्य होतागण प्रचेतस, ८. तिस्रो देव्यः– (सरस्वती, इळा, भारती), ९. त्वष्टा, १०. वनस्पति, ११. स्वाहाकृति। छन्द– जगती।]

II.1.3. The *Āpris*— See Hymns I. 142 and I. 188.

२०३६. समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ्विश्वानि भुवनान्यस्थात्।
होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निरर्हन्।।१।।

1. *Agni*, the well-kindled, placed upon (the altar of) the earth, stands in the presence of all beings; the invoker (of the gods), the purifier, the ancient, the intelligent, the divine: Let the venerable *Agni* minister to the gods.

२०३७. नराशंसः प्रति धामान्यञ्जन् तिस्रो दिवः प्रति मह्ना स्वर्चिः।
घृतप्रुषा मनसा हव्यमुन्दन्मूर्धन्यज्ञस्य समनक्तु देवान्।।२।।

2. May the bright *Narāśaṁsa*, illuming the receptacles (of the offering) making manifest by his greatness the three radiant (regions) and diffusing the oblation at the season of sacrifice with butter-dispensing purpose, satisfy the gods.

Narāśaṁsa— In the preceding *Sūktas*, *Tanūnapāt* is the second personification of *Agni* addressed: he is here omitted.

२०३८. ईळितो अग्ने मनसा नो अर्हन्देवान्यक्षि मानुषात्पूर्वो अद्य।
स आ वह मरुतां शर्धो अच्युतमिन्द्रं नरो बर्हिषदं यजध्वम्।।३।।

3. *Agni*, who are the venerable *īlita*, do you, with mind favourable disposed towards us, offer today sacrifice to the gods, before the human (ministrant priest) as such, bring hither the company of the *Maruts*, the undecaying *Indra*, to whom, seated on the sacred grass, do you priests offer worship.

२०३९. देव बर्हिर्वर्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम्।
घृतेनाक्तं वसवः सीदतेदं विश्वे देवा आदित्या यज्ञियासः।।४।।

4. Divine grass, let the *Vasus*, the *Viśvadevas*, the adorable *Āditya*, sit upon this flourishing, invigorating, well-grown, sacred

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grass, strewn for the sake of wealth upon this altar, and sprinkled with butter.

Divine Grass— The *Barhiṣ*, or a personification of *Agni*, here as in the preceding.

२०४०. वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः।
व्यचस्वतीर्वि प्रथन्तामजुर्या वर्णं पुनाना यशसं सुवीरम्।।५।।

5. Let the divine doors, spacious and easily accessible, and to be saluted with prostrations, be set open; let them be celebrated as expansive, uninjurable, and conferring sanctity upon the illustrious class (of worshippers), possessed of virtuous progeny.

२०४१. साध्वपांसि सनता न उक्षिते उषासानक्ता वय्येव रण्विते।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुघे पयस्वती।।६।।

6. In regard of our good deeds, Day and Night, perpetually reverenced, are interweaving in concert, like two famous female weavers, the extended thread, (to complete) the web of the sacrifice, liberal yielders (of rewards), containers of water.

Like two Famous Female Weavers— *Vayyeva raṇvite* are explained by he Scholiast, *vayya iva vānakuśale iva śabdite*, *stute*.

२०४२. दैव्या होतारा प्रथमा विदुष्टर ऋजु यक्षतः समृचा वपुष्टरा।
देवान्यजन्तावृतुथा समञ्जतो नाभा पृथिव्या अधि सानुषु त्रिषु।।७।।

7. Let the two divine invokers of the gods, the first (to be reverenced), most wise, sincerely worshipping with sacred texts, most excellent in form, offering homage to the gods in due season, present oblations in the three high places upon the navel of the earth.

Two Divine Invokers of the Gods— The personified fires of earth and the firmament, under the character of, two ministering priests, according to the Scholiast.

The Navel of the Earth— That is, as usual, the altar: the three high places, *sānuṣu triṣu*, are the three sacred fires; *Gārhapatya*, *Āhavanīya* and *Dakṣiṇā*.

२०४३. सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः।
तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य।।८।।

8. May the three goddesses, *Sarasvatī*, perfecting our understanding, the divine *Iḷā*, and all-impressive *Bhāratī*, having come to our dwelling, protect this faultless rite, (offered) for our welfare.

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२०४४. पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः।
प्रजां त्वष्टा वि ष्यतु नाभिमस्मे अथा देवानामप्येतु पाथः॥९॥

9. May a tawny-hued, well-grown (son), the bestower of food, active, manly, a worshipper of the gods, be born: may *Tvaṣṭā* prolong for us a continuous (line of) progeny, and may the food of the gods come also to us.

२०४५. वनस्पतिरवसृजन्नुप स्थादग्निर्हविः सूदयाति प्र धीभिः।
त्रिधा समक्तं नयतु प्रजानन्देवेभ्यो दैव्यः शमितोप हव्यम्॥१०॥

10. May *Agni*, who is *Vanaspati*, approving (of our rite), approach; and by his especial acts fully dress the victim: may the divine immolator convey the burnt-offering to the gods, knowing it to have been thrice consecrated.

By his Especial Acts, Etc.— *Agnir-haviḥ sūdaya pra dhībhiḥ* is explained by the Scholiast, *Agni*, who is the supporter, or the instrument of cooking or maturing fitly, cooks the oblation of the nature of the victim with various acts, which are the means of cooking; he dresses the oblation, not under-dressing nor over-dressing it: *Agniḥ pākadharo haviḥ paśurūpam karmaviṣeśaiḥ pākasādhanaiḥ prakarṣeṇa sūdayāti kṣārayati-apākādhikapākādirāhityena haviḥ pacati.*

The Divine Immolator— *Daivyaḥ śamitā*: the latter usually denotes the person who kills the victim: *Agni* is elsewhere called,perhaps only typically, the immolator of the gods— *devānām śamitā.*

Thrice Consecrated— *Tridhā samaktam*, thrice anointed or sprinkled; the three rites or ceremonies are termed *upastaraṇa*, *avadāna*, *abhighāraṇa*.

२०४६. घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम्॥११॥

11. I sprinkle the butter, for butter is his birth-place; he is nourished by butter; butter is his radiance: *Agni*, showerer (of benefits), bring the gods to the offered oblation; exhilarate them; convey to them the offering that has been reverently sanctified.

Yajurveda, 17.88. Mahīdhara renders *dhāma* by dwelling, or radiance; and propose, as an alternative, to apply the last member of the stanza to the *Adhvaryu*; or, Priest, bring hither *Agni* to the oblation; exhilarate him; (and say to him). Showerer (of blessings), convey the consecrated oblation (to the gods).

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[सूक्त-४]

[ऋषि– सोमाहुति भार्गव। देवता– अग्नि। छन्द– त्रिष्टुप्।]

२०४७. हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम्।
मित्रइव यो दिधिषाय्यो भूद्देव आदेवे जने जातवेदाः॥१॥

1. I invoke, on your behalf, the resplendent, the sinless *Agni*, the guest of mortals, the accepter of (sacrificial) food, who, knowing all that has been born, is like a friend, the supporter (of all beings) from men to gods.

२०४८. इमं विधन्तो अपां सधस्थे द्वितादधुर्भृगवो विक्ष्वा३योः।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जीराश्वः॥२॥

2. The *Bhṛgus*, worshipping *Agni*, have twice made him manifest: (once) in the abode of the waters, and (once) amongst the sons of men: may that *Agni*, the sovereign of the gods, mounted on a rapid courser, ever overcome all (our foes).

Twice Made Him Manifest, Etc.— As lightning in the firmament, and as culinary fire on earth.

२०४९. अग्निं देवासो मानुषीषु विक्षु प्रियं धुः क्षेष्यन्तो न मित्रम्।
स दीदयदुशतीरूर्म्या आ दक्षाय्यो यो दास्वते दम आ॥३॥

3. The gods, intending to dwell (in heaven), left, as a dear friend amongst the human races, that *Agni*, who, present in the chamber of sacrifice, is bounteous to the donor of offerings, and shines on the nights when he is wished for.

And Shines on the Nights, Etc.— *Dīdayad-uśatīrūrmya*: *uśatīḥ*, the commentator explains, *kāmayamānāḥ*, being to be desired; and *ūrmyā*, *rātriḥ*, nights; which he renders, all nights, or the whole night— *sarvāsu rātriṣu dīpyate*; or *sarvarātrirādīpayati* he shines on all nights, or he lights up all the nights.

२०५०. अस्य रण्वा स्वस्यैव पुष्टिः सन्दृष्टिरस्य हियानस्य दक्षोः।
वि यो भरिभ्रदोषधीषु जिह्वामत्यो न रथ्यो दोधवीति वारान्॥४॥

4. The cherishing of *Agni* is as agreeable as (the cherishing) of one's self: (pleasant) is his appearance, when spreading abroad, and consuming (the fuel): he brandishes his flame amongst the bushes, as a chariot-horse lashes with his tail.

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२०५१. आ यन्मे अभ्वं वनदः पर्नन्तोशिग्भ्यो नामिमीत वर्णम्।
स चित्रेर्ण चिकिते रंसु भासा जुजुर्वाँ यो मुहुरा युवा भूत्।।५।।

5. Whose greatness my colleagues loudly extol: who has manifested his real form to the priests: who is recognized at oblations by his variegated radiance, and who, though frequently growing old, again and again becomes young.

२०५२. आ यो वना तातृषाणो न भाति वार्ण पथा रथ्येव स्वानीत्।
कृष्णाध्वा तपू रण्वश्चिकेत द्यौरिव स्मयमानो नभोभिः।।६।।

6. Who shines amidst the forests, as if satisfying himself (with food): who (rushes along), like water down a declivity, and thunders like a chariot (of war): dark-pathed consuming, yet delightful, he is regarded like the sky smiling with constellations.

२०५३. स यो व्यस्थादभि दक्षदुर्वीं पशुर्नैति स्वयुरगोपाः।
अग्निः शोचिष्माँ अतसान्युष्णन्कृष्णव्यथिरस्वदयन्न भूम।।७।।

7. He who is in many places; who spreads over the whole earth, like an animal without a herdsman, that goes according to its own will; *Agni*, the bright-shining, consuming the dry bushes, by whom the pain of blackness (is inflicted on the trees), entirely drinks up (their moisture).

२०५४. नू ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि।
अस्मे अग्ने संयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयिं दाः।।८।।

8. Verily your praise has been recited (by us) at the third (daily) sacrifice, as it was in the repetition on your first propitiation: give us, *Agni*, ample and notorious food, posterity, riches, such as may be the support of numerous dependants.

२०५५. त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपराँ अभि ष्युः।
सुवीरासो अभिमातिषाहः स्मत्सूरिभ्यो गृणते तद्वयो धाः।।९।।

9. By you, (*Agni*), may the Gṛtsamadas, repeating your praise, become masters of the precious secret (treasures); so that they may be possessed of excellent dependants, and be able to resist (their) enemies; and do your give to (your) pious worshippers and to him who glorifies (you), such (abundant) food.

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[सूक्त-५]

[ऋषि-- सोमाहुति भार्गव। देवता– अग्नि। छन्द– अनुष्टुप्।]

२०५६. होताजनिष्ट चेतनः पिता पितृभ्य ऊतये।
प्रयक्षञ्जेन्यं वसु शकेम वाजिनो यमम्।।१।।

1. An invoker (of the gods), our instructor and protector has been born for the preservation of our patrons: may we, possessed of (sacrificial) food, be able to acquire worshipful, conquerable, and manageable riches.

An Invoker of the Gods— *Hotā*: in this, and the following stanzas, *Agni* is addressed, as identified with, or personified by, several of the individual priests employed at sacrifices.

For the Preservation of our Patrons— *Pitṛbhyaḥ ūtaye* for protection to the *Pitṛs*: the Scholiast interprets *pitṛ* here by *pālaka*, or *Yajamāna*, the patron or institutor of the sacrifice.

२०५७. आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नेतरि।
मनुष्वद्दैव्यमष्टमं पोता विश्वं तदिन्वति।।२।।

2. In whom, as conductor of the sacrifice, the seven rays are manifested, and who, as a human *Potā*[1], officiates in the eight place to perfect every divine (rite).

Conductor of the Sacrifice— *Netā* and presently afterwards *Potā*, two of the sixteen priests: the seven rays are here explained to mean, the seven priests, engaged in their respective functions.

२०५८. दधन्वे वा यदीमनु वोचद्ब्रह्माणि वेरु तत्।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत्।।३।।

3. Whatever (offerings the priest) presents, whatever prayers he recites, he, (*Agni*), knows them all: he comprehends all priestly acts, as the circumference (includes the spokes) of a wheel.

२०५९. साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि।
विद्वाँ अस्य व्रता ध्रुवा वयाइवानु रोहते।।४।।

4. The pure regulator (of the sacrifice) is born verily together with the holy act: the wise (worshipper) performs all his, (Agni's), prescribed rites in succession, as the branches spring (from a common stem).

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१. Netā, and presently afterwards *Potā*, two of the sixteen priests: the rays are here explained to mean, the seven priests, engaged in their respective functions.

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The Regulator of the Sacrifice— The *Praśāstā*[1] whose duty it is, by appropriate acts to obviate all obstructions to a sacrifice.

२०६०. ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः।

कुवित्तिसृभ्य आ वरं स्वसारो या इदं ययुः।।५।।

5. The sister fingers, which are the milch kine of the *Neṣṭā*, are those which accomplish his, (*Agni*'s), worship; and in various ways are combined for this purpose through the three (sacred fires).

२०६१. यदी मातुरुप स्वसा घृतं भरन्त्यस्थित।

तासामध्वर्युरागतौ यवो वृष्टीव मोदते।।६।।

6. When the sister (vessel), bearing the clarified butter, is placed near the maternal (altar), the Adhvaryu rejoices at their approach, like barley (at the fall of) rain.

२०६२. स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम्।

स्तोमं यज्ञं चादरं वनेमा ररिमा वयम्।।७।।

7. May he, the ministering priest, discharge the office of priest at his own ceremony; and may we worthily repeat (his) praise, and offer (him) sacrifice.

The Ministering Priest— The *Ṛtvij* or a priest in general, in which capacity *Agni* is invited to officiate for himself.

२०६३. यथा विद्वाँ अरं करद्विश्वेभ्यो यजतेभ्यः।

अयमग्ने त्वे अपि यं यज्ञं चकृमा वयम्।।८।।

8. And do your, *Agni*, (grant), that this wise (worshipper) may worthily offer (worship) to all the adorable (divinities), and that the sacrifice which we offer may also be perfected in you.

[सूक्त-६]

[**ऋषि**– सोमाहुति भार्गव। **देवता**– अग्नि। **छन्द**– गायत्री।]

२०६४. इमां मे अग्ने समिधमिमामुपसदं वनेः। इमा उ षु श्रुधी गिरः।।१।।

1. *Agni*, accept this my fuel, this my oblation; listen, well pleased, to my praises.

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१. The *Praśāstā* whose duty it is, by appropriate acts, to obviate all obstructions to a sacrifice.

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२०६५. अया ते अग्ने विधेमोर्जो नपादश्वमिष्टे। एना सूक्तेन सुजात॥२॥

2. May we propitiate you, *Agni*, by this (oblation): grandson of strength, (who are) gratified by prompt sacrifice, (may we please you), well-born, by this hymn.

Who are Gratified by Prompt Sacrificer— *Aśvamiṣṭe-vyāpakayajña*, whose rites are expanding; or *āśu*, quick, *tadiccatī*, he wishes that; he wishes for quick or prompt worship.

२०६६. तं त्वा गीर्भिर्गिर्वणसं द्रविणस्युं द्रविणोदः। सपर्येम सपर्यवः॥३॥

3. Granter of riches, may we, your worshippers, propitiate you, who are desirous cf (sacrificial) wealth, and deserving of laudation, by our praises.

२०६७. स बोधि सूरिर्मघवा वसुपते वसुदावन्। युयोध्य१स्मद् द्वेषांसि॥४॥

4. Lord of wealth, giver of wealth, possessor of riches, who are wise, understand (our prayers), and scatter our enemies.

Yajurveda, 12.43; the explanation is the same, only the ellipse following 'understand' is filled up by *abhimatam*, wish, desire.

२०६८. स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणम्।
स नः सहस्रिणीरिषः॥५॥

5. (For you are) he (who gives) us rain from heaven; he (who gives) us undecaying strength, he (who gives) us infinite (abundance of) food.

२०६९. ईळानायावस्यवे यविष्ठ दूत नो गिरा। यजिष्ठ होतरा गहि॥६॥

6. Youngest (of the gods), their messenger, their invoker, most deserving of worship, come, upon our praise, to him who offers (you) adoration, and is desirous of (your) protection.

To Him who Offers, Etc.— *Iḷānāya-pūjayitre*, to the worshipper; *avasyave-svarakṣaṇam icchate*, to him who wishes his own preservation.

२०७०. अन्तर्ह्यग्न ईयसे विद्वाञ्जन्मोभया कवे। दूतो जन्येव मित्र्यः॥७॥

7. Sage *Agni*, you penetrate the innermost (man), knowing the birth of both (the worshipper and the worshipped); like a messenger favourable to men, especially to his friends.

२०७१. स विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुषक्।
आ चास्मिन्त्सत्सि बर्हिषि॥८॥

8. Do you, *Agni*, who are all-wise, fulfil (our desire): do you, who are intelligent, worship (the gods) in order: and sit down on this sacred grass.

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[सूक्त-७]

[ऋषि- सोमाहुति भार्गव। देवता- अग्नि। छन्द- गायत्री।]

२०७२. श्रेष्ठं यविष्ठ भारताग्ने द्युमन्तमा भर। वसो पुरुस्पृहं रयिम्॥१॥

1. Youngest (of the gods), *Agni* descendant of *Bhārata*, granter of dwellings, bring (to us) excellent, splendid, and enviable riches.

Descendant of Bhārata— *Bhārata*, according to Sāyaṇa, means sprung from the priests— *bharata-ṛtvija*, produced by their rubbing the sticks together.

२०७३. मा नो अरातिरीशत देवस्य मर्त्यस्य च। पर्षि तस्या उत द्विषः॥२॥

2. Let no enemy prevail against us, whether of god or man; protect us from both such foes.

२०७४. विश्वा उत त्वया वयं धारा उदन्याइव। अति गाहेमहि द्विषः॥३॥

3. Let us, through your favour, overwhelm all our foes like torrents of water.

२०७५. शुचिः पावक वन्द्योऽग्ने बृहद्वि रोचसे। त्वं घृतेभिराहुतः॥४॥

4. Purifier, *Agni*, holy, adorable, you shine exceedingly when (you are) worshipped with (oblations of) butter.

२०७६. त्वं नो असि भारताग्ने वशाभिरुक्षभिः। अष्टापदीभिराहुतः॥५॥

5. *Agni*, descendant of *Bharata*, you are entirely ours, when sacrificed to with pregnant kine, with barren cows, or bulls.

When Sanctified to With, etc.— *Vaśābhir-ukṣabhiḥ-aṣṭāpadībhi-rāhutaḥ*, offered or sacrificed to with barren cows, *vaśā*; with bulls, *ukṣa*; and with eight-footed animals: that is, according to Sāyaṇa, a cow with calf; but it is remarkable that these animals should be sprung of a burnt-offerings.

२०७७. द्रवन्नः सर्पिरासुतिः प्रत्नो होता वरेण्यः। सहसस्पुत्रो अद्भुतः॥६॥

6. Feeder upon fuel, to whom butter is offered (you are) the ancient, the invoker of the gods, the excellent the son of strength, the wonderful.

Feeder upon Fuel— *Drvannaḥ*: from *dru*, a tree, or timber; and *anna*, food.

[सूक्त-८]

[ऋषि- गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता- अग्नि। छन्द- गायत्री ६ अनुष्टुप्।]

२०७८. वाजयन्निव नू रथान्योगाँ अग्नेरुप स्तुहि। यशस्तमस्य मीळ्हुषः॥१॥

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1. Praise quickly the yoked chariot of the glorious and munificent *Agni*, like one who is desirous of food.

२०७९. यः सुनीथो ददाशुषेऽजुर्यो जरयन्नरिम्। चारुप्रतीक आहुतः।।२।।

2. Who, sagacious, invincible, and of graceful gait destroys, when propitiated, his foe, for him who presents (offerings).

२०८०. य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते। यस्य व्रतं न मीयते।।३।।

3. Who invested with radiance, is glorified, morning and evening, in (our) dwelling: whose worship is never neglected.

२०८१. आ यः स्व१र्ण भानुना चित्रो विभात्यर्चिषा। अञ्जानो अजरैरभि।।४।।

4. Who, many-tinted, shines with radiance, like the sun with (his) lustre, spreading (light) over (all) by his imperishable (flames).

२०८२. अत्रिमनु स्वराज्यमग्निमुक्थानि वावृधुः।
विश्वा अधि श्रियो दधे।।५।।

5. Our praises have increased the self-irradiating devouring *Agni*: he is possessed of all glory.

२०८३. अग्नेरिन्द्रस्य सोमस्य देवानामूतिभिर्वयम्।
अरिष्यन्तः सचेमह्यभि ष्याम पृतन्यतः।।६।।

6. May we, uninjured, be secure in the protection of *Agni*, *Indra*, *Soma* and the gods, and, confident in battle overcome (our enemies).

[सूक्त-९]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– अग्नि। छन्द– त्रिष्टुप्।]

२०८४. नि होता होतृषदने विदानस्त्वेषो दीदिवाँ असदत्सुदक्षः।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रम्भरः शुचिजिह्वो अग्निः।।१।।

1. May *Agni*, the invoker (of the gods), the intelligent, the resplendent, the radiant, the very powerful; he who knows (how to maintain) his rites undisturbed; who is steady in (his own) place, and is the cherisher of thousands, sit in the station of the invoking priest.

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In the Station of the Invoking Priest— *Hotā-sadane*, in a place convenient for pouring the butter on the fire, or near to the *Uttara-vedī*, the north altar; or considering the fire itself to be introduced upon the altar: Mahīdhara explains it in the same manner— *Yajurveda*, 6.36.

२०८५. त्वं दूतस्त्वमु नः परस्पास्त्वं वस्य आ वृषभ प्रणेता।
अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन्दीद्यद्बोधि गोपाः।।२।।

2. Showerer (of benefits), *Agni*, be you our messenger (to the gods); our preserver from evil; the conveyer to us of wealth; the protector of our sons and grandsons, and of our persons; under stand (our prayer), ever heedful and resplendent.

२०८६. विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे।।३।।

3. We adore you, *Agni*, is you loftiest birth-(place), and with hymns in thine inferior station: I worship that seat whence you have issued; the priests have offered you, when kindled oblations.

In your Loftiest Birth-Place, Etc.— That is, *Agni* is worshipped in heaven as the Sun; in the firmament as lightning; and as the sacrificial fire kindled on the altar: the same occurs in the *Yajuṣ*, 17.75.

२०८७. अग्ने यजस्व हविषा यजीयान् श्रुष्टी देष्णमभि गृणीहि राधः।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता।।४।।

4. *Agni*, who are the chief of sacrificers, worship (the gods) with the oblation, and earnestly commend to them the (sacrificial) food that is to be given (them); for your, indeed, are the sovereign lord of riches; you are the appreciator of our pious prayer.

२०८८. उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य दस्म।
कृधि क्षुमन्तं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः।।५।।

5. Beautiful *Agni*, the two dwelling-places (heaven and earth) of you, who are born day by day, never perish: confer upon him who praises you (abundant) food, and make him the master of riches, (supporting) virtuous offspring.

२०८९. सैनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति।
अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवद्दिदीहि।।६।।

6. Do you with this (your) host (of attendants), be of good promise to us: do you, the especial worshipper of the gods, their unassailable protector, as well as our preserver, light up (all) with shining and affluent well-being.

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[सूक्त-१०]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– अग्नि। छन्द– त्रिष्टुप्।]

२०९०. जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः।
श्रियं वसानो अमृतो विचेता मर्मृजेन्यः श्रवस्यः स वाजी॥१॥

1. The adorable *Agni*, the first (of the gods), and their nourisher when kindled by man upon the altar; he who is clothed in radiance, is immortal, discriminating, food-bestowing, powerful; he is to be worshipped.

२०९१. श्रूया अग्निश्चित्रभानुर्हवं मे विश्वाभिर्गीर्भिरमृतो विचेताः।
श्यावा रथं वहतो रोहिता वोतारुषाह चक्रे विभृत्रः॥२॥

2. May *Agni*, who is immortal, of manifold wisdom, and wonderful splendour, hear my invocation, (preferred) with all laudations: tawny, or red, or purple horses draw his car; he has been borne in various directions.

२०९२. उत्तानायामजनयन्त्सुषूतं भुवदग्निः पुरुपेशासु गर्भः।
शिरिणायां चिदक्तुना महोभिरपरीवृतो वसति प्रचेताः॥३॥

3. They have generated (*Agni*) when soundly sleeping on his upturned (couch): that *Agni* who is an embryo in many (vegetable) forms, and who, (rendered manifest) by the oblation, abides conscious in the night, unenveloped by darkness.

When Soundly Sleeping, Etc.— *Uttānāyam suṣūtam*, on the lower of the two sticks which are rubbed together.

२०९३. जिघर्म्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम्॥४॥

4. I offer oblations with butter to *Agni*, who spreads through all regions, vast, expanding, with all-comprehending form, nourished (with sacrificial) food, powerful, conspicuous.

I Offer Oblations with Butter— *Jigharmy agniṁ haviṣā ghṛtena*: the *Yajuṣ*, 11.23, reads it, a *tva jigharmi manasā ghṛtena*, I sprinkle you with butter, with a believing mind; *śraddhāyuktena cittena*.

Vast, Expanding, Etc.— *Pṛthum tiraścā vayasā bṛhantam*: Mahīdhara connects the two first, and renders them, vast with crooked-going or undulating radiance: the two last he interprets, augmenting with smoke: other interpretations are given, but they are not more intelligible than that of the text.

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२०९४. आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत।
मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा३ जर्भुराणः॥५॥

5. I offer oblations to *Agni*, who is present at all (sacrifices); may he accept (them), offered with an unhesitating mind, (to him) who is the refuge of man, endowed with any form that may be desired, blazing with a radiance (that it is) not (possible) to endure.

This verse is also in the *Yajuṣ* X. 24: and from Kātyāyana, a direction is given for its use and that of the preceding: they are to be repeated together, but the first half of stanza four is to be repeated with the second half of stanza five, and the first half of stanza five with the second half of stanza four: as the sense of the line stops with the half-stanza, there is no obscurity of meaning from the process, but it shows that more attention is paid to the manner than the matter of the recitation.

२०९५. ज्ञेया भागं सहसानो वरेण त्वादूतासो मनुवद्वदेम।
अनूनमग्निं जुह्वा वचस्या मधुपृचं धनसा जोहवीमि॥६॥

6. Overpowering (your foes) with lustre, may you recognize your portion: may we, having you for our messenger, recite (praise) like *Manu*: desiring wealth, I offer oblation with the sacrificial ladle and with praises, to that entire *Agni*, who rewards (the worshipper) with the sweet (fruit) of the sacrifice.

[सूक्त-११]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– इन्द्र। छन्द– विराट् स्थाना २१ त्रिष्टुप्।]

२०९६. श्रुधी हवमिन्द्र मा रिषण्यः स्याम ते दावने वसूनाम्।
इमा हि त्वामूर्जो वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः॥१॥

1. *Indra*, hear (my) invocation; disregard it not: may we be (thought worthy) of the gift of your treasures: these oblations, designed to obtain wealth, flowing (abundantly) like rivers, bring to you augmented vigour.

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२०९७. सृजो महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः।
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थैर्वावृधानः॥२॥

2. *Indra*, hero, you have set free the copious (waters) which were formerly arrested by *Ahi*, and which you have distributed: invigorated by hymns, you have cast down headlong the slave, conceiting himself immortal.

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२०९८. उक्थेष्विन्नु शूर येषु चाकन्त्स्तोमेष्विन्द्र रुद्रियेषु च।
तुभ्येदेता यासु मन्दसानः प्र वायवे सिस्रते न शुभ्राः॥३॥

3. *Indra*, hero, these brilliant (laudations), in (the form of) hymns, in which you delight, and in (that of) the praises uttered by the worshipper by which you are gratified, are addressed to you, to bring you (to your sacrifice).

In the Praises Uttered by the Worshippers— *Rudriyeṣu stomeṣu*: *Rudriya* may be rendered, the means of giving pleasure— *sukhasādhana-bhūteṣu*; or *Rudraḥ* may mean *stotāraḥ*, praisers, worshipped; either is an unusual signification.

२०९९. शुभ्रं नु ते शुष्मं वर्धयन्तः शुभ्रं वज्रं बाह्वोर्दधानाः।
शुभ्रस्त्वमिन्द्र वावृधानो अस्मे दासीर्विशः सूर्येण सह्याः॥४॥

4. We are invigorating your brilliant strength (by our praises), and placing the thunderbolt in your hands: do you, *Indra*, radiant, increasing in strength, and (encouraged) by the sun, overpower, for our (good), the servile people.

And Encouraged by the Sun, Etc.— *Dāsīr viśaḥ sūryeṇa sahyāḥ*: the two first the Scholiast renders by, *upakṣapayitrīḥ*, or *āsurīḥ prajāḥ*, people interrupting religious rites, or of the race of *Asuras*: *sūryeṇa* he renders by *prerakeṇa*, urger, instigator, as if it were an adjective.

२१००. गुहा हितं गुह्यं गूळ्हमप्स्वपीवृतं मायिनं क्षियन्तम्।
उतो अपो द्यां तस्तभ्वांसमहन्नहिं शूर वीर्येण॥५॥

5. *Indra*, hero, you have slain by you prow the glorified *Ahi*, hidden privily in a cave, lurking in concealment, covered by the waters in which he was abiding, and arresting the rains in the sky.

२१०१. स्तवा नु त इन्द्र पूर्व्या महान्युत स्तवाम नूतना कृतानि।
स्तवा वज्रं बाह्वोरुशन्तं स्तवा हरी सूर्यस्य केतू॥६॥

6. We glorify, *Indra*, your mighty (deeds) of old: we glorify your (more) recent exploits: we praise the thunderbolt shining in thine arms, and we celebrate the horses, the signs of (*Indra* as) the sun.

The Signs of (*Indra* As) the Sun— *Hari sūryasya ketu*, the two horses the signs of the sun: but the Scholiast proposes to explain *sūrya* by instigator or heroic— *suṣṭu prerakasya*; or *su-vīryasya*, as indicating *Indra*; or it may mean, of *Indra*, identical with *Sūrya*, *sūryātmanaḥ Indrasya*.

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२१०२. हरी नु त इन्द्र वाजयन्ता घृतश्चुतं स्वारमस्वार्ष्टाम्।
वि समना भूमिरप्रथिष्टारंस्त पर्वतश्चित्सरिष्यन्।।७।।

7. Your swift horses, *Indra*, have uttered a loud sound, announcing rain: the level earth anxiously expects its fall, as the gathering cloud has passed.

२१०३. नि पर्वतः साद्यप्रयुच्छन्त्सं मातृभिर्वावशानो अक्रान्।
दूरे पारे वाणीं वर्धयन्त इन्द्रेषितां धमनिं पप्रथन्नि।।८।।

8. The cloud, not heedless (of its office), is suspended (in the sky); resonant with maternal (waters), it has spread about: (the winds), augmenting the sound in the distant horizon, have promulgated the voice uttered by *Indra*.

२१०४. इन्द्रो महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरन्निः।
अरेजेतां रोदसी भियाने कनिक्रदतो वृष्णो अस्य वज्रात्।।९।।

9. The mighty *Indra* has shattered the guileful Vṛtra reposing in the cloud: heaven and earth shook, alarmed at the thundering bolt of the showerer.

२१०५. अरोरवीद्वृष्णो अस्य वज्रोऽमानुषं यन्मानुषो निजूर्वात्।
नि मायिनो दानवस्य माया अपादयत्पपिवान्त्सुतस्य।।१०।।

10. The thunderbolt of the showerer roared aloud, when (*Indra*), the friend of man, sought to slay the enemy of mankind. Drinking the *Soma* juice, he (*Indra*),, baffled the devices of the guileful *Dānava*.

The Friend of Man Sought to, Etc.— *Amānuṣam yan mānuṣo nijūrvāt*, when the man, or as Sāyaṇa explains it, the benefactor of man, *manuṣyāṇām hitakārī*, destroyed the no-man; that is the ***manuṣyāṇām-ahitam***, not friendly to man; which is, probably, a correct reading than the *manuṣyāṇām-rahitam*, of the printed text.

२१०६. पिबापिबेदिन्द्र शूर सोमं मन्दन्तु त्वा मन्दिनः सुतासः।
पृणन्तस्ते कुक्षी वर्धयन्त्वित्था सुतः पौर इन्द्रमाव।।११।।

11. Drink, hero, *Indra*, drink the *Soma*: may the exhilarating juices delight you: may they, distending your flanks, augment (your prowess), and in this manner may the replenishing effused libation satisfy *Indra*.

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२१०७. त्वे इन्द्राप्यंभूम विप्रा धियं वनेम ऋतया सपन्तः।
अवस्यवों धीमहि प्रशस्तिं सद्यस्तें रायो दावनें स्याम।।१२।।

12. May we, your pious (worshipper), abide in you: approaching you with devotion, may we enjoy (the reward of) our adoration: desirous of protection, we meditate your glorification: may we ever be (thought worthy) of the gift of your treasures.

२१०८. स्याम ते त इन्द्र ये त ऊती अवस्यव ऊर्जं वर्धयन्तः।
शुष्मिन्तमं यं चाकनाम देवास्मे रयिं रासि वीरवन्तम्।।१३।।

13. May we, (through) your (favour), *Indra*, be such as those are, who, desirous of your protection, augment (by their praises) your vigour: divine (*Indra*), you grant the wealth which we desire, (the source of) great power and of (numerous) progeny.

२१०९. रासि क्षयं रासि मित्रमस्मे रासि शर्ध इन्द्र मारुतं नः।
सजोषसो ये च मन्दसानाः प्र वायवः पान्त्यग्रंणीतिम्।।१४।।

14. You grant a habitation; you grant friends; you grant us, *Indra*, the strength of the *Maruts*: the winds, who, propitious and exulting, drink copiously of the first offering (of the *Soma* juice).

The Winds— *Vāyavaḥ*, the Scholiast adds, may be put honorifically for *Vāyu*, in the singular, of whom it is said, that he is the first drinker of the *Soma*; *Vayur-hi somasya agrapā*.

२११०. व्यन्त्विन्नु येषु मन्दसानस्तृपत्सोमं पाहि द्रह्यदिन्द्र।
अस्मान्त्सु पृत्स्वा तरुत्रावर्धयो द्यां बृहद्भिरर्कैः।।१५।।

15. Let those in whom you are delighted repair (to the libation), and do your, *Indra*, confiding, drink the satiating *Soma*: liberator (from evil), associated with the mighty and adorable (*Maruts*), augment our prosperity, and (that of) heaven.

Let those is whom you are— Yāska may apply either to the *Maruts* or to the *Soma*— may those *Maruts* or those *Soma* juices, in which your delight.

Associated with the Mighty Etc.— *Asmāntsu pṛtsvā tarutrā avardhayo dyām bṛhadbhir arkaiḥ*: the sense is not very obvious: Sāyaṇa explains *pṛtsu* as the qualification of *avardhaya* increase, that is, with children, cattle, and the like: in consequence of which prosperous condition, men can offer sacrifices, we you heaven thrives: *arkaiḥ* is for *arcanīyaiḥ*, to be adored, the *Maruts*, understood.

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२१११. बृहन्त इन्नु ये ते तरुत्रोक्थेभिर्वा सुम्नमाविवासान्।
स्तृणानासो बर्हिः पस्त्यावत्त्वोता इदिन्द्र वाजमग्मन्।।१६।।

16. Liberator (from evil), they who worship you, the giver of happiness, with holy hymns, quickly become great: they who strew the sacred grass (in honour of you) are protected by you, and, together with their families, obtain (abundant) food.

२११२. उग्रेष्विन्नु शूर मन्दसानस्त्रिकद्रुकेषु पाहि सोममिन्द्र।
प्रदोधुवच्छ्मश्रुषु प्रीणानो याहि हरिभ्यां सुतस्य पीतिम्।।१७।।

17. *Indra*, hero, exulting in the solemn *Trikadruka* rites quaff the *Soma* juice, and repeatedly shaking it from your beard, repair, well pleased with your steeds, to the drinking of the effused libation.

Trikadruka Rites— See note on 371. The *Trikadrukas* are said by the commentator, to denote three days, or celebrations of the ceremonial, termed *abhiplava*; *abhiplavikeṣu ahaḥ su* called severally, *Jyotiṣ*, *Gauḥ*, *Āyus*: the text designates them as *ugreṣu*, fierce, angry; but the Scholiast here explains *ugra* to mean having many praises and prayers *bahu-stotraśastravat*.

२११३. धिष्वा शवः शूर येन वृत्रमवाभिनद्दानुमौर्णवाभम्।
अपावृणोर्ज्योतिरार्याय नि सव्यतः सादि दस्युरिन्द्र।।१८।।

18. *Indra*, hero, keep up the strength wherewith you have crushed *Vṛtra*, the spider-like son of *Dānu*, and let open the light to the *Ārya*: the *Dasyu* has been set aside on your left hand.

The Spider-like Son of Danu— *Dānum aurṇavābham*: Sāyaṇa considers the latter to be the same as *aurṇanābham*; on that it may be composed of *aurṇa* a spider, and *ābha*, resembling.

२११४. सनेम ये त ऊतिभिस्तरन्तो विश्वाः स्पृध आर्येण दस्यून्।
अस्मभ्यं तत्त्वाष्ट्रं विश्वरूपमरन्धयः साख्यस्य त्रिताय।।१९।।

19. Let us honour those men, who, through your protection, surpass all their rivals, as the *Dasyus* (are surpassed) by the *Arya*: this (have our wrought) for us: your have slain *Viśvarūpa*, the son of *Tvaṣṭā*, through friendship of *Trita*.

Trita— *Trita* in this and the next stanza is said to be a *Maharṣi*.

२११५. अस्य सुवानस्य मन्दिनस्त्रितस्य न्यर्बुदं वावृधानो अस्तः।
अवर्तयत्सूर्यो न चक्रं भिनद्वलमिन्द्रो अङ्गिरस्वान्।।२०।।

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20. Invigorated (by the libation) of the exulting *Trita*, offering you the *Soma*, you have annihilated *Arbuda*: *Indra*, aided by the *Aṅgirasas*, has whirled round his bolt, as the sun turns round his wheel, and slain *Bala*.

As the Sun Turns Bound his Wheel— *Sūryo na cakram*; or *na* may be used in a negative sense and the phrase imply, when the sun did not turn his wheel, or stood still through fear of the *Asura*: or again it may mean, that *Indra* whirled the wheel like the sun, having taken one of the wheels of the sun's chariot as a weapon against *Bala*.

२११६. नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः।।२१।।

21. That opulent donation, which proceeds, *Indra*, from you, assuredly bestows upon him who praises you the boon (which he desires): grant it to us, your praisers; do not you, who are the object of adoration, disregard (our prayer): so that, blessed with worthy descendants, we may glorify you at this sacrifice.

Do not your who Are, Etc.— *Māti dhag bhago no*: Sāyaṇa renders, *Bhajanīyastvam asmākam kāmān mā dhākṣīh*, your, who are adorable, consume not our desires: Yāska separates the two last words, as, *bhago no astu*, may fortune be to us— *Nir*. I.7.

ANUVĀKA II

[सूक्त-१२]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– इन्द्र। छन्द– त्रिष्टुप्।]

२११७. यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत्।
यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः।।१।।

1. He, who as soon as born, is the first (of the deities); who has done honour to the gods by his exploits; he, at whose might heaven and earth are alarmed, and (who is known) by the greatness of his strength, he, men, is *Indra*.

Who has done Honour to the Gods by his Exploits— Who has preserved or protected them: or has surpassed them; *pratyarakṣad atyakrāmad-iti vā*— Yāska. X. 10: the whole of this hymn occurs, with one additional stanza, in the *Atharvaveda*, XX. 34; to which, by the more modern character of its style, it more properly belongs; its construction is in striking contrast for intelligibility with the more ordinary elliptical and obscure construction of the *Sūktas* by which it is preceded and followed.

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He, Men, is *Indra*— *Sa janāsa Indra*: *janāso janā*, *he asurāḥ*, the Scholiast thus explaining *janā*: but this has reference, it is supposed, to a curious legend, which is somewhat variously related, although to the same general purport; according to one version. *Gṛtsamada*, by his devotions, acquired a form as vast as that of *Indra*, visible at once in heaven, in the firmament, and on earth; the two *Asuras*, *Dhuni* and *Cumuri*,[1] taking him, therefore, for *Indra*, were proceeding to attack him, when he arrested their advance by repeating this hymn, intimating that he was not *Indra*: another version states, that when *Indra* and the gods were present at a sacrifice celebrated by *Vainya*, *Gṛtsamada* was one of the officiating priests; the *Asuras* came to the spot to kill *Indra*, who, assuming the likeness of *Gṛtsamada*, went away without question: when the assembly broke up, and *Gṛtsamada* went out, the *Asuras*, who had been lying wait, considered him to be *Indra*, and were about to fall upon him, when he diverted them from their purpose by reciting this hymn, showing that *Indra* was a different person: a third story is, that *Indra* came alone to the sacrifice of *Gṛtsamada*, and being, as before away laid by the *Asuras*, assumed the person of the *Ṛṣi* and coming forth, returned to *Svarga*; after waiting sometime, the *Asuras* entered the chamber of sacrifice, and laid hold of *Gṛtsamada*, conceiving that *Indra* had assumed his person until they were persuaded of their mistake by the repetition of this *Sūkta*: the legend, as before stated, is briefly alluded to in the *Mahābhārata*.

२११८. यः पृथिवीं व्यथमानामदृंहद्यः पर्वतान्प्रकुपिताँ अरम्णात्।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्स जनास इन्द्रः॥२॥

2. He, who fixed firm the moving earth; who tranquillized the incensed mountains; who spread the spacious firmament; who consolidated the heaven; he, men, is *Indra*.

Who Tranquillized the Incensed Mountains— *Yaḥ parvatān prakupitān aramṇāt*; the Scholiast says he quieted the mountains, going hither and thither, as long as they had wings: *Indra* cut them off.

२११९. यो हत्वाहिमरिणात्सप्त सिन्धून्यो गा उदाजदपधा वलस्य।
यो अश्मनोरन्तरग्निं जजान संवृक्समत्सु स जनास इन्द्रः॥३॥

3. He, who having destroyed *Ahi*, set free the seven rivers; who recovered the cows detained by *Bala*; who generated fire in the clouds; who is invincible in battle: he, men, is *Indra*.

२१२०. येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः।
श्वघ्नीव यो जिगीवाँ लक्षमाददर्यः पुष्टानि स जनास इन्द्रः॥४॥

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१. बृहद्दे ४.६६-६८।

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4. He, by whom all these perishable (regions) have been made; who consigned the base servile tribe to the cavern; who seizes triumphant the cherished (treasures) of the enemy, as a hunter (strikes) his prey; he, men, is *Indra*.

२१२१. यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम्।
सो अर्यः पुष्टीर्विजइवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः॥५॥

5. He, whom, terrible, they ask for, (saying), Where is he? or, verily, they say of him, he is not (in any one place); but who, inflicting (chastisement), destroys the cherished (treasures) of the enemy; in him have faith; for he, men, is *Indra*.

२१२२. यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः।
युक्तग्राव्णो योऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः॥६॥

6. He, who is the encourager of the rich, and of the poor, and of the priest, who recites his praise, and is a suppliant; who, of goodly features, is the protector of him, who, with ready stones, expresses the *Soma* juice; he, men, is *Indra*.

२१२३. यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः।
यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः॥७॥

7. He, under whose control are horses and cattle, and villages, and all chariots; he who gave birth to the sun and to the dawn: and who is the leader of the waters; he, men, is *Indra*.

२१२४. यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः।
समानं चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः॥८॥

8. Whom (two hosts), calling and mutually encountering, call upon; whom both adversaries, high and low, (appeal to); whom two (charioteers), standing in the same car, severally invoke; he, men, is *Indra*.

Whom (two Hosts), Etc.— *yam krandsī sanyatī vihvayete*; whom, crying aloud, encountering (two), invoke; there is no substantive: Sāyaṇa proposes, *rodasī*, heaven and earth; or *dve sene*, two armies.

Whom (two Charioteers), Etc.— Here again a substantive is wanting: the Scholiast supplies *rathinau*, two charioteers, or *Agni* and *Indra*.

२१२५. यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते।
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनास इन्द्रः॥९॥

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9. Without whom men do not conquer; whom, when engaged in conflict, they invoke for succour; he, who is the prototype of the universe and the caster down of the unyielding; he, men, is *Indra.*

२१२६. यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान।

यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः॥१०॥

10. He, who with the thunderbolt has destroyed many committing great sin, and offering (him) no homage; who grants not success to the confident; who is the slayer of the *Dasyu*; he, men, is *Indra.*

२१२७. यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत्।

ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः॥११॥

11. He, who discovered *Śambara* dwelling in the mountains for forty years; who slew *Ahi*, growing in strength, and the sleeping son of *Danu*; he, men, is *Indra.*

Who Slew Ahi, Etc.— Sāyaṇa considers, *ahi*, the slayer, *āhantāram* and *um*, the son of *Dānu*, to be epithets of *Śambara.*

२१२८. यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून्।

यो रौहिणमस्फुरद्वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः॥१२॥

12. He, the seven-rayed, the showerer, the powerful, who le loose the seven rivers to flow; who, armed with the thunderbol crushed *Rauhiṇa* when scaling heaven; he, men, is *Indra.*

The Seven-Rayed— The seven rays, *raśmayaḥ*, are here said t imply the seven forms of *Parjanya*[1], or *Indra*, as the rain-cloud; or seve kinds of rain-clouds, severally named in the *Taittirīyāraṇyaka.*

२१२९. द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते।

यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः॥१३॥

13. He, to whom heaven and earth bow down; he, at whos might the mountains are appalled; he, who is the drinker of the *Soma* juice, the firm (of frame, the adamant-armed, the wielder o the thunderbolt; he, men, is *Indra.*

२१३०. यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती।

यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः॥१४॥

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१. तै० आ० १.९ ४-५।

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14. He, who protects (the worshipper) offering the libation, or preparing (the mixed curds and butter), repeating his praise and soliciting his assistance; he, of whom the sacred prayer, the (offered) *Soma* juice, the (presented sacrificial) food, augment (the vigour); he, men, is *Indra*.

२१३१. यः सुन्वते पचते दुध्र आ चिद्वाजं दर्दर्षि स किलासि सत्यः।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम॥१५॥

15. *Indra*, who are difficult of approach; you, verily, are a true (benefactor), who bestow (abundant) food upon him who offers the libation, who prepares (the mixed curds and butter): may we, enjoying your favour, blessed with progeny, daily repeat (your praises) at the sacrifice.

[सूक्त-१३]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– अग्नि। छन्द– जगती, १३ त्रिष्टुप्।]

२१३२. ऋतुर्जनित्री तस्या अपस्परि मक्षू जात आविशद्यासु वर्धते।
तदाहना अभवत् पिप्युषी पयोंऽशोः पीयूषं प्रथमं तदुक्थ्यम्॥१॥

1. The season (of the rains) is the parent (of the *Soma* plant), which, as soon as born of her, enters into the waters in which it grows: thence it is fit for expression, as concentrating (the essence of the) water; and the juice of the *Soma* is especially to be praised (as the libation proper for *Indra*).

२१३३. सध्रीमा यन्ति परि बिभ्रतीः पयो विश्वप्स्न्याय प्र भरन्त भोजनम्।
समानो अध्वा प्रवतामनुष्यदे यस्ताकृणोः प्रथमं सास्युक्थ्यः॥२॥

2. The aggregated (streams) come, bearing everywhere the water, and conveying it as sustenance for the asylum of all rivers, (the ocean): the same path is (assigned) to all the descending (currents) to follow; and as he, who has (assigned) them (their course), your, (*Indra*, are especially to be praised.

२१३४. अन्वेको वदति यद्ददाति तद्रूपा मिनन्तदपा एक ईयते।
विश्वा एकस्य विनुदस्तितिक्षते यस्ताकृणोः प्रथमं सास्युक्थ्यः॥३॥

3. One (priest) announces (the offering) that he, (the institutor of the rite) presents; another performs the act that apportions the limbs (of the victim); a third corrects all the deficiencies of either,

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and as he, who has enjoyed these (functions), your, (*Indra*), are especially to be praised.

According to Sāyaṇa, the *Hotā*, *Adhvaryu*, and *Brāhmā*, are the three priests indicated.

२१३५. प्रजाभ्यः पुष्टिं विभजन्त आसते रयिमिव पृष्ठं प्रभवन्तमायते।
असिन्वन्दंष्ट्रैः पितुरत्ति भोजनं यस्ताकृणोः प्रथमं सास्युक्थ्यः॥४॥

4. Distributing nourishment to their progeny, they, (the householders), abide (in their dwellings), as if offering ample and sustaining wealth to a guest: constructing (useful works, a man) eats with his teeth the food (given him) by (his) protector and as he, who has enjoined these (things to be done), you, (*Indra*), are especially to be praised.

Constructing Useful Works, Etc.— *Aśinvan danṣṭraiḥ pitur atti bhojanam*; *aśinvan* is explained by the commentator, *setubandhādikam karma kurvan*, doing acts, such as building bridges, and the like: *pituḥ* is explained, as usual, *pālaka*; but Sāyaṇa suggests that it may imply the fostering heaven, from which comes the rain that causes the growth of grain, for the sustenance of man.

२१३६. अधाकृणोः पृथिवीं सन्दृशे दिवे यो धौतीनामहिहन्नारिणक्पथः।
तं त्वा स्तोमेभिरुदभिर्न वाजिनं देवं देवा अजनन्त्सास्युक्थ्यः॥५॥

5. Inasmuch as you have rendered earth visible to heaven, and have set open the path of the rivers by slaying *Ahi*; therefore the gods have rendered you divine by praises, as (men) invigorate a horse by water; (and) you are, (*Indra*), to be praised.

२१३७. यो भोजनं च दयसे च वर्धनमार्द्रादा शुष्कं मधुमद्दुदोहिथ।
सः शेवधिं नि दधिषे विवस्वति विश्वस्यैक ईशिषे सास्युक्थ्यः॥६॥

6. (You are he) who bestow both food and increase, and milk the dry nutritious (grain) from out the humid stalk: he, who gives wealth to the worshipper, and are sole sovereign of the universe: you are he, (*Indra*), who is to be praised.

२१३८. यः पुष्पिणीश्च प्रस्वश्च धर्मणाधि दाने व्य१वनीरधारयः।
यश्चासमा अजनो दिद्युतो दिव उरुरूर्वाँ अभितः सास्युक्थ्यः॥७॥

7. Your who have caused, by culture, the flowering and fruitful (plants) to spread over the field; who have generated the various luminaries of heaven; and who, of vast bulk, comprehend vast (bodies); you are he who is to be praised.

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२१३९. यो नार्मरं सहवसुं निहन्तवे पृक्षाय च दासवेशाय चावहः।
ऊर्जयन्त्या अपरिविष्टमास्यमुतैवाद्य पुरुकृत्सास्युकथ्यः॥८॥

8. You, who are (famed for) many exploits, put on today an unclouded countenance, (as prepared) to slay *Sahavasu*, the son of *Nṛmara*, with the sharpened (edge of the thunderbolt), in defence of the (sacrificial) food, and for the destruction of the *Dasyu*: you are he who is to be praised.

Sahavasu* the Son of *Nṛmara— Two *Asuras* of whom nothing more is particularized than the etymology of their appellation, which is perhaps not very authentic: *nṛman*, and *mara*, who kills; and *saha*, with, *vasu*, wealth.

२१४०. शतं वा यस्य दश साकमाद्य एकस्य श्रुष्टौ यद्ध चोदमाविथ।
अरज्जौ दस्यून्त्समुनब्दभीतये सुप्राव्यो अभवः सास्युकथ्यः॥९॥

9. You, for whose sole pleasure a thousand (steeds are ready); by whom all are to be fed; and who protect the institutor (of the sacrifice); who, for the sake of *Dabhīti*, has cast the *Dasyus* into unfettered (captivity), and who are to be approached (by all), you are he who is to be praised.

Dabhīti— *Dabhiti* has been named before, 1233, but with no further description than his being a *Ṛṣi*: he is elsewhere called a *Rājā*: see note on 2160; several of the exploits here ascribed to *Indra* are, in the hymn referred to, attributed to the *Aśvins*.

२१४१. विश्वेदनु रोधना अस्य पौंस्यं ददुरस्मै दधिरे कृत्नवे धनम्। षळ-
स्तभ्ना विष्टिरः पञ्च सन्दृशः परि परो अभवः सास्युकथ्यः॥१०॥

10. You are he, from whose manhood all the rivers (have proceeded); to whom (the pious) have given (offerings); to whom, doer of mighty deeds, they have presented wealth; you are he, who have regulated the six expansive (objects), and are the protector of the five (races), that look up to you: you are he who is to be praised.

The Six Expansive Objects— *Ṣad-viṣṭiraḥ*; they are said to be, heaven, earth, day, night, water and plants.

२१४२. सुप्रवाचनं तव वीर वीर्यं१ यदेकेन क्रतुना विन्दसे वसु। जातूष्ठिरस्य
प्र वयः सहस्वतो या चकर्थ सेन्द्र विश्वास्युकथ्यः॥११॥

11. You heroism, hero, is to be glorified, by which, with single effort, you have acquired wealth; (wherewith) the (sacrificial) food of (every) solemn and constant (ceremony is provided): for all (the acts) you have performed, you, *Indra*, are he who is to be praised.

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Wherewith the Sacrificial Food, etc.— *Jātūṣṭhirasya pra vayaḥ sahasvato*: *jātuṣṭhara* may be a proper name; when the sense will be you have given (pra being put for *pradaḥ*) food to the vigorous *jātuṣṭhara*; but the phrase may also signify according to Sāyaṇa, *Indra*'s being the occasional (*jātu*) agent in sacrificial offerings (*vayas*) in relation to constant and essential ceremonies— *sthirasya balavato yajñādeḥ karmaṇaḥ sambandhi vayas*.

२१४३. अरमयः सरपसस्तराय कं तुर्वीतये च वय्याय च स्रुतिम्।
नीचा सन्तमुदनयः परावृजं प्रान्धं श्रोणं श्रवयन्त्सास्युक्थ्यः॥१२॥

12. You have provided a passage for the easy crossing of the flowing waters for *Turvati* and the *Vayya*: rendering (yourself) renowned, you have uplifted the blind and lame *Paravṛj* from the lowliness (of affliction): you are he who is to be praised.

You have Provided a Passage, Etc.— *Aramaya sarapasastarāya śrutim*: it would seem as if Sāyaṇa understood *apas* here by *karma, opus*; *saraṇam apaḥ karma yāsaḥ* they of whom the act is going or proceeding: but this is only his etymology of *apas*, waters, for he presently places his meaning beyond doubt by saying, that the persons named beheld a large river, which they were unable to cross, when they prayed to *Indra*, and were conveyed across by him. *Turvīti* and *Vayya* have both occurred more than once.

The Blind and Lame *Parāvṛj*— *Parāvṛjam prāndham śroṇam*, which is the expression of 1218; the latter adds *cakṣase etave*, to see and to walk; and the Scholiast inserted, as understood, the name of *Ṛjraśva*, as the individual who was made to see; whence it followed that *Śroṇa* was the name of him who was made to walk: from this passage, however, it is clear that there was an ellipse, and that both *prāndha* and *śroṇa*, or blind and lame, were epithets of *Parāvṛj*: the miracle in the earlier hymn is ascribed to the *Aśvins*.

२१४४. अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम्।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः॥१३॥

13. Possessor of riches, exert your ability to bestow wealth upon us; for yuurs is great affluence: may you, *Indra*, bc disposed to grant us exceeding abundance day by day, so that, blessed with worthy descendants, we may glorify you at (our) sacrifice.

[सूक्त-१४]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– इन्द्र। छन्द– त्रिष्टुप्।]

२१४५. अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मद्यमन्धः।

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कामी हि वीरः सदमस्य पीतिं जुहोत वृष्णे तदिदेष वष्टि।।१।।

1. Priests, bring the *Soma* libation for *Indra*; sprinkle with ladles the exhilarating beverage: he, the hero, is ever desirous of the draught: offer the libation to the showerer (of benefits), for, verily, he desires it.

२१४६. अध्वर्यवो यो अपो वव्रिवांसं वृत्रं जघानाशन्येव वृक्षम्।
तस्मा एतं भरत तद्वशायँ एष इन्द्रो अर्हति पीतिमस्य।।२।।

2. Priests, offer the libation to him who slew the rain-arresting *Vṛtra*, as (he strikes down) a tree with (his) thunderbolt; to him who desires it: and *Indra* is worthy of (the beverage).

२१४७. अध्वर्यवो यो दृभीकं जघान यो गा उदाजदप हि वलं वः।
तस्मा एतमन्तरिक्षे न वातमिन्द्रं सोमैरोर्णुत जूर्न वस्त्रैः।।३।।

3. Priests, offer this libation, which, like the wind in the firmament, (is the cause of rain); to him who slew *Dṛbhīka*, destroyed *Bala*, and liberated the cows: heap *Indra* with *Soma* juice, as an old man (is covered) with garments.

Dṛbhīka— An *Asura*; *Bala* we have had before.

२१४८. अध्वर्यवो य उरणं जघान नव चख्वांसं नवतिं च बाहून्।
यो अर्बुदमव नीचा बबाधे तमिन्द्रं सोमस्य भृथे हिनोत।।४।।

4. Priests, propitiate, by the offering of the *Soma*, that *Indra*, who slew *Urana*, displaying nine and ninety arms; and hurled *Arbuda* down headlong.

Uraṇa— *Uraṇa* is a new name; *Arbuda* occurs, See 605.).

२१४९. अध्वर्यवो यः स्वश्नं जघान यः शुष्णमशुषं यो व्यंसम्।
यः पिप्रुं नमुचिं यो रुधिक्रां तस्मा इन्द्रायान्धसो जुहोत।।५।।

5. Priests, offer the *Soma* libation to that *Indra*, who slew *Svaśna*, the unabsorable *Śuṣṇa*, and the mutilated (*Vṛtra*); who destroyed *Pipru*, *Namuci*, and *Rudhikrā*.

Śuṣṇa has often been named, and *Pipru* occurs more than once: see *sūkta* 51. *Svaśna-su-aśnate* is he who devours; but the Scholiast refers *su* to the verb *jaghāna*, well-slew, and makes the name *Aśna*, apparently without necessity; this and *Rudhikrā*, are new names of *Asuras*: *Namuci* has been named before, *Ṛg.* 8.14.13: his destruction by the foam of the sea, which is a *Paurāṇika* legend, is cited by Sāyaṇa from the *Taittirīya*— *apām phenena Namuci śiraḥ Indra udavartayat.*[1]

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१. तै० ब्रा० १.७.१. ५-६।

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२१५०. अध्वर्यवो यः शतं शम्बरस्य पुरो बिभेदाश्मनेव पूर्वीः।
यो वर्चिनः शतमिन्द्रः सहस्रमपावपद्भरता सोममस्मै।।६।।

6. Priests, present the *Soma* libation to him who, with the adamantine (thunderbolt), demolished the hundred ancient cities of *Śambara*, and cast down the hundred thousand (descendants) of *Varcin*.

For *Śambara*, see note on 1109. *Varcin* is said to have been an *Asura*, who reviled *Indra*, and was consequently destroyed, with all his children and dependants.

२१५१. अध्वर्यवो यः शतमा सहस्रं भूम्या उपस्थेऽवपज्जघन्वान्।
कुत्सस्यायोरतिथिग्वस्य वीरान्न्यावृणग्भरता सोममस्मै।।७।।

7. Priests, present the *Soma* libation to him, who, slaying hundreds and thousands (of *Asuras*), cast them down upon the lap of the earth: who destroyed the assailants of *Kutsa*, *Āyu* and *Atithigva*.

Atithigva— See 605

२१५२. अध्वर्यवो यन्नरः कामयाध्वे श्रुष्टी वहन्तो नशथा तदिन्द्रे।
गभस्तिपूतं भरत श्रुतायेन्द्राय सोमं यज्यवो जुहोत।।८।।

8. Priests, leaders (of the ceremony), may you, quickly bringing the offering to *Indra*, receive that (recompense) which you may desire: solemnizing the sacrifice, offer the *Soma* libation, purified by expressing, to the renowned *Indra*.

२१५३. अध्वर्यवः कर्तना श्रुष्टिमस्मै वने निपूतं वन उन्नयध्वम्।
जुषाणो हस्त्यमभि वावशे व इन्द्राय सोमं मदिरं जुहोत।।९।।

9. Priests, offer to him the prompt (libation); lift it up, purified with water, in the ladle: well pleased, he desires it from your hand; present the exhilarating *Soma* juice to *Indra*.

२१५४. अध्वर्यवः पयसोधर्यथा गोः सोमेभिरीं पृणता भोजमिन्द्रम्।
वेदाहमस्य निभृतं म एतद्दित्सन्तं भूयो यजतश्चिकेत।।१०।।

10. Priests, fill the bountiful *Indra* with libations as the udder of a cow is filled with milk; so shall the adorable (*Indra*) fully comprehend (the liberality) of him who desires to present the gift, and shall say (to him), I acknowledge the secret (virtue) of his my (draught).

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२१५५. अध्वर्यवो यो दिव्यस्य वस्वो यः पार्थिवस्य क्षम्यस्य राजा।
तमूर्दरं न पृणता यवेनेन्द्रं सोमेभिस्तदपो वो अस्तु।।११।।

11. Priests, fill with libations, as a granary (is filled) with barley, *Indra*, who is lord of the riches of heaven, of mid-heaven, of earth; and may such (pious) act be for your (good).

२१५६. अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम्।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः।।१२।।

12. Possessor of riches, exert your ability to bestow wealth upon us; for yours is great affluence: may you, *Indra*, be disposed to grant us exceeding abundance day by day, so that, blessed with worthy descendants, we may glorify you at our sacrifice.

[सूक्त- १५]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– इन्द्र। छन्द– त्रिष्टुप्।]

२१५७. प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम्।
त्रिकद्रुकेष्वपिबत्सुतस्यास्य मदे अहिमिन्द्रो जघान।।१।।

1. Verily, I proclaim the great and authentic deeds of the mighty and true (*Indra*); of him who drank the effused juices at the *Trikadruka* rites, and in his exhilaration slew *Ahi*.

***Trikadruka* Rites**— See note on 2112.

२१५८. अवंशे द्यामस्तभायद् बृहन्तमा रोदसी अपृणदन्तरिक्षम्।
स धारयत्पृथिवीं पप्रथच्च सोमस्य ता मद इन्द्रश्चकार।।२।।

2. Who fixed the heaven in unsupported (space), and filled the spacious firmament, and heaven and earth, (with light): he it is who has upheld and has made the earth renowned: in the exhilaration of the *Soma*, *Indra* has done these (deeds).

२१५९. सद्मेव प्राचो वि मिमाय मानैर्वज्रेण खान्यतृणन्नदीनाम्।
वृथासृजत्पथिभिर्दीर्घयाथैः सोमस्य ता मद इन्द्रश्चकार।।३।।

3. (He it is) who has measured the eastern (quarters) with measures like a chamber; who has dug with the thunderbolt the beds of the rivers, and has easily sent them forth by long-continued paths: in the exhilaration of the *Soma*, *Indra* has done these (deeds).

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२१६०. स प्रवोळ्हृन्परिगत्यां दभीतेर्विश्वमधागायुधमिद्धे अग्नौ।
सं गोभिरश्वैरसृजद्रथेभिः सोमस्य ता मद इन्द्रश्चकार।।४।।

4. Encountering the (*Asuras*), carrying off *Dabhiti*, he burnt all their weapons in a kindled fire, and enriched (the prince) with their cattle, their horses and their chariots: in the exhilaration of the *Soma*, *Indra* has done these (deeds).

According to the legend, the *Asuras* had besieged and taken the city of a royal sage, named *Dabhīti*, but on their retreat were intercepted and defeated by *Indra*, who recovered the booty, and restored it to the prince.

२१६१. स ईं महीं धुनिमेतोररम्णात्सो अस्नातृनपारयत्स्वस्ति।
त उत्स्नाय रयिमभि प्र तस्थुः सोमस्य ता मद इन्द्रश्चकार।।५।।

5. He tranquilized this great river, (so that it) might be crossed; he conveyed across it in safety (the sages) who had been unable to pass over it, and who, having crossed, proceeded to realize the wealth they sought: in the exhilaration of the *Soma*, *Indra* has done these (deeds).

Sa īm mahīm dhunim eto aramnāt: *dhuni* according to Sāyaṇa, is a synonym of the *Paruṣṇi*, or *Irāvatī* River (see note on 380), note, from its shaking or dissipating the sins of the worshippers— *stotṛṇām pāpāni dhunoti paruṣṇi nadī*.

२१६२. सोदञ्चं सिन्धुमरिणान्महित्वा वज्रेणान उषसः सं पिपेष।
अजवसो जविनीभिर्विवृश्चन्त्सोमस्य ता मद इन्द्रश्चकार।।६।।

6. By his great power he turned the *Sindhu* towards the north: with his thunderbolt he ground to pieces the waggon of the dawn, scattering the tardy enemy with his swift forces: in the exhilaration of the *Soma*, *Indra* has done these (deeds).

He Turned the *Sindhu* towards the North— *Sodañcam sindhum ariṇāt*; *sindhuṁ prāñcam santam udanmukham akarot*; he made the *Sindhu*, being to the east, facing towards the north: there is no further explanation of the sense of the passage, and it does not appear whether, by the *Sindhu*, we are in this place to understand the Indus.

२१६३. स विद्वाँ अपगोहं कनीनामाविर्भवन्नुदतिष्ठत्परावृक्।
प्रति श्रोणः स्थाद्व्य१नगचष्ट सोमस्य ता मद इन्द्रश्चकार।।७।।

7. Conscious of the disappearance of the damsels, the (*Ṛṣi*) *Parvrij*, becoming manifest, stood up; the lame man overtook (them), the blind man beheld (them): in the exhilaration of the *Soma*, *Indra* has done these (deeds).

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Certain girls, it is said, made sport of the blind and lame *Ṛṣi*, who thereupon prayed to *Indra*, and recovered his sight and the use of his legs; see note on 2143.

२१६४. भिनद्वलमङ्गिरोभिर्गृणानो वि पर्वतस्य दृंहितान्यैरत्।
रिणग्रोधांसि कृत्रिमाण्येषां सोमस्य ता मद इन्द्रश्चकार॥८॥

8. Praised by the *Aṅgirasas*, he destroyed *Bala*: he forced open the firm shut (doors) of the mountain; he broke down their artificial defences: in the exhilaration of the *Soma*, *Indra* has done these (deeds).

२१६५. स्वप्नेनाभ्युप्या चुमुरिं धुनिं च जघन्थ दस्युं प्र दभीतिमावः।
रम्भी चिदत्रं विविदे हिरण्यं सोमस्य ता मद इन्द्रश्चकार॥९॥

9. You have slain the *Dasyus Cumuri* and *Dhuni*, having cast them into (profound) sleep: you have protected *Dabhiti*, whilst his chamberlain gained in that (contest) the gold (of the *Asuras*): in the exhilaration of the *Soma*, *Indra* has done these (deeds)[1].

His Chamberlain— *Rambhī cid atra vivide hiraṇyam*: *Rambhī* is explained, *Vetradhārī*, staff-bearer: or *dauvārika*, porter, or door-keeper.

२१६६. नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः॥१०॥

10. That opulent donation which proceeds, *Indra*, from you, assuredly bestows upon him who praises you the boon (that he desires): grant it to (us) your adorers: do not you, who are the object of adoration, disregard our prayers; so that, blessed with worthly descendants, we may glorify you at this sacrifice.

This verse has occurred as the last of several preceding *Sūktas*, II. 11, II. 13 and is repeated in several that follow as a sort of burden.

[सूक्त-१६]

[**ऋषि**– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक। **देवता**– इन्द्र। **छन्द**– जगती, ९ त्रिष्टुप्।]

२१६७. प्र वः सतां ज्येष्ठतमाय सुष्टुतिमग्नाविव समिधाने हविर्भरे।
इन्द्रमजुर्यं जरयन्तमुक्षितं सनाद्युवानमवसे हवामहे॥१॥

1. I bear the libation for you to the best of the holy (gods, to be poured) on the kindled fire, (and I offer to him fitting praise): we

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१. See. *Rg*. 7.19.4.

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invoke for (our) protection the ever-youthful *Indra*, the undecaying, the causer of decay, sprinkled (with the *Soma* libation).

२१६८. यस्मादिन्द्राद् बृहतः किं चनेमृते विश्वान्यस्मिन्त्सम्भृताधि वीर्या।
जठरे सोमं तन्वी३ सहो महो हस्ते वज्रं भरति शीर्षणि क्रतुम्।।२।।

2. For without that mighty *Indra*, this (world) were nothing: in him all powers whatever are aggregated: he receives the *Soma* juice into his stomach, and in his body (exhibits) strength and energy: he bears the thunderbolt in his hand, and wisdom in his head.

२१६९. न क्षोणीभ्यां परिभ्वे त इन्द्रियं न समुद्रैः पर्वतैरिन्द्र ते रथः।
न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु।।३।।

3. You might, *Indra*, is not to be overcome by (that of) heaven and earth; nor is your chariot (to be stopped) by oceans or by mountains: no one can escape from your thunderbolt, when you traverse many leagues with rapid (horses).

२१७०. विश्वे ह्यस्मै यजताय धृष्णवे क्रतुं भरन्ति वृषभाय सश्चते।
वृषा यजस्व हविषा विदुष्टरः पिबेन्द्र सोमं वृषभेण भानुना।।४।।

4. All men offer worship to that adorable, powerful, and munificent (*Indra*), who is associated (with praise): therefore, (do you), who are liberal and most wise, worship him with oblations; and drink, *Indra*, the *Soma*, together with the Sun, the showerer (of benefits).

Together with the Sun— *Vṛṣabheṇa bhānunā*: the Scholiast renders *bhānu* by *Agni*, fire.

२१७१. वृष्णः कोशः पवते मध्व ऊर्मिर्वृषभान्नाय वृषभाय पातवे।
वृषणाध्वर्यू वृषभासो अद्रयो वृषणं सोमं वृषभाय सुष्वति।।५।।

5. The juice of the gratifying and exhilarating (*Soma*), the exciter (of) those who drink it, flows to the showerer (of benefits), the dispenser of food, for his beverage: the two priests, the sprinklers of the oblation; and the stones (that express the juice), offer to the best (of the deities), the *Soma*, the shedder (of blessings).

The main object of this and the succeeding stanza appears to be the exemplification of the various modifications of meaning, of which the words *vṛṣan* and *vṛṣabha* are susceptible; the *Soma* juice, which is *vṛṣan*,

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flows (to) *vṛṣabha*, *Indra*, who is also *vṛṣabhānua*: the two priests, the *Adhvaryu* and *Pratiṣṭhātā*, it is said, are both *vṛṣabhas*; so are the stones used to bruise the *Soma* plant; and the *Soma* juice is *vṛṣaṇa*; so the thunderbolt is *vṛṣa*; the car is *vṛṣa*; the horses, *vṛṣaṇau*; the weapons, *vṛṣabhāni*; the *Soma* is *vṛṣan*; and *Indra* and the *Soma* are both designated *vṛṣabha*: these different forms, *vṛṣan*, *vṛṣaṇa*, *vṛṣabha*, are from the radical *vṛṣ*, to rain; and imply raining, shedding, showering, sprinkling, literally; or bestowing freely or liberally, when used, as they most commonly are, in a figurative sense.

२१७२. वृषा ते वज्र उत ते वृषा रथो वृषणा हरी वृषभाण्यायुधा।
वृष्णो मदस्य वृषभ त्वमीशिष इन्द्र सोमस्य वृषभस्य तृप्णुहि।।६।।

6. You thunderbolt, *Indra*, is the rainer (of bounties); your chariot, the showerer (of blessings); your two horses, the shedders (of desires); your weapons, the diffusers (of wishes); your reignest, showerer (of benefits), over the inebriating beverage, the sprinkler (of delight): satiate yourself, *Indra*, with the good-diffusing *Soma*.

२१७३. प्र ते नावं न समने वचस्युवं ब्रह्मणा यामि सवनेषु दाधृषिः।
कुविन्नो अस्य वचसो निबोधिषदिन्द्रमुत्सं न वसुनः सिचामहे।।७।।

7. Victorious in battle, (through) your (favour) I approach you, who are gratified by praise, in sacred rites with prayer, as a boat (to bear me over misfortune): may *Indra* listen attentively to these our words: we pour out libations to *Indra*, (who is a receptacle) of treasure, as a well (is of water).

२१७४. पुरा सम्बाधादभ्या ववृत्स्व नो धेनुर्न वत्सं यवसस्य पिप्युषी।
सकृत्सु ते सुमतिभिः शतक्रतो सं पत्नीभिर्न वृषणो नसीमहि।।८।।

8. Conduct us beforehand away from evil, as a cow grazing in a meadow leads her calf (our of peril): may we, *Śatakratu*, envelop you, if but once, with acceptable praises, as youthful husbands (are embraced) by their wives.

२१७५. नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः।।९।।

9. That opulent donation which proceeds, *Indra*, from you, assuredly bestows upon him who praises you, the boon (that he desires): grant (it) to (us) your adorers: do not your, who are the object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify you at this sacrifice.

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[सूक्त- १७]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– इन्द्र। छन्द– जगती, ८-९ त्रिष्टुप्।]

२१७६. तद॑स्मै नव्य॑मङ्गिरस्वद॑र्चत॒ शुष्मा॒ यद॑स्य प्र॒त्नथो॒दीर॑ते।
विश्वा॒ यद्गो॒त्रा सह॑सा परी॑वृता॒ मदे॒ सोम॑स्य दृंहि॒तान्यैर॑यत्॥१॥

1. Address, worshippers, after the manner of *Aṅgiras*, a new (hymn) to that *Indra*, whose withering (energies) were developed of old; who, in the exhilaration of the *Soma*, forced open the obstructed and solid clouds.

The Obstructed and Solid Clouds— *Yad-gotrā*, for *gotrāṇi*, clouds; from *go*, water, and *tra*, to preserve or contain: or *gotra* may mean, herds of cattle, the cows of the *Aṅgirasas* recovered by *Indra*.

२१७७. स भू॑तु॒ यो ह॑ प्रथ॒माय॒ धाय॑स॒ ओजो॒ मिमा॑नो महि॒मान॒माति॑रत्।
शूरो॒ यो यु॒त्सु त॒न्व॑ परि॒व्यत॑ शी॒र्षणि॒ द्यां म॑हि॒ना प्रत्य॑मुञ्चत॥२॥

2. May that (*Indra*) be (exalted), who, manifesting his energy, exerted his might for the first drinking of the *Soma*: a hero, who in combats protected his own person and by his greatness sustained the heaven upon his head.

२१७८. अधा॑कृणोः प्रथ॒मं वी॒र्यं॑ म॒हद्यद॒स्याग्रे॒ ब्रह्म॑णा शु॒ष्मम॑रयः।
र॒थे॒ष्ठेन॒ हर्य॑श्वेन॒ विच्यु॑ताः॒ प्र जी॒रयः॑ सिस्रते स॒ध्र्य१॒॑क् पृथ॑क्॥३॥

3. Verily, *Indra*, you have displayed your first great prowess, when, (propitiated) by the prayer (of the worshipper), you have put forth your withering (vigour) in his presence: and when the congregated enemies (of the gods), hurled down by you in your chariot, drawn by your horses, fled, scattered.

२१७९. अधा॒ यो विश्वा॒ भुव॑नाभि म॒ज्मनै॑शान॒कृत्प्रव॑या अ॒भ्यव॑र्धत।
आद्रोद॑सी॒ ज्योति॑षा॒ वह्नि॒रात॑नो॒त्सीव्य॒न्तमां॑सि॒ दुधि॑ता॒ सम॑व्ययत्॥४॥

4. He indeed, the ancient *Indra*, making himself by his might sovereign over all worlds, became supreme over (all); and thenceforth sustaining heaven and earth, he overspread them with effulgence, and scattering the malignant glooms, he pervaded (all things).

२१८०. स प्रा॒चीना॒न्पर्व॑ता॒न्दृंह॒दोज॑सा॒धरा॒चीन॑मकृणोद॒पामपः॑।
अधा॑रयत्पृथि॒वीं वि॒श्वधा॑यस॒मस्त॑भ्नान्मा॒यया॒ द्याम॑व॒स्रसः॑॥५॥

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5. By his strength he fixed the wandering mountains; he directed the downward course of the waters; he upheld the earth, the nurse (of all creatures); and by his craft he stay the heaven from falling.

२१८१. सास्मा अरं बाहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो वेदसस्परि।
येना पृथिव्यां नि क्रिविं शयध्यै वज्रेण हत्व्यवृणक्तुविष्वणिः॥६॥

6. Sufficient was he for (the protection of) this (world), which he, its defender, fabricated with his two arms for the sake of all mankind, over whom he was supreme by his wisdom; whereby, (also), he the loud-shouting, having struck *Krivi* with the thunderbolt, consigned him to (eternal) slumber on the earth.

Krivi— An *Asura*.

२१८२. अमाजूरिव पित्रोः सचा सती समानादा सदसस्त्वामिये भगम्।
कृधि प्रकेतमुप मास्या भर दद्धि भागं तन्वो३येन मामहः॥७॥

7. As a virtuous (maiden), growing old in the same dwelling with her parents, (claims from them her support), so come I to you for wealth: make it conspicuous, measure it, bring it (hither), grant (a sufficient) portion for my bodily sustenance, (such as that) wherewith you honour (your worshippers).

As a Virtuous Maiden, Etc.— *Amājur-iva pitroḥ sacā satī samānāt*: *amājuḥ* is explained by Sāyaṇa, living at home during life; *satī* he renders, daughter, *duhitā*: the point of comparison, her claiming her portion, is supplied by the commentator; but the possibility of a daughter's being so situated intimates a probability that infant marriages were not at this time considered imperative.

२१८३. भोजं त्वामिन्द्र वयं हुवेम ददिष्ट्वमिन्द्रापांसि वाजान्।
अविड्ढीन्द्र चित्रया न ऊती कृधि वृषन्निन्द्र वस्यसो नः॥८॥

8. We invoke you, *Indra*, the bestower of enjoyment: you grant food, *Indra*, (in requital of pious) works; protect us, *Indra*, with manifold protections; *Indra*, showerer (of benefits), render us affluent.

२१८४. नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः॥९॥

9. that opulent donation which proceeds, *Indra*, from you, assuredly bestows upon him who praises you, the boon that he desires: grant (it) to (us) your adorers: do not you, who are the

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object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify you at this sacrifice.

[सूक्त-१८]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– इन्द्र। छन्द– त्रिष्टुप्।]

२१८५. प्राता रथो नवो योजि सस्निश्चतुर्युगस्त्रिकशः सप्तरश्मिः।
दशारित्रो मनुष्यः स्वर्षाः स इष्टिभिर्मतिभी रंह्यो भूत्।।१।।

1. A laudable and pure sacrifice, has been instituted at lawn; having four pairs (of stones for bruising the *Soma*); three tones (of prayer); seven metres, and ten vessels; beneficial to man, conferring heaven, and sanctifiable with solemn rites and praises.

A Laudable and Pure Sacrifice— *Prāta ratho navo yoji-ratho-raṅhaṇād yajñaḥ*: the word *ratha*, as derived from *raṅh*, to go, is said to mean here, worship, sacrifice: it may have, however, its more usual meaning of a chariot, in which case the other word and phrases are to be adapted to the signification: the chariot has been harnessed, *ayoji*; provided with four yokes, *catur-yuga*; three whips, *trikaṣa*; seven reins, *saptaraśmi*; and ten sides or faces, *daśa aritra*; such a chariot is to be understood, figuratively, as a conveyance to *Svarga*, in which sense it is also applicable to *yajña*, sacrifice.

२१८६. सास्मा अरं प्रथमं स द्वितीयमुतो तृतीयं मनुषः स होता।
अन्यस्या गर्भमन्य ऊं जनन्त सो अन्येभिः सचते जेन्यो वृषा।।२।।

2. That (sacrifice) is sufficient for him, (*Indra*), whether (offered) for the first, the second, or the third time: it is the bearer (of good) to man: other (priests) engender the embryo of a different (rite), but this victorious (sacrifice), the showerer (of benefits) combines with other (ceremonies).

For the First,the Second, Etc.— Alluding to the three daily sacrifices.

With other (Ceremonies)— The terms, *anyasyāḥ*, *anye*, and *anyebhiḥ*, of another others, with others, have no substantives expressed; the nouns of the text are supplied from the Scholiast, except in the last, which he renders by *Indra*, and other deities— *Indrādibhiḥ devair saṅgacchate*.

२१८७. हरी नु कं रथ इन्द्रस्य योजमायै सूक्तेन वचसा नवेन।
मो षु त्वामत्र बहवो हि विप्रा नि रीरमन्यजमानासो अन्ये।।३।।

3. I harness quickly and easily the horses to the car of *Indra* for its journey, by new and well-recited prayer: many wise

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(worshippers) are present here; let not other institutors of sacred rites tempt you (away).

२१८८. आ द्वाभ्यां हरिभ्यामिन्द्र याह्या चतुर्भिरा षड्भिर्हूयमानः।
आष्टाभिर्दशभिः सोमपेयमयं सुतः सुमख मा मृधस्कः॥४॥

4. Come, *Indra*, when invoked, with two horses, or with four, or with six, or with eight, or with ten, to drink the *Soma* juice: object of worship, the juice is poured out; do nor wrong (to the libation).

With two Horses, or, Etc.— Although the horses of *Indra* are properly but two, yet, from their supernatural faculties, they may multiply themselves without limit, so says the Scholiast.

२१८९. आ विंशत्या त्रिंशता याह्यर्वाङा चत्वारिंशता हरिभिर्युजानः।
आ पञ्चाशता सुरथेभिरिन्द्रा षष्ट्या सप्तत्या सोमपेयम्॥५॥

5. Come to our presence, *Indra*, having harnessed your car with twenty, thirty, or forty horses; or with fifty well-trained steeds; or with sixty or with seventy, *Indra*, to drink the *Soma* juice.

२१९०. आशीत्या नवत्या याह्यर्वाङा शतेन हरिभिरुह्यमानः।
अयं हि ते शुनहोत्रेषु सोम इन्द्र त्वाया परिषिक्तो मदाय॥६॥

6. Come, *Indra*, to our presence, conveyed by eighty, ninety, or a hundred horses: this *Soma* has been poured into the goblet, *Indra*, for your exhilaration.

२१९१. मम ब्रह्मेन्द्र याह्यच्छा विश्वा हरी धुरि धिष्वा रथस्य।
पुरुत्रा हि विहव्यो बभूथास्मिञ्छूर सवने मादयस्व॥७॥

7. Come hither, *Indra*, (having heard) my prayer: yoke your two universal steeds to the pole of your chariot: you have been the object of invocation in many ways by many (worshippers), but now, hero, be exhilarated in this (our) sacrifice.

२१९२. न म इन्द्रेण सख्यं वि योषदस्मभ्यमस्य दक्षिणा दुहीत।
उप ज्येष्ठे वरूथे गभस्तौ प्रायेप्राये जिगीवांसः स्याम॥८॥

8. Never may my friendship with *Indra* be disunited: may his liberality (ever) yield us (our desires): may we be within the excellent defence of (his protecting) arms: may we be victorious in every battle.

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May We Be Victorious In Every Battle— *prāye prāye jigīvāṁsaḥ syāma*: *prāye* is explained, in one sense, *yuddhe*, in war or battle; it is also said to mean, entering; may we be victorious in consequence of *Indra*'s repeatedly entering or frequenting the chamber of sacrifice.

२१९३. नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः।।९।।

9. that opulent donation which proceeds, *Indra*, from you, assuredly bestows upon him who praises you, the boon that he desires: grant (it) to (us) your adorers: do not you, who are the object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify you in this sacrifice.

[सूक्त-१९]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– इन्द्र। छन्द– त्रिष्टुप्।]

२१९४. अपाय्यस्यान्धसो मदाय मनीषिणः सुवानस्य प्रयसः।
यस्मिन्निन्द्रः प्रदिवि वावृधान ओको दधे ब्रह्मण्यन्तश्च नरः।।१।।

1. It has been partaken (by *Indra*) for his exhilaration, of this agreeable (sacrificial) food, the libation of his devout (worshipper); thriving by which ancient (beverage), he has bestowed a (fitting) dwelling, where the adoring conductors (of the ceremony) abide.

It has been Partaken— *Apāyi asya andhasaḥ* is here used impersonally, being the third pers. sing. of the third preterite, passive voice; the commentator affirms that it may be used for the imperative, and be equivalent to *Indraḥ somam pibatu*, may *Indra* drink the *Soma*; but this does not seem to be necessary.

२१९५. अस्य मन्दानो मध्वो वज्रहस्तोऽहिमिन्द्रो अर्णोवृतं वि वृश्चत्।
प्र यद्वयो न स्वसराण्यच्छा प्रयांसि च नदीनां चक्रमन्त।।२।।

2. Exhilarated by the *Soma* juice *Indra*, armed with the thunderbolt, severed the rain-confining cloud; whereupon the currents of the rivers proceeded (towards the ocean), like birds to their own nests.

२१९६. स माहिन इन्द्रो अर्णो अपां प्रैरयदहिहाच्छा समुद्रम्।
अजनयत्सूर्यं विदद्गा अक्तुनाह्नां वयुनानि साधत्।।३।।

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3. The adorable *Indra*, the slayer of *Ahi*, sent the current of the waters towards the ocean: he generated the sun: he discovered the cattle: he effected the manifestation of he days by light.

Effected the Manifestation of the Days by Light— *Aktunā ahnām vayunāni sādhat* is explained by the comment, *tejasā prakāśān divasānām asādhayat*; the sense given in the translation.

२१९७. सो अ॑प्रतीनि॒ मन॑वे पु॒रूणीन्द्रो॑ दाशद्दा॒शुषे॒ हन्ति॒ वृत्रम्।
स॒द्यो यो नृभ्यो॑ अत॒साय्यो॒ भूत्प॑स्पृधा॒नेभ्यः॒ सूर्य॑स्य सा॒तौ।।४।।

4. To the presenter (of the libation) *Indra* gives many unparalleled gifts: he slays *Vṛtra*: he who was the arbiter amongst his worshippers when contending for the possession of the Sun.

Who was the Arbiter, Etc.— *Atasāyyo bhūt paspṛdhānebhhyaḥ sūryasya sātau*: the first is explained, *prāptihetubhūtaḥ san*, being the cause of obtaining, to those who were contending; saying, Let me be the first to have the sun— *aham eva prathamam sūryam prāpnuyām*; or *sātī* may mean war; to those contending in battle with the sun; no legend is given in explanation of either sense but one is intimated in the succeeding verse, which has been before alluded to, of a dispute between *Sūrya* and *Etaśa*, in which *Indra* supported the latter.— (see note on *Ṛg*.i.61.15.)

२१९८. स सु॑न्व॒त इन्द्रः॒ सूर्य॒मा दे॒वो रि॑ण॒ङ्मर्त्या॑य स्त॒वान्।
आ यद्र॒यिं गु॒हद॑वद्यमस्मै॒ भर॒दंशं॒ नैत॑शो दश॒स्यन्।।५।।

5. The divine *Indra*, when lauded (by *Etaśa*), humbled the Sun (in behalf) of the mortal who offered to him the libation; for the munificent *Etaśa* presented him with mysterious and inestimable riches; as (a father gives) his portion (to a son).

२१९९. स र॑न्धयत्स॒दिवा॒ः सार॑थये॒ शुष्ण॑म॒शुषं॒ कुय॑वं॒ कुत्सा॑य।
दिवो॑दासाय नव॒तिं च॒ नवेन्द्र॒ः पुरो॒ व्यैर॒च्छम्ब॑रस्य।।६।।

6. The radiant *Indra* subjected to *Kutsa*, his charioteer, (the *Asuras*), *Śuṣṇa*, *Aśuṣa*, and *Kuyava*; and, for the sake of *Divodāsa*, demolished the ninety and nine cities of *Śambara*.

Kutsa, Etc.— All these have repeatedly occurred before, except *Aśuṣa*, he who is not to be dried up; it may be an epithet of *Śuṣṇa*, but is explained by the Scholiast, an *Asura*.

२२००. ए॒वा त॑ इन्द्रो॒चथ॑महेम श्र॒वस्या॒ न त्मना॑ वा॒जय॑न्तः।
अश्या॒म तत्साप्त॑माशुषा॒णा न॒नमो॒ वध॒रदे॑वस्य पी॒योः।।७।।

7. Through desire of food, *Indra*, we, contributing to your vigour, spontaneously address to you (our) praise; secure of you,

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may we rely upon your friendship: hurl your thunderbolt against the godless *Pīyu*.

May we Rely upon your Friend— *Aśyāma tat saptam*: *sapta*, derived from *sapta*, seven, is considered a synonym of *sapta padīnam*, or *sakhyam* friendship.

Pīyu— Either an *Asura* in general, or the name of a particular *Asura*.

२२०१. एवा ते गृत्समदाः शूर मन्मावस्यवो न वयुनानि तक्षुः।
ब्रह्मण्यन्त इन्द्र ते नवीय इषमूर्जं सुक्षितिं सुम्नमश्युः॥८॥

8. Thus, hero, have the *Gṛtsamadas*[1] fabricated praises to you, as they who are desirous of travelling (construct) roads: may those who worship you, adorable *Indra*, obtain foot, strength, habitations and felicity.

As they who are Desirous, Etc.— *Avasyavo na vayunāni* are explained, *gamanam icchantaḥ pumāṁso mārgān yathā kurvanti*, as men, wishing to go, make roads.

२२०२. नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः॥९॥

9. That opulent donation which proceeds, *Indra*, from you, assuredly bestows upon him who praises you, the boon (that he desires): grant it to us your adorers: do not you, who are the object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify you in this sacrifice.

[सूक्त-२०]

[ऋषि- गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता- इन्द्र। छन्द- त्रिष्टुप्।]

२२०३. वयं ते वय इन्द्र विद्धि षु णः प्र भरामहे वाजयुर्न रथम्।
विपन्यवो दीध्यतो मनीषा सुम्नमियक्षन्तस्त्वावतो नॄन्॥१॥

1. We bring to you, *Indra*, (sacrificial) food, as one desiring food brings his waggon: regard us benevolently when glorifying you, rendering (you) illustrious by (our) praise, and soliciting such guides as you are to felicity.

As One Desiring Food Brings, Etc.— *Vājayur-naratham*; *yathā annam icchan pumān śakaṭam sampādayati*, as a man, wishing food, provides his cart or barrow to take it away.

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१. गृणातेः स्तुतिकर्मणः (निरु० ९.५)

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२२०४. त्वं न इन्द्र त्वाभिरूती त्वायतो अभिष्टिपासि जनान्।
त्वमिनो दाशुषो वरूतेत्थाधीरभि यो नक्षति त्वा।।२।।

2. (Defend us), *Indra*, with your protections, for you are the defender against enemies of those men who rely upon you: you are the lord of the offerer (of the libation) the repeller (of foes), and with these acts (protect) him who worships you.

२२०५. स नो युवेन्द्रो जोहूत्रः सखा शिवो नरामस्तु पाता।
यः शंसन्तं यः शशमानमूती पचन्तं च स्तुवन्तं च प्रणेषत्।।३।।

3. May that young, adorable *Indra*, ever be the friend, the benefactor, and protector of us, his worshipper: who, with his protection, may conduct (to the object of his worship) him who repeats (to him) prayer and praise, who prepares the oblation, and recites (his) commendations.

२२०६. तमु स्तुष इन्द्रं तं गृणीषे यस्मिन्पुरा वावृधुः शाशदुश्च।
स वस्वः कामं पीपरदियानो ब्रह्मण्यतो नूतनस्यायोः।।४।।

4. I laud that *Indra*, I glorify him, in whom of old (his worshippers) prospered, and overcame (their enemies): may he, when solicited, gratify the desire of wealth of his present pious adorer.

२२०७. सो अङ्गिरसामुचथा जुजुष्वान्ब्रह्मा तूतोदिन्द्रो गातुमिष्णन्।
मुष्णन्नुषसः सूर्येण स्तवानश्नस्य चिच्छिश्नथत्पूर्व्याणि।।५।।

5. Propitiated by the hymns of the *Aṅgirasas*, *Indra* granted their prayer, and directed them on the way (to recover their cattle): carrying off the dawns by the (light of the) sun, he, animated by praise, demolished the ancient cities of *Aśna*.

२२०८. स ह श्रुत इन्द्रो नाम देव ऊर्ध्वो भुवन्मनुषे दस्मतमः।
अव प्रियमर्शसानस्य साह्वाञ्छिरो भरद्दासस्य स्वधावान्।।६।।

6. May the renowned and graceful *Indra*, who is verily divine, be present over men: may he, the vigorous conqueror of foes, cast down the precious head of the malignant *Dāsa*.

Dāsa— *Dāsa*, a slave, is here said to be the name of an *Asura*.

२२०९. स वृत्रहेन्द्रः कृष्णयोनीः पुरन्दरो दासीरैरयद्वि।
अजनयन्मनवे क्षामपश्च सत्रा शंसं यजमानस्य तूतोत्।।७।।

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7. *Indra*, the slayer of *Vṛtra*, the destroyer of cities, has scattered the black-sprung servile (hosts): He engendered the earth and the waters for *Manu*: may he fulfill the entire prayer of the sacrificer.

Has Scattered the Black-Sprung Servile Hosts— *Kṛṣṇayonir dāsīr airayad-vi*, he scattered the low-caste sacrifice disturbing *Asura* armies, is one explanation, in which *kṛṣṇayoni* is rendered by *nikṛṣṭajāti*, and *dāsī* by *upakṣapayitrī*, or *Āsurī senā*, army, being understood; the Scholiast intimates, as another sense, the pregnant wife of the *Asura* named *Kṛṣṇa*.[1]

२२१०. तस्मै॑ तव॒स्य१॒॑ मनु॑ दायि स॒त्रेन्द्रा॑य दे॒वेभि॒रर्ण॑सातौ।
प्रति॒ यद॑स्य॒ वज्रं॑ बा॒ह्वोर्धुर्ह॒त्वी दस्यू॒न्पुर॒ आय॑सी॒र्नि तारी॑त्॥८॥

8. Vigour has been perpetually imparted to *Indra* by his worshippers (with oblations), for the sake of obtaining rain; for which purpose they have placed the thunderbolt in his hands, wherewith, having slain the *Dasyus*, he has destroyed their iron cities.

२२११. नू॒नं सा ते॒ प्रति॒ वरं॑ जरि॒त्रे दु॑ही॒यदि॑न्द्र॒ दक्षि॑णा म॒घोनी॑।
शिक्षा॑ स्तो॒तृभ्यो॒ माति॑ ध॒ग्भगो॑ नो बृ॒हद्व॑देम वि॒दथे॑ सु॒वीराः॑॥९॥

9. That opulent donation which proceeds, *Indra*, from you, assuredly bestows upon him who praises you, the boon (which he desires); grant (it) to (us) your adorers: do not your, who are the object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify you at this sacrifice.

[सूक्त-२१]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– इन्द्र। **छन्द**– जगती, ६-त्रिष्टुप्।]

२२१२. वि॒श्व॒जिते॑ धन॒जिते॑ स्व॒र्जिते॑ सत्रा॒जिते॑ नृ॒जित॑ उर्वरा॒जिते॑।
अ॒श्व॒जिते॑ गो॒जिते॑ अ॒ब्जिते॑ भ॒रेन्द्रा॑य॒ सोमं॑ यज॒ताय॑ ह॒र्यत॑म्॥१॥

1. Bring the desired *Soma* to the adorable *Indra* the lord of all, the lord of wealth, the lord of heaven, the perpetual lord, the lord of man, the lord of earth, the lord of horses, the lord of cattle, the lord of water.

The Lord of Ali, Etc.— These are all compounds with *jit*; literally, conqueror, as, *viśvajite*, *dhanajite*, *svarjite*, etc.; but the sense as Sāyaṇa suggests, is best expressed by *Adhipati*, lord of or over.

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१. यः कृष्णागर्भाः निरहन्नृजिश्वना (ऋ० सं० १.१०१.१)

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२२१३. अभिभुवेऽभिभङ्गाय वन्वतेऽषाळ्हाय सहमानाय वेधसे।
तुविग्रये वह्नये दुष्टरीतवे सत्रासाहे नम इन्द्राय वोचत॥२॥

2. Offer adoration to *Indra*, the overcome the destroyer, the munificent, the invincible, the all-enduring, the creator, the all-adorable; the sustainer, the unassailable, the ever-victorious

२२१४. सत्रासाहो जनभक्षो जनंसहश्च्यवनो युध्मो अनु जोषमुक्षितः।
वृतंचयः सहुरिर्विक्ष्वारित इन्द्रस्य वोचं प्र कृतानि वीर्या॥३॥

3. I proclaim the mighty exploits of that *Indra*, who is, ever victorious; the benefactor of man, the overthrower of (the strong) man, the caster down (of foes), the warrior; who is gratified by our libations, the granter of desires, the subduer of enemies, the refuge of the people.

२२१५. अनानुदो वृषभो दोधतो वधो गम्भीर ऋष्वो असमष्टकाव्यः।
रध्रचोदः श्नथनो वीळितस्पृथुरिन्द्रः सुयज्ञ उषसः स्वर्जनत्॥४॥

4. Unequalled in liberty, the showerer (of benefits), the slayer of the malevolent, profound, mighty, (endowed with) impenetrable sagacity, the dispenser of prosperity the enfeebler (of foes), firm (of frame), vast (in bulk) the performer of pious acts, *Indra* has given birth to the light of the morning.

Has Given Birth to the Light of the Morning— *Uṣasaḥ svar janat*: or *svar* may mean, the Sun; *Indra*, or the sky, makes manifest the morning sun.

२२१६. यज्ञेन गातुमप्तुरो विविद्रिरे धियो हिन्वाना उशिजो मनीषिणः।
अभिस्वरा निषदा गा अवस्यव इन्द्रे हिन्वाना द्रविणान्याशत॥५॥

5. The wise *Uśijas*, celebrating his praises, have obtained by their sacrifice, from the sender of water (knowledge) of the path (of their cattle): seeking the aid of *Indra*, and celebrating his praises, they have acquired, whilst uttering hymrs and offering adoration (valuable) treasures.

२२१७. इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे।
पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम्॥६॥

6. *Indra*, bestow upon us most excellent treasures; (give us) the reputation of ability (to celebrate sacred rites); grant us prosperity, increase of wealth, security of person, sweetness of speech, and auspiciousness of days.

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[सूक्त-२२]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक। देवता– इन्द्र।
छन्द– १ अष्टि, २-३ अतिशक्वरी, ४- अष्टि अथवा अतिशक्वरी।]

II.2.11— All the verse of this hymn occur in the *Sāmaveda*, though scattered; this corresponds with 45, and 1486 of Mr. Whitney's Index. Professor Benfey translates the first epithet of *Indra*, *Mahiṣa*, which Sāyaṇa interprets by *Mahān*, great, or *pūjya*, worshipful, by its more ordinary sense of Buffalo: the burthen of each verse, *sa-enam saścad devo devaṁ satyam Indraṁ satya Induḥ*, he renders by, *der hat der Gott den Gott geehrt*, *der vahre Indu den vahren Indra*; Sāyaṇa refers *sa* to *Indu*, or the *Soma*, of which *deva*, as well as *satya*, is an epithet, and puts the verb *saścat*, which he renders by *vyāpti-karma*, pervading, in the imperative, *vyāpnotu*; the text follows his interpretation.

२२१८. त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत्। स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः॥१॥

1. The adorable and powerful (*Indra*), partaking of the *Soma*, mixed with barley, effused at the *Tṛkadruka* rites, has drunk with *Viṣṇu* as much as he wished: the draught has excited that great and mighty *Indra* to perform great deeds: May that divine (*Soma*) pervade the divine (*Indra*), the true *Soma* (pervade) the true *Indra*.

२२१९. अध त्विषीमाँ अभ्योजसा क्रिविं युधाभवदा रोदसी अपृणदस्य मज्मना प्रवावृधे। अधत्तान्यं जठरे प्रेमरिच्यत सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः॥२॥

2. Thereupon, resplendent, he has overcome *Krivi* in conflict by his prowess: he has filled heaven and earth (with his lustre), and has been invigorated by the efficacy of the draught: one portion he has taken to himself; the other he has distributed (to the gods): May that divine (*Soma*) pervade the divine (*Indra*), the true *Soma*, the true (*Indra*).

Krivi— Krivim nāmāsuram, an Asura so named.

One Portion He has taken to Himself— *Adhattānyam jaṭhare*, *prem arcyata*: literally, he has taken the other in the belly, he has left over that; that is, according to the Scholiast, basing his interpretation upon the *Taittirīya*: *Indra*, having divided the *Soma* into two portions, took one to himself, and gave the other to the gods; as it is said by another text, a half to *Indra*, a half to the other gods, *etena ardham Indrāya, ardham anyebhyo devebhyaḥ*.

May that Divine, Etc.— *Sāmaveda*, 1486 and 1488.

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२२२०. साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः। दाता राधः स्तुवते काम्यं वसु सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः।।३।।

3. Cognate with (pious) works and with power, you desire to support (the universe): mighty with heroic (energies), you are the subduer of the malevolent: (you are) the distinguisher (between the doer of good and ill); the giver of the substantial wealth he desires to him who praises you: May the divine (*Soma*) pervade the divine (*Indra*), the true *Soma*, the true (*Indra*).

२२२१. तव त्यन्नर्यं नृतोऽप इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम्। यद्देवस्य शवसा प्रारिणा असुं रिणन्नपः। भुवद्विश्वमभ्यादेवमोजसा विदादूर्जं शतक्रतुर्विदादिषम्।।४।।

4. *Indra*, the delighter (of all), the first act performed by you in ancient time was for the good of man, and deserving of renown in heaven, when, arresting by force the breath of the (enemy) of the gods, you did send down the rain: May *Indra* prevail by his prowess over all that is godless; may *Śatakratu* obtain vigour; may be obtain (sacrificial) food.

The Delighter of All— *Nṛto*, *lit.* dancer; the epithet occurs elsewhere, as one who dances or exults in battle; here the Scholiast explains it by *nartayitrī*, one who causes to dance or to rejoice.

Of the (Enemy) of the Gods— The text has only *devasya*, of the divine, or the deity; which the Scholiast explains, *asurasya*: *asum riṇan* he renders *prāṇam hiṁsan*, injuring or taking away the breath or life, in consequence of which *Indra* sends down the water or rain, *prāriṇāh āpaḥ*; the stanza occurs in the *Sāmaveda*, 466, where this passage and the concluding one are somewhat differently translated.

ANUVĀKA III

[सूक्त-२३]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।

देवता– बृहस्पति; १-५,९,११,१७,१९- ब्रह्मणस्पति।

छन्द– जगती, १५,१९- त्रिष्टुप्।]

II.3.1— *Brahmaṇaspati* is explained by Sāyaṇa, *brahmaṇo annasya parivṛdhasya karmaṇo vā pālayitā*, the protector or cherisher of food, or of any great or solemn acts of devotion: he has other attributes in the text, as, *gaṇānān gaṇapatiḥ*, chief of the *gaṇas*, which generally denotes the

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classes of the inferior divinities, as the commentator here understands it; and again, *jyeṣṭharājam brāhmaṇam*, the best lord of *mantras*, or prayers— *praśasyam svāminam mantrāṇām*.

२२२२. गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम्। ज्येष्ठराजं
ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम्॥१॥

1. We invoke the *Brahmaṇaspati*, chief leader of the (heavenly) bands; a sage of sages; abounding beyond measure in (every kind of) food: best lord of prayer: hearing our invocations, come with your protections, and sit down in the chamber of sacrifice.

२२२३. देवाश्चित्ते असुर्य प्रचेतसो बृहस्पते यज्ञियं भागमानशुः।
उस्राइव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि॥२॥

2. *Bṛhaspati*, destroyer of the *Asuras*, through you the intelligent gods have obtained the sacrificial portion: in like manner as the adorable sun generates the (solar) rays by his radiance, so are your the generator of all prayers.

Bṛhaspati— There is no marked distinction between *Bṛhaspati* and *Brahmaṇaspati* in any of the following stanzas: the former is, perhaps, something of a more martial character, and his protection is sought for against enemies and evil spirits in a more especial manner, but there is nothing very precise in the passages addressed to him to assign to him any particular office or character: Mahīdhara explains the term, cherisher or protector of the Vedas— *bṛhatām vedānām pālakaḥ*; but in the next *Sūkta* Sāyaṇa interprets *bṛhat* by *mantra— bṛhato mantrasya, svāmin*.

२२२४. आ विबाध्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि।
बृहस्पते भीममित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदम्॥३॥

3. Having repelled revilers and (dispersed) the darkness you stand *Bṛhaspati*, on the radiant chariot of sacrifice, (which is) formidable (to foes), the humiliator of enemies, the destroyer of evil spirits, the cleaver of the clouds, the attainer of heaven.

२२२५. सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्नवत्।
ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनम्॥४॥

4. You lead men, *Bṛhaspati*, by virtuous instructions; you preserve them (from calamity): sin will never overtake him who presents (offerings) to you: you are the afflicter of him who hates (holy) prayers; you are the punisher of wrath: such is your great mightiness.

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Him who hates Holy Prayers— *Brahmadviṣaḥ,* which may mean, according to the commentator, those who hate either the *Brāhmaṇas*, or the *mantras*, or prayers.

२२२६. न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः।
विश्वा इदस्माद्ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते।।५।।

5. The man whom you, *Brahmaṇaspati*, a kind protector, defend, neither sorrow nor sin, nor adversaries nor dissemblers ever harm, for you drive away from him all injurious (things).

२२२७. त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे।
बृहस्पते यो नो अभि ह्वरो दधे स्वा तं मर्मर्तु दुच्छुना हरस्वती।।६।।

6. You, *Bṛhaspati*, are our protector and the guide of (our) path; (you are) the discerner (of all things): we worship with praises for your adoration: may his own precipitate malice involve him(in destruction) who practises deceit against us.

२२२८. उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः।
बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि।।७।।

7. Turn aside from (the true) path, *Bṛhaspati*, the arrogant and savage man who advances to injure us, although unoffending and keep us in the right way for (the completion of) this offering to the gods.

२२२९. त्रातारं त्वा तनूनां हवामहेऽवस्पर्तरधिवक्तारमस्मयुम्।
बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन्।।८।।

8. *Bṛhaspati*, defender (from calamity), we invoke you, the protector of our persons, the speaker of encouraging words and well disposed towards us: do your destroy the revilers of the gods: let not the malevolent attain supreme felicity.

२२३०. त्वया वयं सुवृधा ब्रह्मणस्पते स्पार्हा वसु मनुष्या ददीमहि। या नो
दूरे तळितो या अरातयोऽभि सन्ति जम्भया ता अनप्नसः।।९।।

9. Through you, *Brahmaṇaspati*, (our) benefactor, may we obtain desirable wealth from men destroy those (our) unrighteous enemies, whether nigh or far off, who prevail against us.

२२३१. त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्निना युजा।
मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि।।१०।।

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10. Through your, *Bṛhaspati*, (who are) the fulfiller of our desires; pure, and associated (with us), we possess excellent food: let not the wicked man who wishes to deceive us be our master; but let us, excelling in (pious) praises, attain (prosperity).

२२३२. अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः।
असि सत्य ऋणया ब्रह्मणस्पत उग्रस्य चिद्दमिता वीळुहर्षिणः॥११॥

11. You, *Brahmaṇaspati*, who have no requiter (of your bounty), who are the showerer (of benefits), the repairer to combat, the consumer of foes, the victor in battles, you are true, the discharger of debts, the humiliator of the fierce and of the exulting.

२२३३. अदेवेन मनसा यो रिषण्यति शासामुग्रो मन्यमानो जिघांसति।
बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः॥१२॥

12. Let not, *Bṛhaspati*, the murderous (weapon) of that man reach us, who, with unrighteous mind, seeks to harm us; who, fierce and arrogant, designs to kill (your) worshippers: may we baffle the wrath of the strong evil-doer.

२२३४. भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सनिता धनंधनम्।
विश्वा इदर्यो अभिदिप्स्वो३ मृधो बृहस्पतिर्वि ववर्हा रथाँ इव॥१३॥

13. *Bṛhaspati* is to be invoked in battles; he is to be approached with reverence: he who moves amidst combats, the distributor of repeated wealth; the lord *Bṛhaspati* has verily overturned all the assailing malignant (hosts), like chariots (overturned in battle).

२२३५. तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टवीर्यम्।
आविस्तत्कृष्व यदसत्त उक्थ्य१ं बृहस्पते वि परिरापो अर्दय॥१४॥

14. Consume with your brightest (weapon) the *Rākṣasas*, who have held your witnessed prowess in disdain: manifest, *Bṛhaspati*, your glorified (vigour),such as it was (of old), and destroy those who speak against you.

२२३६. बृहस्पते अति यदर्यो अर्हाद्द्युमद्विभाति क्रतुमज्जनेषु।
यद्दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम्॥१५॥

15. *Bṛhaspati*, born of truth, grant us that wonderful treasure, wherewith the pious man may worship exceedingly; that (wealth)

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which shines amongst men; which is endowed with lustre, (is) the means of (performing holy) rites, and invigorates (its possessor) with strength.

There are different interpretations of this stanza, and Sāyaṇa would prefer the sense which is given to the phrase, *draviṇam citram*, *lit.* various, or wonderful wealth, in the *Brāhmaṇa*, which consider it to mean *brahma-varcas*, or *tejas*, the Brahmanical virtue or energy: the verse occurs in the *Yajuṣ*, 26. 3, where the commentator explains *draviṇam* in its literal acceptation of *dhanam*, wealth.[1]

२२३७. मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः।
आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः॥१६॥

16. Deliver us not to the thieves, the enemies delighting in violence, who seize ever upon the food (of others); those who cherish in their hearts the abandonment (of the gods): (they), *Bṛhaspati*, who do not know the extent of (your) power (against evil spirits).

Who do not know the Extent of your Power, Etc.— *Na paraḥ sāmno viduḥ* is a rather doubtful phrase; Sāyaṇa explains it, *ye pumāṁsaḥ sāmnaḥ sāmayāt tvattaḥ paraḥ parastād anyadutkṛṣṭam sāma yad rakṣoghnam na jānanti*, those men who do not know anything greater than the faculty of destroying *Rākṣasas*, derived from you made up of that faculty: his explanation is not very intelligible: *Sāma vai rakṣoha*, *Sāma* is the killer of *Rākṣasas*.

२२३८. विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः।
स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्य धर्तरि॥१७॥

17. *Tvaṣṭā* engendered you (chief) amongst all beings, (whence) you are the reciter of many a holy hymn: *Brahmaṇaspati* acknowledges a debt to the performer of a sacred rite; he is the acquitter (of the debt), and the destroyer of the oppressor.

Whence you are the Reciter, Etc.— *Sāmnaḥ sāmnaḥ kaviḥ* is according to Sāyaṇa, the reciter or another of every Sāma, *sarvasya sāmnaḥ uccārayitā kartāsi*; or he refers *kavi* to *Tvaṣṭā*, and then explains it, the sage who created *Brahmaṇaspati* by the efficacy of the *Sāma*— *sāmnaḥ sāreṇa tvam ajījanat*.

Acknowledges a Debt, Etc.— *Ṛṇacit-stotṛkāmam ṛṇam iva cinoti*, he takes the intention of the praiser as if it was a debt, or obligation.

Acquitter of the Debt— *Ṛṇaya* is of doubtful meaning; Sāyaṇa explains it, the discharger or remover of the debt which is of the nature of sin, *pāparūpasya ṛṇasya pṛthak-kartā*.

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१. See Ait. Br. 4 H.

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२२३९. तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः।

इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवम्।।१८।।

18. When *Bṛhaspati*, descendant on *Aṅgiras*, for your glory, *Parvata* had concealed the herd of kine, you did set them free, and with thine associate, *Indra*, did send down the ocean of water which had been enveloped by darkness.

२२४०. ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व।

विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः।।१९।।

19. *Brahmaṇaspati*, who are the regulator of this (world), understand (the purport) of (our) hymn, and grant us posterity; for all is prosperous that the gods protect: (and therefore) may we blessed with excellent descendants, glorify you at this sacrifice.

This verse occurs in the *Yajuṣ*, 34. 58: Mahīdhara explains it in the same manner, except in regard to the word *vadema*, at the end, rendered in the text, may we declare or glorify you: he would explain it literally, let us speak: that is let us say; let what we ask be given to us; let it be enjoyed by us;— *dīyatām bhujyatām uccārayema.*

[सूक्त-२४]

[**ऋषि–** गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।

देवता– ब्रह्मणस्पति; १, १० बृहस्पति; १२- इन्द्राब्रह्मणस्पती।

छन्द– जगती; १२,१६ त्रिष्टुप्।]

२२४१. सेमामविड्ढि प्रभृतिं य ईशिषेऽया विधेम नवया महा गिरा। यथा नो मीढ्वान्त्स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम्।।१।।

1. Inasmuch, *Bṛhaspati*, as you rule (over all), accept this our propitiation: we worship you with this new and solemn hymn: since this your friend, our benefactor, celebrates you, do you fulfil our desires.

२२४२. यो नन्त्वान्यनमन्न्योजसोतादर्दर्मन्युना शम्बराणि वि।

प्राच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि पर्वतम्।।२।।

2. (You are) that *Brahmaṇaspati* who, by his might, has humbled those who deserved humiliation; who in his wrath rent the clouds asunder; who sent down the undescending (waters); and made way into the mountain (cave), opulent (in cattle).

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२२४३. तद्देवानां देवतमाय कर्त्वमश्रथ्नन्दृळ्हाव्रदन्त वीळिता।
उद्गा आजदभिनद्ब्रह्मणा वलमगूहत्तमो व्यचक्षयत्स्वः।।३।।

3. That was the exploit, (performed) for the most divine of the gods, by which the firm (shut gates) were thrown open, the strong (barriers) were relaxed, (by him) who set the cows at liberty: who, by the (force of the) sacred prayer, destroyed *Bala*: who dispersed the darkness and displayed the light.

२२४४. अश्मास्यमवतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसातृणत्।
तमेव विश्वे पपिरे स्वर्दृशो बहु साकं सिसिचुरुत्समुद्रिणम्।।४।।

4. That stone-like, solid, down-hanging, water-laden (cloud), which *Brahmaṇaspati* has with his strength divided, the universal solar rays have drunk up; but they have again shed together the showering and water-spreading (rain).

२२४५. सना ता का चिद्भुवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः।
अयतन्ता चरतो अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः।।५।।

5. For you, (worshipper), the constant and manifold (bounties of *Brahmaṇaspati*), through months and through years, set open the gates of the future rains, and he has appointed those results of prayer, which the two regions mutually and without effort provide.

Of the Future Rains— *Bhuvana bhavitvā* are rendered by the commentary, *udakānām bhavyānām*.

Which the two Regions Mutually, Etc.— *Vayunā cakāra*: *jñānāni-mantraviṣayāṇi*, he made the knowledge the object of prayer: which the *āyatamānau-aprayatnau*, or the two, said by the Scholiast to mean heaven and earth, which are without effort, pass to one another *anyadanyati carataḥ*: the phraseology is rather obscure, but the meaning is, that, by virtue of prayer and sacrifice, rain is engendered in the sky, which coming down upon the earth, causes fertility, whence food for men or for sacrifice is provided; which, being offered, is again productive of rain, and thus, as the result of prayer, a mutual and spontaneous interchange of benefits between heaven and earth is perpetuated.

२२४६. अभिनक्षन्तो अभि ये तमानशुर्निधिं पणीनां परमं गुहा हितम्।
ते विद्वांसः प्रतिचक्ष्यानृता पुनर्यत उ आयन्तदुदीयुराविशम्।।६।।

6. Those sages, who searching on every side, discovered the precious treasure (of cattle) hidden in the cave of the *Paṇis*, having seen through the false (illusions of the *Asura*), and again coming (thither) from [illegible] entrance.

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Those Sages— The *Aṅgirasas*, according to the Scholiast: see *mantra* 55 note; the whole of this is, no doubt, allegorical; the cows hidden in the caves are the rains accumulated in the clouds, which are set free by the oblations with fire, of which the *Aṅgirasas* were, no doubt, the authors; at least to some extent.

२२४७. ऋतावानः प्रतिचक्ष्यानृता पुनरात आ तस्थुः कवयो महस्पथः। ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्त्यरणो जहुर्हि तम्।।७।।

7. Those sages, eminent for truth, having seen through the false (illusions of the *Asura*), again pursued the main road thither, and with their hands cast against the rock the destructive fire, which, till then, was not there.

Which, till then, was not there— The expression is rather obscure, *nakiḥ ṣo asti*, that is not; that is, according to Sāyaṇa so *agniḥ pūrvam tatra nakir asti, na vidyate*, that fire formerly is not there, is not known; but they, of their own power, having produced the fire that was not known, or was not extant, threw it there; *avidyamānam agnim svasamārthyād utpādya tatra pracikṣipuḥ*: a probable allusion to the dissemination of fire-worship by the *Aṅgirasas*: see *Mantra* 6 and 912.

२२४८. ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नोति धन्वना।

तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दृशये कर्णयोनयः।।८।।

8. Whatever *Brahmaṇaspati* aims at with the truth-strung quick-darting bow, that (mark) he surely attains: holy are its arrows with which he shoots (intended) for the eyes of men, and having their abode in the ear.

For the Eyes of Men, Etc.— *Nṛcakṣasaḥ karṇayonayaḥ*; the arrows are oblations and *mantras*: the first obvious to the sight, the second addressed to the ears of men.

२२४९. स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः।

चाक्ष्मो यद्वाजं भरते मती धनादित्सूर्यस्तपति तप्यतुर्वृथा।।९।।

9. He, *Brahmaṇaspati*, is the aggregator and subjugator (of objects); the family priest (of the gods) and the renowned in battle; the beholder (of all), who bestows food and desired treasures, whence the radiant sun shines without exertion.

२२५०. विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या।

इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः।।१०।।

10. Expansive, vast, and excellent riches, are the attainable (bounties) of *Bṛhaspati*, the sender of the rain: these are the gifts of

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the adorable giver of food, whereby both (descriptions of worshippers) entering here enjoy (abundance).

Whereby Both, Etc.— *Yena janā ubhaye bhuñjate viśaḥ*: the two sorts of persons are either the *Yajamāna*, or host, and the officiating priests; or they may be gods and men; *viśo niviṣṭaḥ santo bhuñjate bhogān labhanti*, being entered or seated, they enjoy: they obtain enjoyments.

२२५१. योऽवरे वृजने विश्वथा विभुर्महामु रण्वः शवसा ववक्षिथ।
स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः।।११।।

11. He, who is all-pervading and delighting, is willing to sustain by his strength the noble, worshipper, as well as one who is in low distress: greatly is that *Brahmaṇaspati* renowned amongst the gods, and therefore is he verily supreme above all (beings).

२२५२. विश्वं सत्यं मघवाना युवोरिदापश्चन प्र मिनन्ति व्रतं वाम्।
अच्छेन्द्राब्रह्मणस्पती हविर्नोऽन्नं युजेव वाजिना जिगातम्।।१२।।

12. All truth, lords of wealth, (*Indra* and *Brahmaṇaspati*), is (inherent) in you both: the waters injure not your rites: come to our presence (to receive) our oblations, like a pair of steeds (to receive) their provender.

The Waters Injure not your Rites— *Āpaśca na praminanti vratam vām*: the Scholiast says that *āpaḥ* is here used, by metonymy, for all beings— *sarvāṇi bhūtāni*.

२२५३. उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना।
वीळुद्वेषा अनु वश ऋणमाददिः स ह वाजी समिथे ब्रह्मणस्पतिः।।१३।।

13. The very swift horses (of *Brahmaṇaspati*) listen to (our invocation): the priest of the assembly offers with praise the (sacrificial) wealth: may *Brahmaṇaspati*, the hater of the oppressor, accept (the payment of) the debt, agreeably to his pleasure: may he be the accepter of the (sacrificial) food presented at this ceremony.

२२५४. ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः। यो गा उदाजत्स दिवे,वि चाभजन्महीव रीतिः शवसासरत्पृथक्।।१४।।

14. The purpose of *Brahmaṇaspati*, engaging in a great work, has been successful, according to his wish; for he it was who recovered (the stolen) cattle for (the dwellers in) heaven; and distributed them; so that of their own power they took different directions, like (the branches of) a mighty river.

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२२५५. ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्योऽवयस्वतः। वीरेषु
वीराँ उप पृङ्धि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवम्॥१५॥

15. May we, *Brahmaṇaspati*, be daily in the possession of well-regulated and food-supplying wealth: do you add for us posterity to posterity, since you, who are the ruler (of all) accept my invocation with (offered sacrificial) food.

२२५६. ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः॥१६॥

16. *Brahmaṇaspati*, who are the regulator of this (world), understand (the purport of) our hymn, and grant us posterity; for all is prosperous that the gods protect: (and therefore) may we, blessed with excellent descendants, glorify you at this sacrifice.

[सूक्त-२५]

[**ऋषि**– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– ब्रह्मणस्पती। **छन्द**– जगती।]

२२५७. इन्धानो अग्निं वनवद्वनुष्यतः कृतब्रह्मा शूशुवद्रातहव्य इत्।
जातेन जातमति स प्र सर्सृते यंयं युजं कृणुते ब्रह्मणस्पतिः॥१॥

1. Kindling the fire, may (the worshipper) overcome the malevolent (disturbers of the rite); may he, repeating prayers, and laden with oblations, prosper; he whom *Brahmaṇaspati* makes his associates, lives to behold the son of his son.

२२५८. वीरेभिर्वीरान्वनवद्वनुष्यतो गोभी रयिं पप्रथद्बोधति त्मना।
तोकं च तस्य तनयं च वर्धते यंयं युजं कृणुते ब्रह्मणस्पतिः॥२॥

2. (Surrounded) by his descendants, may he surpass the malevolent descendants (of his adversaries), for he is famed for great wealth of cattle, and understands (all things) of himself: his sons and grandsons prosper whom *Brahmaṇaspati* makes his associate.

२२५९. सिन्धुर्न क्षोदः शिमीवाँ ऋघायतो वृषेव वध्रीँरभि वष्ट्योजसा।
अग्नेरिव प्रसितिर्नाह वर्तवे यंयं युजं कृणुते ब्रह्मणस्पतिः॥३॥

3. As a river (washes away) its banks, so the devout worshipper, (of *Brahmaṇaspati*), overpowers his enemies by his strength, as a bull (overcomes) an ox: like the spreading flame of

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fire, it is impossible to stop him, whom *Brahmaṇaspati* makes his associate.

The Father of the Gods— *Devānām pitaram*: the Scholiast renders the latter, *pālayitāram*, the protector or cherisher.

२२६०. तस्मा अर्षन्ति दिव्या असश्चतः स सत्वभिः प्रथमो गोषु गच्छति।
अनिभृष्टतविषिर्हन्त्योजसा यंयं युजं कृणुते ब्रह्मणस्पतिः।।४।।

4. For him, the unobstructed rains of heaven descend: first among the devout, he acquires (wealth) in cattle: of irresistible vigour, he destroys his enemies by his strength, whom *Brahmaṇaspati* makes his associate.

२२६१. तस्मा इद्विश्वे धुनयन्त सिन्धवोऽच्छिद्रा शर्म दधिरे पुरूणि।
देवानां सुम्ने सुभगः स एधते यंयं युजं कृणुते ब्रह्मणस्पतिः।।५।।

5. Verily, for him all rivers flow: him do uninterrupted and numerous pleasures await: blessed with the felicity of the gods, he ever prospers, whom *Brahmaṇaspati* makes his associate.

[सूक्त-२६]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– ब्रह्मणस्पती। छन्द– जगती।]

२२६२. ऋजुरिच्छंसो वनवद्वनुष्यतो देवयन्निददेवयन्तमभ्यसत्।
सुप्रावीरिद्वनवत्पृत्सु दुष्टरं यज्वेदयज्योर्वि भजाति भोजनम्।।१।।

1. May the sincere praiser (of *Brahmaṇaspati*) verily overcome (his) enemies; may the worshipper of the gods overcome him assuredly who does not reverence them: may the propitiator (of *Brahmaṇaspati*) overcome him who is difficult to be overcome in battles: may he who offers sacrifice appropriate the food of him who does not sacrifice.

२२६३. यजस्व वीर प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्ये।
हविष्कृणुष्व सुभगो यथाससि ब्रह्मणस्पतेरव आ वृणीमहे।।२।।

2. Offer worship, O man, (to *Brahmaṇaspati*): proceed resolutely against those who are meditating (hostility): keep your mind firm in contending against foes: offer oblations whereby you may be prosperous: we also solicit the protection of *Brahmaṇaspati*.

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२२६४. स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजं भरते धना नृभिः।
देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम्॥३॥

3. He who with a believing mind worships *Brahmaṇaspati*, the father of the gods, with oblations, he verily receives food, together with his sons, his kindred, his descendants, his people, and (obtains) riches together with (all) men.

२२६५. यो अस्मै हव्यैर्घृतवद्भिरविधत्प्र तं प्राचा नयति ब्रह्मणस्पतिः।
उरुष्यतीमंहसो रक्षती रिषोंऽहोश्चिदस्मा उरुचक्रिरद्भुतः॥४॥

4. *Brahmaṇaspati* leads by a straight path (to his reward), the worshipper who propitiates him with oblations of butter: he guards him against sin; he protects him from foes and from distress; and wonderful (in might) confers upon him many (favours).

[सूक्त-२७]

[ऋषि– कूर्म गार्त्समद अथवा गृत्समद। **देवता–** आदित्यगण।
छन्द– त्रिष्टुप्।]

२२६६. इमा गिर आदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि।
शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः॥१॥

1. I present continually, with the ladle (of speech), these oblation-dropping hymns to the royal *Ādityas*: May *Mitra*, *Aryaman*, *Bhaga*, the multi present *Varuṇa*, the powerful *Aṁśa*, hear us.

The *Ādityas*, or sons of *Aditi*, here enumerated, are only five; the Scholiast quotes the *Taittirīya* for eight, adding *Dhātā*, *Indra* and *Vivasvat* to those in the text, and adding *Aṁśu* for *Aṁśa*. The *Paurāṇika* enumeration is universally twelve, *Viṣṇu*, *Pūṣan*, *Tvaṣṭā* and *Savitā*, being added to the eight of the *Taittirīya*.

२२६७. इमं स्तोमं सक्रतवो मे अद्य मित्रो अर्यमा वरुणो जुषन्त।
आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः॥२॥

2. May those of equal exploits, *Mitra*, *Aryaman*, *Varuṇa*, be pleased today by this my praise; they who are *Ādityas*, luminous, purified by showers, who abandon none (that worship them), who are irreproachable unassailable.

Purified by Showers— *Dhārapūtā*, cleansed by water, clean *nirmala*, according to the commentary; but no doubt the term refers to the connection of the *Ādityas* with the fall of rain.

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२२६८. त आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः।
अन्तः पश्यन्ति वृजिनोत साधु सर्वं राजभ्यः परमा चिदन्ति।।३।।

3. Those *Ādityas*, mighty, profound, unsubdued, subduing, many-eyed, behold the innermost (thoughts of men), whether wicked or virtuous, whether far from or nigh to those royal (deities).

Many-Eyed— *Bhūryakṣaḥ,* having many eyes, is the literal rendering of the epithet; it is no doubt figuratively used, implying the universal penetration of the rays of light, or, as the commentator says, very brilliant— *bahutejasaḥ*.

Behold the Innermost (Thoughts of Men)— (*Antaḥpaśyanti*, they look within, is the phrase of the text, but the Scholiast explains its, *prāṇinām*, or *manuṣyānām hṛtsu*, into the hearts of living beings, or men; the following expressions confirm his interpretation.

२२६९. धारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः।
दीर्घाधियो रक्षमाणा असुर्यमृतावानश्चयमाना ऋणानि।।४।।

4. The divine *Ādityas* are the upholders (of all things), moveable or immoveable; the protectors of the universe; the provident in acts; the collectors of rain; the possessors of veracity; the acquitters of our debts.

The Collectors of Rain— *Asuryam rakṣamāṇāḥ*: *asurā*, the Scholiast here explains, a cloud; from *asu*, water, as the same with life, and *ra*, what yields; thence, *asuryam* is the water of the cloud, or rain, which the *Ādityas* keep collected until the season of its full *tat tat kāle vṛṣṭyutpādanāya rakṣanti*.

The Acquitters of our Debts— The debts, in the estimation of the commentator, are literally so; those which are to be paid by the worshippers to other persons; *ṛṇan stotṛbhiranyebhyaḥ pradeyāni*; see again, verse nine of the next *Sūkta*.

२२७०. विद्यामादित्या अवसो वो अस्य यदर्यमन्भय आ चिन्मयोभु।
युष्माकं मित्रावरुणा प्रणीतौ परि श्वभ्रेव दुरितानि वृज्याम्।।५।।

5. May I be conscious, *Ādityas*, of this your protection, the cause of happiness (and security) in danger; *Aryaman*, *Mitra* and *Varuṇa*, may I, through your guidance, escape the sins which are like pitfalls (in my path).

Like Pitfalls— *Śvabhreva*, *śvabhrāṇīva*, *gartavanti sthalānīva*, like places of land having holes or pits.

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२२७१. सुगो हि वो अर्यमन्मित्र पन्था अनृक्षरो वरुण साधुरस्ति।
तेनादित्या अधि वोचता नो यच्छता नो दुष्परिहन्तु शर्म।।६।।

6. *Aryaman*, *Mitra* and *Varuṇa*, easy is the path (you show us), and free from thorns, and pleasant: therefore, *Ādityas* (lead us) by (it): speak to us favourably, and grant us happiness difficult to be disturbed.

२२७२. पिपर्तु नो अदिती राजपुत्राति द्वेषांस्यर्यमा सुगेभिः।
बृहन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः।।७।।

7. May *Aditi*, the mother of royal song, place us beyond the malice (of our enemies): may *Aryaman* lead us by easy paths, and may we, blessed with many descendants, and safe from harm, attain the great happiness of *Mitra* and *Varuṇa*.

२२७३. तिस्रो भूमीर्धारयन् त्रीँरुत द्यून्त्रीणि व्रता विदथे अन्तरेषाम्।
ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुण मित्र चारु।।८।।

8. They uphold the three worlds, the three heavens; and in their sacrifices three ceremonies (are comprised): by truth, *Ādityas*, has your great might (been produced), such as is most excellent; *Aryaman*, *Mitra* and *Varuṇa*.

They uphold the three Worlds— *Tisro bhumir dhārayan*: *bhūmi* is here said to mean *loka*, world or sphere, earth, firmament, and heaven; which the *Ādityas* support by supplying them with rain.

The three Heavens— *Trīḥ dyūn*, the three luminous objects, *dīptan*, which, according to the Scholiast, may be the three *lokas* above the sky, *Mahar*, *Jana*, *Satya*, or the three luminous deities, *Agni*, *Vāyu* and *Sūrya*.

Three Ceremonies— The expression is rather obscure— *trīṇi vratā vidathe antar eṣām, lit.* the three ceremonies in the sacrifice, in the midst of them: the commentator explains it as in the text, the three daily ceremonials being essentially one worship of the *Ādityas*; or he suggests it might be rendered, in the midst of those worlds, there are three acts intended especially as the acts of the *Ādityas*, the absorption, retention, and redistribution of dew on rain.

२२७४. त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजवे मर्त्याय।।९।।

9. The *Ādityas*, decorated with golden ornaments, brilliant, purified by showers, who never slumber, nor close their eyelids, who are unassailable, and praised by many, uphold the three bright heavenly regions for the sake of the upright man.

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२२७५. त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्ताः।
शतं नो रास्व शरदो विचक्षेऽश्यामायूंषि सुधितानि पूर्वा॥१०॥

10. *Varuṇa*, destroyer of foes, you are the sovereign over all, whether they be gods or mortals: grant to us to behold a hundred years, and that we may enjoy lives such as were enjoyed by ancient (sages).

By Ancient Sages— The text has only *pūrvā* prior former; the commentator explains it by *pūrvair-devaiḥ*, by former gods or divine sages.

२२७६. न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत पश्चा।
पाक्या चिद्वसवो धीर्या चिद्युष्मानीतो अभयं ज्योतिरश्याम्॥११॥

11. Neither is the right hand known to us, *Ādityas*, nor is the left; neither is that which is in front, nor that which is behind, (discerned by me): Givers of dwellings, may I, who am immature (in knowledge), and timid (in spirit), obtain, when guided by you, the light that is free from fear.

The Light that is Free from Fear— Either the light of day, or the light of knowledge.

२२७७. यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश्च नित्याः।
स रेवान्याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः॥१२॥

12. He who presents offerings to the royal and true (*Ādityas*): he whom their constant favours exalt; he proceeds, wealthy, renowned, munificent, and honoured, to sacrifices, in his chariot.

२२७८. शुचिरपः सूयवसा अदब्ध उप क्षेति वृद्धवयाः सुवीरः।
नकिष्टं घ्नन्त्यन्तितो न दूराद्य आदित्यानां भवति प्रणीतौ॥१३॥

13. Pure, unmolested, possessing (abundant) food and virtuous descendants, he dwells amidst fertilizing waters: no one, whether nigh or afar, harms him who is (safe) in the good guidance of the *Ādityas*.

He Dwells Amidst Fertilizing Waters— *Apaḥ sūyavasā upakṣeti*; he dwells near to waters that are productive of corn; that is, he obtains rain when needed.

२२७९. अदिते मित्र वरुणोत मृळ यद्वो वयं चकृमा कच्चिदागः।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नशन्तमिस्राः॥१४॥

14. *Aditi*, *Mitra*, *Varuṇa*, have pity upon us, even although we may have committed some offence against you: may I obtain,

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Indra, that great light which is free from peril; let not the protracted glooms (of night) envelop us.

२२८०. उभे अस्मै पीपयतः समीची दिवो वृष्टिं सुभगो नाम पुष्यन्।
उभा क्षयावाजयन्याति पृत्सूभावर्धौ भवतः साधू अस्मै।।१५।।

15. Both (heaven and earth) combined, cherish him (whom the *Ādityas* protect); verily prosperous, he thrives, with the rain of heaven; victorious in battles, (he defends) both his own dwelling (and assails) that of his foe; to him both portions (of creation) are propitious.

He Defends Both, Etc.— *Ubhā kṣayā vājayan yāti*, he goes, conquering, to both habitations, is the literal rendering, which is amplified by the comment as in the text.

Both Portions of Creation— *Ubhau-ardhau*, the two parts, of the world, according to the commentator, either moveable and immoveable things, or mortal and immortal beings.

२२८१. या वो माया अभिद्रुहे यजत्राः पाशा आदित्या रिपवे विचृत्ताः।
अश्वीव ताँ अति येषं रथेनारिष्टा उरावा शर्मन्त्स्याम।।१६।।

16. Adorable *Ādityas*, may I pass (safe) in your car from the illusions which (you devise) for the malignant, the snares which are spread for your foes, (in like manner) as a horseman (passes over a road); and thus may we abide secure in infinite felicity.

२२८२. माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः।।१७।।

17. May I never (have to) represent, *Varuṇa*, the destitution of a (once) opulent, dear, and munificent kinsman: may I never, royal *Varuṇa*, be devoid of well-regulated riches: (and) may we, blessed with excellent descendants, worthily glorify you at this sacrifice.

May I Never have, Etc.— *Māham āvidam śūnam āpeḥ*: the last word is of not unfrequent occurrence for *jñāti*, a relative; *śūnam*, according to the Scholiast, is synonymous with *śūnyam*, emptiness; *dāridryam*, poverty: the sentiment is thus illustrated by the Scholiast: may I not be under the necessity of begging of different princes, saying, my sons, or other relatives, are hungry: *asmadiyaḥ putradayaḥ kṣudhita iti prabhu-prabhu-samīpe abhidhāya yācamāno mā bhūvam*.

May I Never, Royal Varuṇa— The burden of the last stanza of Hymn 15.

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[सूक्त-२८]

[ऋषि– कूर्म गार्त्समद अथवा गृत्समद। देवता– वरुण (१० दुःस्वप्ननाशिनी)। छन्द– त्रिष्टुप्।]

२२८३. इदं कवेरादित्यस्य स्वराजो विश्वानि सान्त्यभ्यस्तु मह्ना।
अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य भूरेः॥१॥

1. (The worshipper repeats) this praise of the sage, the self-radiant *Āditya*; may he preside over all beings by his power: I beg for fame of the sovereign *Varuṇa*, a deity who, when much pleased (is propitious) to his adorer.

२२८४. तव व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः।
उपायन उषसां गोमतीनामग्नयो न जरमाणा अनु द्यून्॥२॥

2. May we, *Varuṇa*, deeply meditating on you, earnestly praising you, and (engaged) in your worship, be prosperous; glorifying you daily, like the fires (that are kindled in your honour) at the coming of the luminous dawns.

२२८५. तव स्याम पुरुवीरस्य शर्मन्नुरुशंसस्य वरुण प्रणेतः।
यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः॥३॥

3. *Varuṇa*, chief guide (of men, may we abide in the felicity of you, who are endowed with great prowess, and are glorified by many: divine sons of *Aditi*, unharmed (by foes), have compassion upon us through your benevolence.

२२८६. प्र सीमादित्यो असृजद्विधर्ता ऋतं सिन्धवो वरुणस्य यन्ति।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पप्तू रघुया परिज्मन्॥४॥

4. The *Āditya*, the upholder, has created all this water: the rivers flow by the power of *Varuṇa*: they never weary, they never stop; they have descended with swiftness, like birds upon the circumambient (earth).

Has Created all this Water— *Pra sīm asṛjad ṛtam*; the expression is indeterminate, in consequence of the various senses of *ṛtam*, which may mean truth, or sacrifice, as well as water: the following phrase, *sindhavo varuṇasya yanti*, rivers go of *Varuṇa*, or by his will or power, confirms the sense of water in the preceding.

Like Birds upon the Circumambient Earth— *Paptū raghuyā parijman*: the last means merely that which goes about or round, and might be rendered, revolving: the Scholiast considers it to be an epithet of *bhūmi*, understood, *parijmani bhūmyām*.

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२२८७. वि मच्छ्रथाय रशनामिवाग ऋध्याम ते वरुण खामृतस्य।
मा तन्तुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः।।५।।

5. Cast off from me sin, *Varuṇa*, as if it were a rope: may we obtain from you a channel (filled) with water: cut not the thread of me (engaged in) weaving pious works; blight not the elements of holy rites before the season (of their maturity).

२२८८. अपो सु म्यक्ष वरुण भियसं मत्सम्राळृतावोऽनु मा गृभाय।
दामेव वत्साद्वि मुमुग्ध्यंहो नहि त्वदारे निमिषश्चनेशे।।६।।

6. Keep off all danger from me, *Varuṇa*: supreme monarch, endowed with truth, bestow your favour upon me: cast off (from me) sin, like a tether from a calf: no one rules for the twinkling of an eye, apart from you.

२२८९. मा नो वधैर्वरुण ये त इष्टावेनः कृण्वन्तमसुर भ्रीणन्ति।
मा ज्योतिषः प्रवसथानि गन्म वि षू मृधः शिश्रथो जीवसे नः।।७।।

7. Harm us not, *Varuṇa*, with those destructive (weapons), which, repeller (of foes), demolish him who does evil at your sacrifice: let us not depart (before our time) from the regions of light: scatter the malevolent, that we may live.

२२९०. नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि।।८।।

8. As we have offered adoration to you, *Varuṇa*, of old, in like manner as we offer it now, so may we offer it in future (to you), who are everywhere present: for in you, who are difficult of attainment, as in an (immoveable) mountain, all holy acts are assembled, and are not to be dissevered.

२२९१. परं ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम्।
अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि।।९।।

9. Discharge, *Varuṇa*, the debts (contracted), by my progenitors, and those now (contracted) by me; and may I not, royal *Varuṇa*, be dependent (on the debts contracted) by another: many are the mornings that have, as it were, indeed not dawned; make us, *Varuṇa*, alive in them.

May I not be Dependent, Etc.— *Mâham rājannanyakṛtena bhojam*, may I not enjoy by what is made by another; which the Scholiast explains, may I not obtain enjoyment by the wealth that is acquired by

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another: but the preceding phrase, mat-*kṛtāni*, made by me, refers to *ṛṇa*, for *ṛṇāni*, debts; and so, probably it does here.

Many are the Mornings, Etc.— *Avyuṣṭā in-nu bhūyasīruṣāsaḥ-ā no jīvān tāsu śādhi*, unrisen, verily indeed, many morning dawns, make us alive in them: according to Sāyaṇa, this means, that persons involved in debt are so overcome with anxiety that they are not conscious of the dawn of day, to them the morning has not dawned, they are dead to the light of day: the passage is deserving of notice, indicating an advanced, as well as corrupt state of society— the occurrence of debt and severity of its pressure.

२२९२. यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह।
स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान्।।१०।।

10. Protect us, *Varuṇa*, against every peril which a kinsman or a friend threatens me with alarmed in sleep; or from a thief or a wolf that attempts to destroy us.

The construction is rather inconsistent with *mahyam*, to me, in the sing., in the first line, and *asman*, us, in the *plur.*, in the second: according to an authority cited by Sāyaṇa, this hymn removes sin and danger, debt and poverty, and counteracts bad dreams—

Idam ekādaṣarcam tu varuṇam bhayapāpanut,
Ṛṇadaridryāduḥsvapnanaśanām iti śuśruma.

२२९३. माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः।।११।।

11. May I never (have to) represent, *Varuṇa*, the destitution of a (once) opulent, dear, and munificent kinsman: may I never, royal (*Varuṇa*, be devoid of well-regulated riches: and may we, blessed with excellent descendants, worthily glorify you at this sacrifice.

[सूक्त-२९]

[**ऋषि**– कूर्म गार्त्समद अथवा गृत्समद। **देवता**– विश्वेदेवा। **छन्द**– त्रिष्टुप्।]

२२९४. धृतव्रता आदित्या इषिरा आरे मत्कर्त रहसूरिवागः।
शृण्वतो वो वरुण मित्र देवा भद्रस्य विद्वाँ अवसे हुवे वः।।१।।

1. *Ādityas*, upholders of pious works, and who are to be sought by all, remove sin far from me, like a woman delivered in secret: knowing, *Mitra*, *Varuṇa* and (universal) gods, the good that follows from your hearing our prayers, I invoke you for (our) protection.

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Delivered In Secret— *Rahasūriva*,[1] like a loose woman who has a child privately, and who abandons it in some distant place, is the explanation of the commentator; and is necessary to support the comparison to the distant removal of sin prayed for: it is a not insignificant indication of manners.

२२९५. यूयं देवाः प्रमतिर्यूयमोजो यूयं द्वेषांसि सनुतर्युयोत।
अभिक्षत्तारो अभि च क्षमध्वमद्या च नो मृळयतापरं च॥२॥

2. You, gods, are intelligence, you are vigour: do you drive away the malevolent subduers (of enemies), overcome them entirely, and grant us felicity both now and in future.

२२९६. किमू नु वः कृणवामापरेण किं सनेन वसव आप्येन।
यूयं नो मित्रावरुणादिते च स्वस्तिमिन्द्रामरुतो दधात॥३॥

3. What may we do for you, gods, either now, or in future: what may we do, *Vasus*, by perpetual and practicable (acts of devotion): Do you, *Mitra*, *Varuṇa*, *Aditi*, *Indra* and the ***Maruts***, maintain our well-being.

२२९७. हये देवा यूयमिदापयः स्थ ते मृळत नाधमानाय मह्यम्।
मा वो रथो मध्यमवाळृते भून्मा युष्मावत्स्वापिषु श्रमिष्म॥४॥

4. O gods, you, verily, are our kinsmen: being so, grant felicity to me your suppliant; let not your chariot be tardy in coming to the sacrifice; let us never be weary of relatives such as you are.

२२९८. प्र व एको मिमय भूर्यागो यन्मा पितेव कितवं शशास।
आरे पाशा आरे अघानि देवा मा माधि पुत्रे विमिव ग्रभीष्ट॥५॥

5. Alone among you, I have committed many offences, (the which correct) as a father corrects a naughty (son): far from me, gods, be bonds; far from me be sins; seize not upon me (your) son as (a fowler) catches a bird.

२२९९. अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम्।
त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्तादवपदो यजत्राः॥६॥

6. Adorable (deities), be present today, that, apprehensive of danger, I may feel sure of your hearty (support): protect us, gods, from the rapacity of the wolf: protect us, adorable (deities), from him who would work us misfortune.

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१. रहस्यन्यैरज्ञाते प्रदेशे सूयत इति रहसूर्व्यभिचारिणी।

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The verse occurs in the *Yajuṣ*, 33. 51. The explanation of the expression, *nijuro vṛkasya*, somewhat varies, the first being considered as the adjective, agreeing with *vṛkasya*, protect us from the mischievous wolf; and again, *kartāt avapado*, is explained by Mahīdhara, protect us from a well into which we might fall— *kupāt avapāt yatra sa tasmāt pālayata*.

२३००. माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः॥७॥

7. May I never (have to) represent, *Varuṇa*, the destitution of a (once) opulent, dear, and munificent kinsman: may I never, royal (*Varuṇa*), be devoid of well-regulated riches, and may we, blessed with excellent descendants, worthily glorify you at this sacrifice.

[सूक्त-३०]

[**ऋषि**– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– इन्द्र, ६- इन्द्रासोम, ८- पूर्वार्द्ध की सरस्वती, ९- बृहस्पति, ११- मरुद्गण। **छन्द**– त्रिष्टुप्; ११- जगती।]

२३०१. ऋतं देवाय कृण्वते सवित्र इन्द्रायाहिघ्ने न रमन्त आपः।
अहरहर्यात्यक्तुरपां कियात्या प्रथमः सर्ग आसाम्॥१॥

1. The waters cease not (to flow in libations) to the divine *Indra*, the sender of rain, the animator (of all), the slayer of *Ahi*; day by day proceeds the current of the waters: at what period of time was their first creation.

The Animator of All— The text has *savitre*, which might mean, to the sun, as one with *Indra*: the Scholiast renders it, however, by *sarvasya prerakāya*, to the instigator, impeller, or animator of all.

At what Period of Time, Etc.— The drift of the question, according to the commentator, is the non-creation or eternity of the waters— *nityā eva hi tā ityarthaḥ*.

२३०२. यो वृत्राय सिनमत्राभरिष्यत्प्र तं जनित्री विदुष उवाच।
पथो रदन्तीरनु जोषमस्मै दिवेदिवे धुनयो यन्त्यर्थम्॥२॥

2. His mother, (*Aditi*), declared to him the man who had offered (sacrificial) food to *Vṛtra*: obedient to his pleasure, the rivers, tracing out their paths, flow day by day to their object, (the ocean).

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२३०३. ऊर्ध्वो ह्यस्थादध्यन्तरिक्षेऽधा वृत्राय प्र वधं जभार।
मिहं वसान उप हीमदुद्रोत्तिग्मायुधो अजयच्छत्रुमिन्द्रः॥३॥

3. Inasmuch as he had soared aloft above the firmament *Indra* hurled against *Vṛtra* his destructive (thunderbolt): enveloped in a cloud, he rushed upon *Indra*, but the wielder of the sharp-edged weapon triumphed over his foe.

२३०४. बृहस्पते तपुषाश्नेव विध्य वृकद्वरसो असुरस्य वीरान्।
यथा जघन्थ धृषता पुरा चिदेवा जहि शत्रुमस्माकमिन्द्र॥४॥

4. Pierce, *Bṛhaspati*, with a radiant shaft, as with a thunderbolt, the sons of the *Asura* guarding his gates: in like manner as you did formerly slay *Vṛtra* by your prowess, so do your now destroy our enemy.

Bṛhaspati is here obviously identified with *Indra*.

२३०५. अव क्षिप दिवो अश्मानमुच्चा येन शत्रुं मन्दसानो निजूर्वाः।
तोकस्य सातौ तनयस्य भूरेरस्माँ अर्धं कृणुतादिन्द्र गोनाम्॥५॥

5. Do you, who are on high, cast down from heaven the adamantine (thunderbolt), wherewith, when exhilarated, you did slay your foe; and make us affluent in the possession of many sons, and grandsons, and cattle.

२३०६. प्र हि क्रतुं वृहथो यं वनुथो रध्रस्य स्थो यजमानस्य चोदौ।
इन्द्रासोमा युवमस्माँ अविष्टमस्मिन्भयस्थे कृणुतमु लोकम्॥६॥

6. *Indra* and *Soma*, eradicate the worker (of evil), whom you hate; be the encouragers of the liberal institutor of the rite: protect us in this place of peril, and make the world (free from fear).

Make the World Free from Fear— *Kṛṇutam-u-lokam*, is literally, make the world; but the verb is not used in the sense of creating and requires the specification of what is done, which the comment supplies by *bhayarahitam*, freed from fear.

२३०७. न मा तमन्न श्रमन्नोत तन्द्रन्न वोचाम मा सुनोतेति सोमम्।
यो मे पृणाद्यो ददद्यो निबोधाद्यो मा सुन्वन्तमुप गोभिरायत्॥७॥

7. Let not *Indra* vex me, or weary me, or make me slothful: never may we say (to another), do not offer the *Soma* libation: (for it is *Indra*) who will fulfil (my wishes), who will give (me riches), who will hear (my prayers), who will reward me, presenting libations, with cattle.

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२३०८. सरस्वति त्वमस्माँ अविड्ढि मरुत्वती धृषती जेषि शत्रून्।
त्यं चिच्छर्धन्तं तविषीयमाणमिन्द्रो हन्ति वृषभं शण्डिकानाम्॥८॥

8. *Sarasvatī*, do you protect us: associated with the *Maruts* and firm (of purpose), overcome our foes, whilst *Indra* slays the chief of the *Śandikas*, defying him and confiding in his strength.

Śandikas— *Vṛṣabham śaṇḍikānām*: the *Śaṇḍikas* are said to be the descendants of *Śaṇḍa*, who, with *Amarka*, is the *Purohita*, or priest of the *Asuras*.[1]

२३०९. यो नः सनुत्य उत वा जिघत्नुरभिख्याय तं तिगितेन विध्य।
बृहस्पत आयुधैर्जेषि शत्रून्द्रुहे रीषन्तं परि धेहि राजन्॥९॥

9. Detecting him who is lying in ambush (against us), who is purposing our death, pierce him, *Bṛhaspati*, with your sharp (thunderbolt), and overthrow (our) enemies with (your) weapons: hurl, monarch, your destroying (shaft) against the oppressor.

२३१०. अस्माकेभिः सत्वभिः शूर शूरैर्वीर्या कृधि यानि ते कर्त्वानि।
ज्योगभूवन्ननुधूपितासो हत्वी तेषामा भरा नो वसूनि॥१०॥

10. Achieve, hero, along with our valiant heroes, the exploits that are to be achieved by you: long have (our enemies) been inflated (with pride); slay them, and bring to us their treasures.

२३११. तं वः शर्धं मारुतं सुम्नयुर्गिरोप ब्रुवे नमसा दैव्यं जनम्।
यथा रयिं सर्ववीरं नशामहा अपत्यसाचं श्रुत्यं दिवेदिवे॥११॥

11. Desirous of felicity, *Maruts*, I glorify with praise and homage you divine, manifest and congregated strength; that we may thereby daily enjoy distinguished affluence, accompanied by valiant dependants and posterity.

[सूक्त-३१]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– विश्वेदेवा। छन्द– जगती; ६- त्रिष्टुप्।]

२३१२. अस्माकं मित्रावरुणावतं रथमादित्यै रुद्रैर्वसुभिः सचाभुवा।
प्र यद्वयो न पप्तन्वस्मनस्परि श्रवस्यवो हृषीवन्तो वनर्षदः॥१॥

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१. शण्डामर्कावसुरपुरोहितौ (तै॰ सं॰ ६.४.१०.१)।

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1. *Mitra* and *Varuṇa*, associated wit the *Ādityas*, the *Rudras*, and the *Vasus*, protect our (sacrificial) chariot, when (it goes) about (from one place to another); like birds that fly down, seeking for food, rejoicing, and resting in the woods.

Protect our Sacrificial Chariot— *Asmākam avatam ratham*: the latter is here intended for the cart, or waggon employed, as appears from the next stanza, to bring food, probably intending the *Soma* plant, for the preparation of the libation.

२३१३. अध स्मा न उदवता सजोषसो रथं देवासो अभि विक्षु वाजयुम्।
यदाशवः पद्याभिस्तित्रतो रजः पृथिव्याः सानौ जङ्घनन्त
पाणिभिः।।२।।

2. Propitiated divinities, protect our chariot, gone forth in quest of food among the people, when the quick (horses), raising the dust with their paces, trample with their feet upon the high places of the earth.

Upon the High Places of the Earth— *Pṛthivyāḥ sānau jaṅghananta pāṇibhiḥ*, going heavily on the precipice of the earth with their feet; literally, with their hands.

२३१४. उत स्य न इन्द्रो विश्वचर्षणिर्दिवः शर्धेन मारुतेन सुक्रतुः।
अनु नु स्थात्यवृकाभिरूतिभी रथं महे सनये वाजसातये।।३।।

3. Or, may that all beholding *Indra*, the accomplisher of great deeds, by the collective vigour of the *Maruts*, (coming) from heaven, protect our chariot with unassailable protection, (for the sake of securing to us) ample wealth and abundant food.

२३१५. उत स्य देवो भुवनस्य सक्षणिस्त्वष्टा ग्नाभिः सजोषा जूजुवद्रथम्।
इळा भगो बृहद्दिवोत रोदसी पूषा पुरन्धिरश्विनावधा पती।।४।।

4. Or, may the divine *Tvaṣṭā*, the defender of the world, together with the wives (of the gods), well pleased, urge on the chariot; or may *Iḷā*, the resplendent *Bhaga*, Heaven and Earth, the sagacious *Pūṣan*, and the *Aśvins*, the two husbands (of *Sūryā*), urge on the chariot.

The Wives of the Gods— The text has only *gnabhiḥ*, with the wives; but, as accompanying *Tvaṣṭā*, they must be the *devapatnīḥ*, the wives of the gods, the personified metres of the Veda, according to the *Taittirīya*; *chandānsi vai gnaḥ*.

२३१६. उत त्ये देवी सुभगे मिथूदृशोषासानक्ता जगतामपीजुवा।
स्तुषे यद्वां पृथिवि नव्यसा वचः स्थातुश्च वयस्त्रिवया उपस्तिरे।।५।।

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5. Or, may the two divine auspicious and mutually contemplating Day and Night, the animators of moving (creatures, urge it on): and, Earth and Heaven, whilst I praise you both with a new hymn, I offer you food of the standing (corn), although provided with the three (sorts of sacrificial) viands.

I Offer you Food of, etc.— *Sthātuśca vayas trivayā upastire*: the passage is rather obscure: according to the Scholiast, it means, I, who am able to offer you three sorts of sacrificial food, vegetable substances, animal victims, or the *Soma* juice— *oṣadhipaśusomātmakāni annāni*; spread, *upastṛṇāmi*; the food, or cakes and butter, *carupuroḍāśādilakṣaṇāni* of that which is stationary, that is, *vrīhyādeḥ*, or rice and other grains.

२३१७. उत वः शंसमुशिजामिव श्मस्यहिर्बुध्न्योऽज एकपादुत।
त्रित ऋभुक्षाः सविता चनो दधेऽपां नपादाशुहेमा धिया शमि॥६॥

6. We desire, gods, to repeat the praise of you, who are propitiated by praise: may *Ahirbudhnya*, *Ajaekapād*, *Trita*, *Ṛbhukṣin*, *Savitā*, bestow upon us food, and may the swift-moving grandson of the waters, (*Agni*, be gratified by) our praises and our worship.

Ahirbudhnya, Etc.— The two first of these names occur in the *Purāṇas*, as those of two of the *Rudras*: according to the Scholiast, the first is the same as *ahi*, alone; *budhnya* implying merely his origin in the firmament— *budhnam antarikṣam tatra bhavo ahi-nāmā deva*: the second is a name of the sun, the unborn, who goes with one foot: *trita* he would treat as an epithet, *tritastīrṇatama*, most expanded, an epithet of *Indra*: *Ṛbhukṣin* is a ordinary appellative of the same deity: *Savitā* he explains, the generator of all, *sarvasya prasavitā*.

२३१८. एता वो वश्म्युद्यता यजत्रा अतक्षन्नायवो नव्यसे सम्।
श्रवस्यवो वाजं चकानाः सप्तिर्न रथ्यो अह धीतिमश्याः॥७॥

7. Adorable (gods), I desire that these (my) earnest praises (should please) you: men wishing for food, desirous of vigour, have constructed (hymns) for your celebration; may you hasten like a (swift) chariot-horse to our (pious) rite.

[सूक्त-३२]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– १ द्यावा-पृथिवी; २-३ इन्द्र अथवा त्वष्टा; ४-५ राका; ६-७ सिनीवाली, ८- लिङ्गोक्त। छन्द– जगती; ६-८ अनुष्टुप्।]

२३१९. अस्य मे द्यावापृथिवी ऋतायतो भूतमवित्री वचसः सिषासतः।
ययोरायुः प्रतरं ते इदं पुर उपस्तुते वसूयुर्वां महो दधे॥१॥

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1. Heaven and Earth, be the protectors of me your worshipper, anxious to propitiate you by worship and adoration, for of you two is abundant food: desiring riches, I glorify you both and celebrate you with great (laudation).

२३२०. मा नो गुह्या रिप आयोरहन्दभन्मा न आभ्यो रीरधो दुच्छुनाभ्यः। मा
नो वि यौः सख्या विद्धि तस्य नः सुम्नायता मनसा तत्त्वेमहे॥२॥

2. Let not the secret guile of man, (*Indra*), harm us by day (or night); leave us not subject to the malevolent, disunite us not from your friendship; regard us with the favourable thoughts that (spring) from it: we ask this (boon) of you.

२३२१. अहेळता मनसा श्रुष्टिमा वह दुहानां धेनुं पिप्युषीमसश्चतम्।
पद्याभिराशुं वचसा च वाजिनं त्वां हिनोमि पुरुहूत विश्वहा॥३॥

3. Bring to us, with benignant mind, the well-nourished and compactly-limbed milch cow, yielding milk, and conferring happiness: daily I glorify you, who are adored by many, quick in (your) steps, and rapid in (your) words.

Quick in your Steps and Rapid in your Words— *Padyābhir-āśum vacasā ca vājinam*, explained as in the text, but according to the Scholiast, it is doubtful whether this and the preceding stanza apply to *Indra* or to *Tvaṣṭā*.

२३२२. राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम्॥४॥

4. In invoke, with suitable praise, *Rākā*, who is worthily invoked: may she, who is auspicious of good fortune, hear us, and spontaneously understand (our purpose): may she sew her work with an infallible needle: may she grant us excellent and opulent descendants.

May She Sew her Work, Etc.— *Sīvyatu apaḥ sūcyācchidyamānayā*, may she sew the work with a needle that is not capable of being cut or broken; with one, of which the stitches will endure, in like manner as clothes and the like wrought with a needle last a long time, according to the commentator.

२३२३. यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि।
ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा॥५॥

5. *Rākā*, with those your kind and gracious intentions, wherewith you grant riches to the donor (of oblations), approach

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us today; you who are auspicious of good fortune, favourable inclined, and bestowing a thousand blessings.

२३२४. सिनीवालि पृथुष्टुके या देवानामसि स्वसा।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः॥६॥

6. Wide-hipped *Sinīvālī*, who are the sister of the gods, accept the offered oblation, and grant us, goddess, progeny.

Sinīvālī— *Sinīvālī* is the moon on the first day on which it is visible: she is said to be, *devānām svasā*, either the sister of the gods, or one who is independent of them; the verse occurs in the *Yajuṣ*, XXXIV. 10; for the epithet, *Pṛthuṣṭuke*, which Sāyaṇa explains by *pṛthu jaghane*, Mahīdhara proposes, either, *pṛthu keśabhare*, abundant-haired, or much-praised, or desired of many; *ṣṭuka*, meaning a head of hair, praise, or desire.

२३२५. या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन॥७॥

7. Offer the oblation to that *Sinīvālī*, the protectress of mankind, who has beautiful arms, beautiful fingers, who is the parent of many children, and who has numerous children.

२३२६. या गुङ्गूर्या सिनीवाली या राका या सरस्वती।
इन्द्राणीमह्व ऊतये वरुणानीं स्वस्तये॥८॥

8. I invoke her who is *Gaṅgū*, who is *Sinīvāli*, who is *Rākā*, who is *Sarasvatī*; (I invoke) *Indrāṇī* for protection, *Varuṇānī* for welfare.

Gaṅgū— Said to be a synonym of *Kuhu*, the day of conjunction, when the moon rises invisible: it would seem is if these phases of moon were identifiable with *Indrāṇī* or *Varuṇānī*, or with both.

ANUVĀKA IV

[सूक्त-३३]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– रुद्र। छन्द– त्रिष्टुप्।]

२३२७. आ ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य सन्दृशो युयोथाः।
अभि नो वीरो अर्वति क्षमेत प्र जायेमहि रुद्र प्रजाभिः॥१॥

1. Father of the *Maruts*[1], may the felicity extend to us: exclude us not from the sight of the sun: (grant that) our valiant

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१. इदं पित्रे मरुताम् (ऋ० सं० १.११४.६)।

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(descendants) may overcome (these) foes, and that we may be multiplied, *Rudra*, by (our) progeny.

२३२८. त्वादत्तेभी रुद्र शन्तमेभिः शतं हिमा अशीय भेषजेभिः।
व्य१स्मद्द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः॥२॥

2. Nourished by the sanatory vegetables which are bestowed by you, may I live a hundred winters: extirpate mine enemies, my exceeding sin, and my manifold infirmities.

२३२९. श्रेष्ठो जातस्य रुद्र श्रियासि तवस्तमस्तवसां वज्रबाहो।
पर्षि णः पारमंहसः स्वस्ति विश्वा अभीती रपसो युयोधि॥३॥

3. You, *Rudra*, are the chief of beings in glory: your, wielder of the thunderbolt, are the might of the mighty: do you waft us in safety over (the ocean) of sin: repel all the assaults of iniquity.

२३३०. मा त्वा रुद्र चुक्रुधामा नमोभिर्मा दुष्टुती वृषभ मा सहूती।
उन्नो वीराँ अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि॥४॥

4. Let us not provoke you, *Rudra*, to wrath by our (imperfect) adorations; nor, showerer (of benefits), by our unworthy praise, nor by our invocation (of other deities): invigorate our sons by your medicinal plants, for I hear that you are a chief physician amongst physicians.

A Chief Physician amongst Physicians— *Bhiṣaktamam tvā bhiṣajām śṛṇomi*: we have here an unequivocal assertion of the Aesculapian attributes of *Rudra*.

२३३१. हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिषीय।
ऋदूदरः सुहवो मा नो अस्यै बभ्रुः सुशिप्रो रीरधन्मनायै॥५॥

5. May I pacify by my praises that *Rudra*, who is worshipped with invocations and oblations; and never may he who is soft-bellied, of a tawny hue, and handsome chin; who is reverently invoked; subject us to that malevolent disposition (that purposes our destruction).

Soft-Bellied— *Ṛdūdara babhruvarṇa suśipra*: Yāska interprets the first, *mṛdu udara*, having a soft belly— *Nir.* VI. 4.

That Malevolent Disposition— *Mā no asyai rīradhan manāyai*: the Scholiast explains *manā* by *hanmīti manyamānā buddhiḥ*, the mind meditating, I kill.

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२३३२. उन्मा ममन्द वृषभो मरुत्वान्त्वक्षीयसा वयसा नाधमानम्।
घृणीव च्छायामरपा अशीया विवासेयं रुद्रस्य सुम्नम्।।६।।

6. May the showerer of benefits, the lord of the *Maruts*, gratify me his suppliant with invigorating food: may I, free from sin, so propitiate *Rudra*, that I may attain to his felicity, as a man, distressed by heat, (finds relief) in the shade.

२३३३. क्वस्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः।
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः।।७।।

7. Where, *Rudra*, is your joy-dispensing hand, which is the healer and delighter (of all): showerer (of benefits), who are the dispeller of the sins of the gods, quickly have compassion upon me.

The Dispeller of the Sins of the Gods— *Apabhartā rapaso daivyasya*, is, according to the commentator, *devakṛtasya pāpasya apahartā*, the taker away of sin committed by a divinity: however, the proper sense of *daivya* here may be questionable, and it may imply sin against the gods.

२३३४. प्र बभ्रवे वृषभाय श्वितीचे महो महीं सुष्टुतिमीरयामि।
नमस्या कल्मलीकिनं नमोभिर्गृणीमसि त्वेषं रुद्रस्य नाम।।८।।

8. I address infinite and earnest praise to the showerer (of benefits), the cherisher (of all), the white-complexioned: adore the consumer (of sin), with prostrations: we glorify the illustrious name of *Rudra*.

White-Complexioned— *Śvitīce-śvaityam añcate*, he who goes to or obtains whiteness; the white complexion of *Śiva*, the later representative of *Rudra*, has, therefore, its origin in the *Ṛcā*.

२३३५. स्थिरेभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः।
ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्रुद्रादसुर्यम्।।९।।

9. (Firm) with strong limbs, assuming many forms fierce, and tawny-coloured, he shines with brilliant golden ornaments: vigour is inseparable from *Rudra*, the supreme ruler and lord of this world.

Vigour— *Asuryam*, according to the comment, means *bala*, strength; or it night be thought to connect *Rudra* with the *Asuras*.

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२३३६. अर्हन्बिभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरूपम्।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति।।१०।।

10. Worthy (of reverence), you bear arrows and a bow; worthy (of praise), you wear an adorable and omniform necklace; worthy (of adoration), you preserve all this vast universe: there is no one more powerful than your.

Worship of Reverence— *Arhan* is for *arha* or *yogya*, fit for, or worthy of; the term is somewhat remarkable, as especially applicable, although not exclusively so, to a *Buddha*.

Necklace— The text *ha sniṣka*, which Sāyaṇa here interprets, *hāra*.

२३३७. स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम्।
मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः।।११।।

11. Glorify the renowned *Rudra*, riding in his car, ever youthful, destructive, fierce like a formidable wild beast: *Rudra*, propitiated by praise, grant happiness to him who praises (you), and let your hosts destroy him who is our adversary.

२३३८. कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम्।
भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे।।१२।।

12. I bow, *Rudra*, to you, approaching (our rite), as a boy to his father when pronouncing a blessing upon him: I glorify you, the giver of much (wealth), the protector of the virtuous; do you, thus glorified, bestow healing herbs upon me.

२३३९. या वो भेषजा मरुतः शुचीनि या शन्तमा वृषणो या मयोभु।
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वश्मि।।१३।।

13. *Maruts*, I solicit of you those medicaments which are pure; those, showerers (of benefits), which give great pleasure; those which confer felicity; those which (our) sire, *Manu*, selected; and those (medicaments) of *Rudra* which are the alleviation (of disease), and defence (against danger).

Those which our Sire *Manu* Selected— *Yāni Manur avṛṇītā pitā naḥ*: this alludes, no doubt, to the vegetable seeds which *Manu*, according to the *Mahābhārata*, was directed to take with him into the vessel in which he was preserved at the time of the deluge: the allusion is the more worthy of notice, that this particular incident is not mentioned in the narrative that is given of the event in the *Śatapatha Brāhmaṇa*: see Weber, *Indische Studien*.

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२३४०. परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्महो गात्।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ।।१४।।

14. May the javelin of *Rudra* avoid us: may the great displeasure of the radiant deity pass away (from us): showerer of benefits, turn away your strong (bow) from the wealthy (offerers of oblations), and bestow happiness upon (our) sons and grandsons.

The stanza occurs in the *Yajuṣ*, 16.50; the end of the first half of the verse reads, *durmatir-aghāyoḥ*, the displeasure of the sinful or the malevolent, instead of *durmati-mahī gāt*, may the great displeasure pass away.

२३४१. एवा बभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि।
हवनश्रुन्नो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः।।१५।।

15. Cherisher of the world, showerer (of benefits), omniscient and divine (*Rudra*), hearer of our invocation, so consider us on this occasion, that you may not be irate, nor slay us; but that, blessed with excellent descendants, we may worthily glorify you at this sacrifice.

[सूक्त-३४]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– मरुद्गण। छन्द– जगती, १५ त्रिष्टुप्।]

२३४२. धारावरा मरुतो धृष्ण्वोजसो मृगा न भीमास्तविषीभिरर्चिनः। अग्नयो
न शुशुचाना ऋजीषिणो भृमिं धमन्तो अप गा अवृण्वत।।१।।

1. The *Maruts*, shedders of showers, endowed with resistless might, like formidable lions, reverencing (the world) by their energies, resplendent as fires, laden with water, and blowing about the wandering cloud, give vent to its (collected) rain.

Laden with Water— *Ṛjīṣiṇaḥ*, from *ṛjīṣa*, water; or it may mean, *Soma* that has lost its strength— *ṛjīṣa, apagata-sāraḥ somaḥ*.

२३४३. द्यावो न स्तृभिश्चितयन्त खादिनो व्य१भ्रिया न द्युतयन्त वृष्टयः।
रुद्रो यद्वो मरुतो रुक्मवक्षसो वृषाजनि पृश्न्याः शुक्र ऊधनि।।२।।

2. Since, golden-breasted *Maruts*, the vigorous (*Rudra*) begot you of the pure womb of *Pṛṣnī*, therefore they, the devourers (of their enemies), are conspicuous (by their ornaments), as the

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heavens are by the constellations; and, senders of rain, they are brilliant as the cloud-born (lightning).

The Pure Womb of *Pṛśnī*— *Pṛśnyāḥ śukra ūdhani, lit.* in the pure udder of *Pṛśnī*, that is, on the elevated places of the earth in the mountains: or, according to the Scholiast, allusion is intended to the legend of the earth's assuming the form of a brindled cow, and *Rudra*'s begetting the *Maruts* of her in the shape of a bull; but this is more of a *Paurāṇika* than a Vedic legend.

२३४४. उक्षन्ते अश्वाँ अत्याँइवाजिषु नदस्य कर्णैस्तुरयन्त आशुभिः।
हिरण्यशिप्रा मरुतो दविध्वतः पृक्षं याथ पृषतीभिः समन्यवः॥३॥

3. They sprinkle the wide-extended (lands) with water, as (men sprinkle) horses (when heated) in battles; and they rush along with swift (horses) on the skirts of the sounding (cloud): *Maruts*, golden-helmed, and of one mind, agitating (the trees), come with your spotted deer to (receive the sacrificial) food.

With Swift (Horses) on the Skirts, Etc.— *Nadasya karṇais-turayanta āśubhiḥ*, lit. they hasten with quick ears of the sound: the Scholiast furnishes, quick, horses, and explains the ears to signify, the middle parts of that which emits sound, i.e., the cloud.

Golden-Helmed— *Hiraṇyaśipraḥ*: *śipra*, in other places, the nose, or the lower jaw, is here explained, *śirastrāṇa*, a head-guard, a helmet.

२३४५. पृक्षे ता विश्वा भुवना ववक्षिरे मित्राय वा सदमा जीरदानवः।
पृषदश्वासो अनवभ्रराधस ऋजिप्यासो न वयुनेषु धूर्षदः॥४॥

4. The prompt-giving *Maruts* ever confer upon the (offerer of sacrificial) food, as upon a friend, all these (world-supporting) waters: they who have spotted deer for steeds, who are possessed of inexhaustible riches, and who, seated in their chariots, (proceed) amongst the moving (clouds), like horses going straight (to the goal).

Like Horses going Straight— *Ṛjipyāso na* is explained, by the Scholiast, by *ṛju akuṭilaṁ prāpnuvantaḥ gacchanto aśvā iva*, like horses going by, or arriving at, that which is straight, not crooked.

२३४६. इन्धन्वभिर्धेनुभी रप्शदूधभिरध्वस्मभिः पथिभिर्भ्राजदृष्टयः।
आ हंसासो न स्वसराणि गन्तन मधोर्मदाय मरुतः समन्यवः॥५॥

5. *Maruts*, who are of one mind, and are armed with shining lances, come with the bright, full-uddered kine, by unobstructed paths, to partake of the exhilaration of the (*Soma*) juice, as swans (fly) to their nests.

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२३४७. आ नो ब्रह्माणि मरुतः समन्यवो नरां न शंसः सवनानि गन्तन।
अश्वामिव पिप्यत धेनुमूधनि कर्ता धियं जरित्रे वाजपेशसम्॥६॥

6. *Maruts*, who are of one mind, come to the food that is offered at (our) sacrifices, as (you come) to the praises of men: nourish the milch cow, (the cloud), so that it may be like a mare with a full udder, and render the pious rite productive of abundant food to the worshipper.

२३४८. तं नो दात मरुतो वाजिनं रथ आपानं ब्रह्म चितयद्दिवेदिवे।
इषं स्तोतृभ्यो वृजनेषु कारवे सनिं मेधामरिष्टं दुष्टरं सहः॥७॥

7. Bestow upon us, *Maruts*, that (son) who shall enjoy abundance, and who shall be repeating your appropriate praises day by day to (induce) your coming: give food to those who praise you; to him who glorifies you in battles: (grant him) liberality, intelligence and unimpaired unsurpassable vigour.

२३४९. यद्युञ्जते मरुतो रुक्मवक्षसोऽश्वान्रथेषु भग आ सुदानवः।
धेनुर्न शिश्वे स्वसरेषु पिन्वते जनाय रातहविषे महीमिषम्॥८॥

8. When the golden-breasted munificent *Maruts* yoke their horses to their chariots on an auspicious (occasion), they shed in their peculiar (directions) abundant food upon him who offers them oblations, as a milch cow (gives milk) to her calf.

२३५०. यो नो मरुतो वृकताति मर्त्यो रिपुर्दधे वसवो रक्षता रिषः।
वर्तयत तपुषा चक्रियाभि तमव रुद्रा अशसो हन्तना वधः॥९॥

9. *Maruts*, granters of dwellings, protect us from the malignity of the man who cherishes wolf-like enmity against us: encompass him with your burning diseases; ward off the murderous (weapon) of the devourer.

२३५१. चित्रं तद्वो मरुतो याम चेकिते पृश्न्या यदूधरप्यापयो दुहुः।
यद्वा निदे नवमानस्य रुद्रियास्त्रितं जराय जुरतामदाभ्याः॥१०॥

10. *Maruts*, your marvellous energy is well known, whereby, seizing the udder of heaven, you milked it (of the rain, destroyed) the reviler of your worshipper, and (came), irresistible sons of *Rudra*, to *Trita* for the destruction of his enemies.

Seizing the Udder of Heaven, etc.— *Pṛśṇyā yad ūdhar api āpayo duhuḥ*: *Pṛśnī* is here identified with the firmament, and the udder is the

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cloud: in the next the person is abruptly changed: your energy is known, by which they milked, etc.

Trita— *Trita* is said to be a *Ṛṣi*.

२३५२. तान्वो महो मरुत एवयाव्नो विष्णोरेषस्य प्रभृथे हवामहे।
हिरण्यवर्णान्ककुहान्यतस्रुचो ब्रह्मण्यन्तः शंस्यं राध ईमहे।।११।।

11. We invoke you, mighty *Maruts*, who frequent such sacrifices (as this, to be present) at the offering of the diffusive and desirable (libation): lifting up our ladles, and reciting their praise, we solicit the golden-hued and lofty *Maruts* for excellent wealth.

Who Frequent such Sacrifices— *Evayāvnaḥ* is said to be derived from *eva*, that which is to be gone to, *gantavyam*, that is, worship, or a sacrifice, *stotram*, *yajñam vā* and *yāvan*, who goes to; it is a purely Vedic word.

२३५३. ते दशग्वाः प्रथमा यज्ञमूहिरे ते नो हिन्वन्तूषसो व्युष्टिषु।
उषा न रामीररुणैरपोर्णुते महो ज्योतिषा शुचता गोअर्णसा।।१२।।

12. May they, who, the first celebrators of the ten-months' rite, accomplished this sacrifice, reanimate us at the rising dawn; for as the dawn with purple rays drives away the night, so (do they scatter the darkness) with great, and pure, and mist-dispelling radiance.

The First Celebrators of the Ten-Months Rite, Etc.— *Te daśagvāḥ prathamā yajñam ūhire*: In the I. II.5.4 note. we have had *daśagvaḥ* explained, those who originally, at least, were priests of the race or school of *Aṅgiras*, conducting ceremonies that lasted nine or ten days: here we have the office assigned to the *Maruts*, as the first celebrators of the rite, and who are therefore identified by the Scholiast with the *Aṅgirasas*— *Aṅgirasas-tad rūpa bhūtvā-marutāḥ*, who were the first, or prior to the *Ādityas*: according to the legend, which is here more fully detailed in the commentary, there was a competition for precedence in going to *Svarga*, between the *Ādityas* and the *Aṅgirasas*, and the latter acquired it, by first instituting sacrifices with fire: according to the text *Ādityaścaiva iha-asann-angirasaśca te agre agninā agnim ayajanta*; the *Ādityas* were also here and the *Aṅgirasas*; they (the latter) first worshipped *Agni* with fire: this is in harmony with the inference drawn from other passages, that *Aṅgirasas* and his disciples were the persons who first established the various forms of worship with fire see *mantra* 6 & note.

२३५४. ते क्षोणीभिररुणेभिर्नाञ्जिभी रुद्रा ऋतस्य सदनेषु वावृधुः।
निमेघमाना अत्येन पाजसा सुश्चन्द्रं वर्णं दधिरे सुपेशसम्।।१३।।

13. They, the *Rudras*, (equipped) with melodious (lutes), and decorated with purple ornaments, exult in the dwellings of the

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waters; and scattering the clouds with rapid vigour, they are endowed with delightful and beautiful forms.

With Melodious Lutes— *Te kṣoṇībhiḥ*: Sāyaṇa explains *kṣoṇībhiḥ* by *śabda-kārībhir-vāṇākhyair-vīṇā-viśeṣaiḥ*, with sounding instruments, called *vinas* a sort of *vīṇās*: the *vīṇā* is stringed instrument well known.

२३५५. ताँ इ॑यानो महि॒ वरू॑थमू॒तय॒ उप॒ घेदे॒ना नम॑सा गृणीमसि।
त्रि॒तो न यान्पञ्च॒ होतॄ॑नभि॒ष्टय॑ आव॒वर्त॒दव॑राञ्च॒क्रिया॒वसे॑॥१४॥

14. Imploring them for ample wealth, and (having recourse to him) for protection, we glorify them with this praise; like the five chief priests whom *Trita* detained for the (performance of) the sacrifice, and to protect it with their weapons.

Like the Five Chief Priests, Etc.— *Trito na yān pañca hotṛn abhiṣṭaye āvavartad avarān cakriya āvase*: the passage is obscure, especially as the legend which is alluded to is not narrated by the Scholiast: in fact, he is disposed to consider it as alluding to the practice of mysticism, or *yoga*: the five hotris, or offerers of the *Soma*, being the five vital airs, whom *Trita*, as a *Yogi*, suppressed, and compelled to concentrate themselves in the *Cakra*, or umbilical region for the attainment of superhuman faculties: this would leave the term *avarān* unexplained, although the commentator proposes to render it, *homaniṣpādakān mukhyān*, the chief offerers of the *Soma*: his explanation runs thus: *pañca-hotṛn adhyātmaprāṇāpānādi pañca vṛttyātmanā vartmānān, ata eva homaniṣpādakān mukhyān, abhiṣṭaye abhilaṣitasiddhyartham cakriyā nābhicakreṇa avitum saṅgantum āvavartat: svasmān-nirjigamiṣūn prāṇān svātmābhimukham āvartayat*, he compelled the vital airs, desirous of issuing from himself to turn back into the presence of himself, and to concentrate with the umbilical *cakra*, for the entire completion of the rite; (those airs being) the chief offerers of the oblation abiding in the spirit, as *prāṇa*, *apāna*, and the rest, constituting the five ministering priests: a less mystical interpretation turns upon the sense of *cakriyā*, with a spear or lance, *ṛṣṭyākhyena āyudhena*.

२३५६. यया॑ र॒ध्रं पा॒र॒यथात्यंहो॒ यया॑ नि॒दो मु॒ञ्चथ॑ वन्दि॒तार॑म्।
अ॒र्वाची॒ सा म॑रुतो॒ या वः॑ ऊ॒तिरो॒ षु वा॒श्रेव॑ सुम॒तिर्जि॑गातु॥१५॥

15. *Maruts*, may that protection wherewith you convey the worshipper beyond sin, wherewith you rescue the reciter of your praise from the scoffer, be present with us: may your benign disposition tend towards us, like a lowing (cow towards her calf).

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[सूक्त-३५]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– अपांनपात्। छन्द– त्रिष्टुप्।]

२३५७. उपेमसृक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरो मे।
अपां नपादाशुहेमा कुवित्स सुपेशसस्करति जोषिषद्धि।।१।।

1. Desiring food, I put forth this laudatory hymn: may the sounding and swift-moving grandson of the waters bestow abundant food upon me his worshipper: may he make us of goodly appearance, for verily he is propitiated by praise.

Grandson of the Waters— *Apām-napāt*, the son of the trees or fuel, which are the progeny of the rains: a different etymology makes the term an epithet of the sun: Note on 214.

२३५८. इमं स्वस्मै हृद आ सुतष्टं मन्त्रं वोचेम कुविदस्य वेदत्।
अपां नपादसुर्यस्य मह्ना विश्वान्यर्यो भुवना जजान।।२।।

2. Let us address to him the prayer that is conceived in our hearts, and may he fully understand (its purport); for he, the lord, the grandson of the waters, has generated all beings by the greatness of his might.

२३५९. समन्या यन्त्युप यन्त्यन्याः समानमूर्वं नद्यः पृणन्ति।
तमू शुचिं शुचयो दीदिवांसमपां नपातं परि तस्थुरापः।।३।।

3. Some waters collect together (from the rain); others, (already collected on earth), unite with them; as rivers, they flow together to propitiate the ocean-fire: the pure waters are gathered round the pure and brilliant grandsons of the waters.

The Ocean-Fire— *Ūrvam nadyaḥ pṛṇanti*: *ūrva* is explained by Sāyaṇa in its usual acceptation of submarine fire— *samudramadhye vartamānam vaḍavānalam*.

The Scholiast suggests also a different explanation of the stanza, as referring to two sorts of water; one termed *ekadhanāḥ*, the other *vasatīvaryāḥ*, apparently the juice of the *Soma*, as distinguished by their employment in the *Agni-ṣomīya* sacrifice, after collecting the fat of the victim, and which are to be mixed for the completion of the ceremony: the *mantra* used on the occasion occurs in the *Yajuṣ*, 6.23, where Mahīdhara explains the meaning of *Vasatīvarī*; *vasatīvarī saṁjñām somārthānām apām grahaṇam kāryam*, the taking of the waters named *Vasatīvarī*, which mean, the *Soma* is to be observed: more particular detail is to be found in the *Sūtras* of Kātyāyana, VIII. 9; VII. 10.

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२३६०. तमस्मेरा युवतयो युवानं मर्मृज्यमानाः परि यन्त्यापः।
स शुक्रेभिः शिक्वभी रेवदस्मे दीदायानिध्मो घृतनिर्णिगप्सु।।४।।

4. The young and modest (waters) wait upon the youth, assiduous in bathing him, and he, although unfed with fuel, yet cleansed with clarified butter, shines with bright rays amidst the waters, that abundance (may be) to us.

Bright Rays Amidst the Waters— Alluding either to the submarine fire or to the lightning amidst the rain-clouds.

२३६१. अस्मै तिस्रो अव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्यन्नम्।
कृता इवोप हि प्रसर्स्रे अप्सु स पीयूषं धयति पूर्वसूनाम्।।५।।

5. Three divine females present food to that uninjurable divinity; as if formed in the waters they spread abroad, and he drinks the ambrosia of the first-created (elements).

The three Divine Females— They are, according to the Scholiast, *Iḷā*, *Sarasvatī*, and *Bhāratī*, personifications of sacred prayer or praise.

As if Formed in the Waters, Etc.— *Kṛtā iva upa hi prasarsre apsu*, they have proceeded or issued, as if made, in the waters, is the explanation of the commentator; but this is all. *Sa pīyuṣam dhayati pūrvasūnām*, he drinks the nectar, that is, the *Soma*, of those first born; the essence of the waters which were the first created things by *Brahmā*; *pūrvam Brāhmaṇaḥ sakāśād utpannānām apām sārabhūtam*.

२३६२. अश्वस्यात्र जनिमास्य च स्वर्द्रुहो रिषः सम्पृचः पाहि सूरीन्।
आमासु पूर्षु परो अप्रमृष्यं नारातयो वि नशन्नानृतानि।।६।।

6. In him is the birth of the horse; of him is (the origin of) the world: do you, grandson of the (waters), protect the pious worshippers from the malevolence of the oppressor: those who give no offerings, those who practise untruths, attain not the inconceivable deity, whether abiding in the immature or the perfect waters.

In Him is the Birth of the Horse— *Aśvasya atra janimā*, here, or in him is the birth of the horse; alluding, according to the Scholiast, to the production of *Uccaiśśravas*, the horse of *Indra*, amongst the precious things obtained by the churning of the ocean: but this is *Paurāṇika*; apparently not Vedic; and the birth of the horse from water, whether of the ocean or not, is a legend, the origin of which is yet doubtful.

Of Him is the Origin of the World— *Asya ca svaḥ*; the last is explained *su*, well, *varaṇīya*, to be chosen: implying, according to the Scholiast, the whole world: that is, the deity residing amidst the waters, or the rains, may be considered as the origin of all earthly things.

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२३६३. स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमत्ति।
सो अपां नपादूर्जयन्नप्स्व१न्तर्वसुदेयाय विधते वि भाति।।७।।

7. He, the grandson of the waters, who abides in his own dwelling; of whom is the readily-milked cow; who augments the nectar (of the skies), and (thence) eats the sacrificial food; he, gathering strength in the midst of the waters, shines for the sake of conferring wealth upon his worshipper.

२३६४. यो अप्स्वा शुचिना दैव्येन ऋतावाजस्र उर्विया विभाति।
वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः।।८।।

8. All other beings are, as it were, branches of him, who, truthful, eternal, and vast, shines amidst the waters with pure and divine (radiance); and the shrubs, with their products, are born (of him).

२३६५. अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः।
तस्य ज्येष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः।।९।।

9. The grandson of the waters has ascended the firmament above (the region) of the tortuously-moving (clouds), arrayed in lightning: the broad and golden-coloured (rivers) spread around, bearing (to all quarters) his exceeding glory.

२३६६. हिरण्यरूपः स हिरण्यसन्दृगपां नपात्सेदु हिरण्यवर्णः।
हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै।।१०।।

10. The grandson of the waters is of golden form, of golden aspect, of golden hue, and (shines) seated upon a seat of gold: the givers of gold (at solemn rites) present to him (sacrificial) food.

२३६७. तदस्यानीकमुत चारु नामापीच्यं वर्धते नप्तुरपाम्।
यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य।।११।।

11. Beautiful is his form (of aggregated lustre, beautiful) is the name of the grandson of the waters; (both) flourish, though hidden (by the clouds); the youthful waters collectively kindle the golden-coloured divinity in the firmament, for water is his food.

Both Flourish though Hidden by the Clouds— *Apīcyam vardhate-meghāntarhitam sad-vardhate*; increases though concealed by the clouds; is the interpretation of the comment.

२३६८. अस्मै बहूनामवमाय सख्ये यज्ञैर्विधेम नमसा हविर्भिः।
सं सानु मार्ज्मि दिधिषामि बिल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः।।१२।।

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12. To him our friend, the first of many (deities), we offer worship with sacrifices, oblations, and prostration: I decorate the high place (of his presence): I nourish him with fuel: I sustain him with (sacrificial) viands: I glorify him with hymns.

The First of Many— *Bahūnām avamāya*, the best of many, that is, of the gods, as in the *Aitareya Brāhmaṇa*, *agnir-vai-devānām avamaḥ*, that is, according to the Scholiast, *devānām*, *madhye prathamaḥ*, the first amongst the gods; qualifying the expression as referring to the sacrifice in which oblations are to be presented to *Agni*, or fire, in the first instance.

२३६९. स ईं वृषांजनयत्तासु गर्भं स ईं शिशुंर्धयति तं रिहन्ति।
सो अपां नपादनंभिम्लातवर्णोऽन्यस्येवेह तन्वां विवेष।।१३।।

13. Vigorous, he has generated himself as an embryo in those (waters): he is their infant; he sucks them; they bedew him (with moisture); the grandson of the waters of untarnished splendour has descended to this (earth) in the form of a different (fire).

Has Descended to this Earth, Etc.— *Anyasya iva iha tanvā viveṣa*, has entered here, verily, with the body of another; the substantive, fire, is understood; that is, fire originally ethereal, has come upon earth as culinary and sacrificial fire.

२३७०. अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम्।
आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यह्वीः।।१४।।

14. The abundant waters, bearing sustenance to their grandson, flow round him with spontaneous movements; when abiding in his supreme sphere, and shining daily with imperishable (rays).

२३७१. अयांसमग्ने सुक्षितिं जनायायांसमु मघवंद्भ्यः सुवृक्तिम्।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वंदेम विदथें सुवीराः।।१५।।

15. I have come, *Agni*, to you, (the giver) of good dwellings, for the sake of offspring: I have come with a propitiatory hymn for the sake of the opulent (offerers of oblations): may all the good which the gods defend (be ours); that, blessed with excellent descendants, we may worthily glorify you at this sacrifice.

[सूक्त-३६]

[**ऋषि**– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– ऋतुदेवता- १ इन्द्र एवं मधु, २ मरुत् एवं माधव, ३ त्वष्टा एवं शुक्र, ४ अग्नि एवं शुचि, ५ इन्द्र एवं नभ, ६ मित्रावरुण एवं नभस्य।
छन्द– जगती।]

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२३७२. तुभ्यं हिन्वानो वसिष्ट गा अपोऽधुक्षन्त्सीमविभिरद्रिभिर्नरः।
पिबेन्द्र स्वाहा प्रहुतं वषट्कृतं होत्रादा सोमं प्रथमो य ईशिषे॥१॥

1. (The libation) that is being presented, *Indra*, to you, comprises the (products of the) cow, and he (consecrated) water; and the leaders (of the rite) have expressed it with stones, and strained it through woolen (filters): Do you, *Indra*, who are the first (of the gods), and rule (over the world), drink the *Soma* offered by the *Hotā*, and sanctified by the exclamations *Svāhā* and *Vaṭai*.

Through Woolen Filters— The text has only *avibhiḥ*, with sheep; the Scholiast amplifies the phrase, *aver bālamayair daśāpavitraiḥ*, with purifying filters made of the hair of the sheep.

Drink the Soma Offered by the *Hotā*— *Piba hotrādā somam*: in this and the following verses, *hotrā* and the analogous terms, *potrā*, *Agnīdhra*, etc., are explained, the *Yāga*, or sacrifice of the *Hotā*, and the rest, those portions of the ceremony which are assigned to the different officiating priests, or the oblations which each is in turn to present.

२३७३. यज्ञैः सम्मिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभ्रासो अञ्जिषु प्रिया उत।
आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः॥२॥

2. *Maruts*, together worshipped with sacrifices, standing in the car drawn by spotted mares, radiant with lances, and delighted by ornaments, sons of *Bharata*, leaders in the firmament, seated on the sacred grass, drink the *Soma* presented by the *Potā*.

Sons of Bharata— *Bharatasya sūnavaḥ*: the first is said to be a name of *Rudra*, as the cherisher or sovereign, *bhartā*, of the world.

२३७४. अमेव नः सुहवा आ हि गन्तन नि बर्हिषि सदतना रणिष्टन।
अथा मन्दस्व जुजुषाणो अन्धसस्त्वष्टर्देवेभिर्जनिभिः सुमद्गणः॥३॥

3. Do you, who are devoutly invoked, come to us together, and, seated on the sacrificial grass, enjoy your rest; and then, *Tvaṣṭā*, who head a brilliant cohort (come) with the gods and their wives, and rejoice being pleased with the (sacrificial) food.

The verse occurs in the *Yajuṣ*, 26.24; and, according to Mahīdhara, is in the first instance, addressed to the *Devapatnyaḥ*, the wives of the gods, and then to *Tvaṣṭā* along with them: his interpretation is, in other respects, much the same as Sāyaṇa's.

२३७५. आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु।
प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तव भागस्य तृप्णुहि॥४॥

4. Sage *Agni*, bring hither the gods, and sacrifice to them: invoker of the gods, propitious to us, sit down in the three altars:

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accept the libation of *Soma* that is offered to you, from the *Agnīdhra* and be satisfied with your portion.

In the three Altars— Those of the *Gārhapatya*, *Āhavanīya*, and *Dakṣinā* fires.

२३७६. एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः।
तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब॥५॥

5. This (libation), *Indra*, is the augmenter of your bodily (vigour), favourable of old to the resistless strength of (your) arms: it is effused, *Maghavan*, for you; it is brought to you from the *Brāhmaṇa*; do you drink and be satisfied.

२३७७. जुषेथां यज्ञं बोधतं हवस्य मे सत्तो होता निविदः पूर्व्या अनु।
अच्छा राजाना नम एत्यावृतं प्रशास्त्रादा पिबतं सोम्यं मधु॥६॥

6. *Mitra* and *Varuṇa*, both be gratified with the sacrifice: hear my invocation as the seated *Hotā* repeats in succession the ancient praises: the (sacrificial) food encompassed (by the priests), attends the royal pair drink, both of you, the sweet *Soma* libation, offered by the *Praśāstā*.

[सूक्त-३७]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– सविता। **छन्द**– त्रिष्टुप्।]

२३७८. मन्दस्व होत्रादनु जोषमन्धसोऽध्वर्यवः स पूर्णां वष्ट्यासिचम्।
तस्मा एतं भरत तद्वशो ददिर्होत्रात्सोमं द्रविणोदः पिब ऋतुभिः॥१॥

1. Be gratified, *Draviṇodās*, by the sacrificial food presented as the offering of the *Hotā*; He desires, priests, a fall libation: present it to him, and, influenced (by it, he will be your) benefactor: drink, *Draviṇodās*, along with the *Ṛtus*, the *Soma*, the offering of the *Hotā*.

Draviṇodā— See note on 154.

Drink, Draviṇodās, Along with the Ṛtus— *Somam Draviṇodāḥ piba ṛtubhiḥ*: this is the burthen of the two next stanzas also, and of the last of the hymn: the Scholiast would understand the *Ṛtus*, properly the seasons, to be the deities presiding over the months, continuing the series from the preceding *Sūkta*, and adding to the number severally, the months named *Işa*, *Urjja*, *Sahas*, and *Tapasya*.

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२३७९. यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते। अध्वर्युभिः
प्रस्थितं सोम्यं मधु पोत्रात्सोमं द्रविणोदः पिब ऋतुभिः।।२।।

2. He, whom I formerly invoked and whom I now invoke, is verily worthy of invocation, for he is renowned as a benefactor: the *Soma* libation has been brought by the priests; drink, *Draviṇodās*, along with the *Ṛtus*, the *Soma*, the offering of the *Potā*.

२३८०. मेद्यन्तु ते वह्नयो येभिरीयसेऽरिषण्यन्वीळयस्वा वनस्पते।
आयूया धृष्णो अभिगूर्या त्वं नेष्ट्रात्सोमं द्रविणोदः पिब ऋतुभिः।।३।।

3. May these your bearers, by whom you are borne along, he satisfied; lord of the forest, be firm, doing no injury, steadfast of resolve; come and being gracious, drink, *Draviṇodās*, along with the *Ṛtus*, the *Soma*, the offering of the *Neṣṭā*.

२३८१. अपाद्धोत्रादुत पोत्रादमत्तोत नेष्ट्रादजुषत प्रयो हितम्।
तुरीयं पात्रममृक्तममर्त्यं द्रविणोदाः पिबतु द्राविणोदसः।।४।।

4. Whether he has drunk the *Soma* from the offering of the *Hotā*; whether he has been exhilarated by the offering of the *Potā*; whether he has been pleased with the (sacrificial) food presented as the act of the *Neṣṭā*; still let *Draviṇodās* quaff the unstrained ambrosial cup, the fourth offered by the priest.

Offered by the Priest— *Pātram Draviṇodāḥ pibatu Draviṇodasaḥ*, lit. let *Draviṇodās* drink the cup of *Draviṇodās*; but in the second place the word is explained *ṛtvij*, a priest.

२३८२. अर्वाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम्।
पृङ्क्तं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू।।५।।

5. Yoke today, *Aśvins*, your rolling car conveying (you), the leaders (of the rite); and setting you down before us: mix the oblations with the sweet juice: come you are affluent with (abundant) food, and drink the *Soma*.

२३८३. जोष्यग्ने समिधं जोष्याहुतिं जोषि ब्रह्म जन्यं जोषि सुष्टुतिम्। विश्वे-
भिर्विश्वाँ ऋतुना वसो मह उशन्देवाँ उशतः पायया हविः।।६।।

6. Be pleased, *Agni*, with the fuel: be pleased with the oblation; be pleased with the sacred prayer that is good for man; be pleased with holy praise, asylum of all: *Agni*, willing (to accept oblations), render all the great gods desirous (of the same), and with them all, and with the *Ṛtu* drink the oblation.

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[सूक्त-३८]

[ऋषि- गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता- सविता। छन्द- त्रिष्टुप्।]

२३८४. उदु ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात्।
नूनं देवेभ्यो वि हि धाति रत्नमथाभजद्वीतिहोत्रं स्वस्तौ॥१॥

1. In truth, the divine *Savitā*, the bearer (of the world), has perpetually been present for the generation (of mankind), for such is his office: verily he grants wealth to the pious (worshippers); may he, therefore, bestow upon the offerer of the oblation (sufficient) for his well-being.

For such is his Office — This seems to be suggested by the etymology of *Savitā*, as derived from the root *Su*, to bring forth, *prasavāya lokānām*; for such is his work— *tadapā*, *tat prasava karmā*.

To the Pious Worshippers— *Devebhyaḥ*, to the gods; but the Scholiast interprets it here, *stotṛbhyaḥ*, to the praisers.

२३८५. विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति।
आपश्चिदस्य व्रत आ निमृग्रा अयं चिद्वातो रमते परिज्मन्॥२॥

2. The divine, vast-handed (*Savitā*), having risen, stretches forth his arms for the delight of all: the purifying waters (flow) for (the fulfilment of) his rites, and this circumambient air sports (in the firmament).

२३८६. आशुभिश्चिद्यान्वि मुंचाति नूनमरीरमदतमानं चिदेतोः।
अह्यर्षूणां चिन्न्ययाँ अविष्यामनु व्रतं सवितुर्मोक्यागात्॥३॥

3. The moving (Sun) is liberated by his rapid rays: verily he has stopped the traveller from his journey: he restrains the desire of warriors for combat, for night follows (the cessation of) the function of *Savitā*.

The Traveller from his Journey— Or literally, the goer, from going.

२३८७. पुनः समव्यद्विततं वयन्ती मध्या कर्तोर्न्यधाच्छक्म धीरः।
उत्संहायास्थाद्व्यृ१तूँरदर्धररमतिः सविता देव आगात्॥४॥

4. She, (Night), enwraps the extended (world) like (a woman) weaving (a garment): the prudent man lays aside the work he is able (to execute) in the midst (of his labour): but all spring up (from repose) when the divine, unwearied Sun, who has divided the seasons, again appears.

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२३८८. नानौकांसि दुर्यो विश्वमायुर्वि तिंष्ठते प्रभवः शोको अग्नेः।
ज्येष्ठं माता सूनवे भागमाधादन्वस्य केतमिषितं संवित्रा।।५।।

5. The engendered domestic radiance of *Agni* spreads through various dwellings, and presides over all (sorts of sacrificial) food: the mother, (Dawn), has assigned to her son, (*Agni*), the best portion (at sacrifices), which is the manifestation of him imparted by *Savitā*.

Imparted by Savitā— The *Agnihotra* rite is to be performed at dawn, which may be therefore considered as enjoined or instigated by the rising sun.

२३८९. समाववर्ति विष्ठितो जिगीषुर्विश्वेषां कामश्चरताममाभूत्।
शश्वाँ अपो विकृतं हित्व्यागादनु व्रतं सवितुर्दैव्यस्य।।६।।

6. The warrior, eager for victory, who has gone forth (to battle), turns back; (for) home is the desire of a moving beings: abandoning his half-wrought toil, the labourer returns (home) when the function of the divine *Savitā* (is suspended).

२३९०. त्वया हितमप्यमप्सु भागं धन्वान्वा मृगयसो वि तस्थुः।
वनानि विभ्यो नकिरस्य तानि व्रता देवस्य सवितुर्मिनन्ति।।७।।

7. The animals search in dry places for the water element which has been collected in the firmament by you: the woods are assigned (by you) to the birds: no one obstructs these functions of the divine *Savitā*.

२३९१. याद्राध्यं१ वरुणो योनिमप्यमनिशितं निमिषि जर्भुराणः।
विश्वो मार्ताण्डो व्रजमा पशुर्गात्स्थशो जन्मानि सविता व्याकः।।८।।

8. The ever-going *Varuṇa* grants a cool, accessible and agreeable place (of rest), to all moving (creature) on the closing of the eyes (of *Savitā*; and every bird and every beast repairs to its lair when *Savitā* has dispersed (all) beings in various directions.

On the Closing of the Eyes of Savitā— *Varuṇa* especially presiding over the night.

२३९२. न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः।
नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः।।९।।

9. I invite to this place, with reverential salutations for my good, that divine *Savitā*, whose functions neither *Indra*, nor

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Varuṇa, nor *Mitra* nor *Aryaman* nor *Rudra*, nor the enemies (of the gods), impede.

२३९३. भगं धियं वाजयन्तः पुरन्धिं नराशंसो ग्नास्पतिर्नो अव्याः।
आये वामस्य सङ्गथे रयीणां प्रिया देवस्य सवितुः स्याम।।१०।।

10. May he, who is adored by men, the protector of the wives (of the gods), preserve us; when worshipping his, who is auspicious, the object of meditation, and the all wise: may we be the beloved of the divine *Savitā*, that we may (thence be successful) in the accumulation of wealth and the acquisition of cattle.

The Protector of the Wives of the Gods— *Gnāspati, devapatnīnām patīn*; or *gnaḥ*[1] may mean the metres of the Vedas.

२३९४. अस्मभ्यं तद्दिवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं राध आ गात्।
शं यत्स्तोतृभ्य आपये भवात्युरुशंसाय सवितर्जरित्रे।।११।।

11. May that desirable wealth which is granted to us, *Savitā*, by you, proceed from the sky, from the waters from the earth; and may the happiness (which belongs) to the race of those who eulogise you, devolve upon me, repeating diligently your praises.

[सूक्त-३९]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक।
देवता– अश्विनीकुमार। छन्द– त्रिष्टुप्।]

२३९५. ग्रावाणेव तदिदर्थं जरेथे गृध्रेव वृक्षं निधिमन्तमच्छ।
ब्रह्माणेव विदथ उक्थशासा दूतेव हव्या जन्या पुरुत्रा।।१।।

1. Descend, *Aśvins*, like falling stones, for the purpose (of destroying our foes): hasten to the presence of the wealth-possessing (worshippers), like vultures to a tree: like two *Brāhmaṇas* repeating hymns, (be present) at the sacrifice, and come like (royal) messengers in the land, welcomed by many people.

Like two *Brāhmaṇas*— *Brahmāṇa-iva* for *Brāhmaṇau*; this looks very like a specific denomination, and recognizes the existence of the *Brāhmaṇa* not merely as the title of an individual superintending priest, but as implying a religious, or priestly order to caste.

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१. See *Ṛg*. 5.46.8.

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२३९६. प्रातर्यावाणा रथ्येव वीराजेव यमा वरमा सचेथे।
मेने इव तन्वा३ शुम्भमाने दम्पतीव क्रतुविदा जनेषु॥२॥

2. Moving at dawn like two heroes in a car; like a pair of goats; like two women lovely in form, or like husband and wife; come together, knowing (how sacred) rites (are to be celebrated) amongst men, (to bestow) happiness (on the worshipper).

Like two Heroes, Etc.— In this and many of the succeeding comparisons, the only point of similitude is that of the dual number.

२३९७. शृङ्गेव नः प्रथमा गन्तमर्वाक्छफाविव जर्भुराणा तरोभिः।
चक्रवाकेव प्रति वस्तोरुस्रार्वाञ्चा यातं रथ्येव शक्रा॥३॥

3. Come to us, the first (before other gods), like a pair of horns, or like two hoofs, travelling with rapid (steps); like a pair of *Cakravākas*, awaiting day; overthrower of foes, like warriors in cars, able (to perform all things), come to our presence.

२३९८. नावेव नः पारयतं युगेव नभ्येव न उपधीव प्रधीव।
श्वानेव नो अरिषण्या तनूनां खृगलेव विस्रसः पातमस्मान्॥४॥

4. Bear us across (the sea of life), like two vessels, or (over difficult places), like the poles of a car, the axles, the spokes, the fellies (of two wheels). Be like two dogs, warding off injury to our persons, and, like two coats of mail, defend us from decay.

२३९९. वातेवाजुर्या नद्येव रीतिरक्षी इव चक्षुषा यातमर्वाक्।
हस्ताविव तन्वे३शम्भविष्ठा पादेव नो नयतं वस्यो अच्छ॥५॥

5. Irresistible as two winds, rapid as two rivers; and quick of sight, come like two eyes before us; like two hands; like two feet; subservient to the well-being of our bodies, conduct us to (the acquirement) of excellent (wealth).

२४००. ओष्ठाविव मध्वास्ने वदन्ता स्तनाविव पिप्यतं जीवसे नः।
नासेव नस्तन्वो रक्षितारा कर्णाविव सुश्रुता भूतमस्मे॥६॥

6. Like two lips uttering sweet words, like two breasts yielding nourishment for our existence; be to us like two noses, preserving our persons, and like two ears for the hearing of agreeable (sounds).

२४०१. हस्तेव शक्तिमभि सन्ददी नः क्षामेव नः समजतं रजांसि।
इमा गिरो अश्विना युष्मयन्तीः क्ष्णोत्रेणेव स्वधितिं सं शिशीतम्॥७॥

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7. Like two hands, *Aśvins*, be ever investing us with vigour; like heaven and earth, bestow upon us rain: give sharpness to the praises that are addressed to you, as they whet an axe upon a grindstone.

As they Whet an Axe upon a Grindstone— *Kṣṇotreṇa iva svadhitim*; *asim tejanaśāṇavat tīkṣṇī kurutam śarpen* like a sword or knife upon a whetstone.

२४०२. एतानि॑ वामश्विना॒ वर्ध॑नानि॒ ब्रह्म॒ स्तोमं॑ गृत्सम॒दासो॑ अक्रन्।
तानि॑ नरा जुजुषा॒णोप॑ यातं बृ॒हद्व॑देम वि॒दथे॑ सु॒वीराः॑॥८॥

8. The *Gṛtsamadas* have composed this prayer, these praises, *Aśvins*, for your exaltation: be propitiated by them, leaders of ceremonies, and come hither; that, blessed with excellent descendants, we may worthily glorify you at this sacrifice.

[सूक्त-४०]

[**ऋषि**– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गवशौनक। **देवता**– सोमापूषा, ६ अन्तिम अर्ध ऋचा– अदिति। **छन्द**–त्रिष्टुप्।]

२४०३. सोमा॑पूषणा॒ जन॑ना रयी॒णां जन॑ना दि॒वो जन॑ना पृथि॒व्याः।
जा॒तौ विश्व॑स्य॒ भुव॑नस्य गो॒पौ दे॒वा अ॑कृण्वन्न॒मृत॑स्य॒ नाभि॑म्॥१॥

1. *Soma* and *Pūṣan*, you two are the generators of riches, the generators of heaven, the generators of earth; as soon as born you are the guardians of the whole world: the gods have made you the source of immortality.

Soma— By *Soma*, it would appear that we are to understand both the moon and the *Soma* plant, as is more particularly intimated in the fourth stanza.

The Source of Immortality— *Akṛṇavan amṛtasya nābhim*: *ketum*, the cause or source, *amaraṇasya*, of not dying.

२४०४. इ॒मौ दे॒वौ जाय॑मानौ जुषन्ते॒मौ तमां॑सि गूहता॒मजु॑ष्टा।
आ॒भ्यामिन्द्रः॑ प॒क्वमा॒मास्व॒न्तः सो॑मापू॒षभ्यां॑ जनदु॒स्रिया॑सु॥२॥

2. (The gods) propitiate these two divinities at the moment of their birth, for they drive away the disagreeable glooms: with these two, *Soma* and *Pūṣan*, *Indra* generates the mature (milk) in the immature heifers.

The Mature Milk in the Immature Heifers— That is, the rain in the clouds.

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२४०५. सोमापूषणा रजसो विमानं सप्तचक्रं रथमविश्वमिन्वम्।
विषूवृतं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम्।।३।।

3. *Soma* and *Pūṣan*, showerers (of benefits), direct towards us the seven-wheeled car, the measure of the spheres, undistinguishable from the universe, everywhere existing, (guided) by five reins, and to be harnessed by the mind.

The Seven-Wheeled Car— Sāyaṇa explains *sapta-cakram*, the year, consisting of seven seasons, reckoning the intercalary month as an additional *ṛtu*, or season.

Five Reins— Here again, according to the Scholiast, we have a reference to the solar year, reduced, by the amalgamation of the cold and dewy seasons into one, to five seasons; as by another text, *dvādaśa vai māsāḥ pañcartavo hemantaśiśirayoḥ samāsena*, the twelve months are verily five seasons by the combination of the cold and dewy seasons.

२४०६. दिव्य१न्यः सदनं चक्र उच्चा पृथिव्यामन्यो अध्यन्तरिक्षे।
तावस्मभ्यं पुरुवारं पुरुक्षुं रायस्पोषं वि ष्यतां नाभिमस्मे।।४।।

4. One of them, (*Pūṣan*), has made his dwelling above in the heaven; the other (*Soma*), upon earth, and in the firmament: may they both grant us much-desired and much-commended abundant wealth of cattle, the source to us (of enjoyment).

Upon Earth and in the Firmament— In the first, *Soma*, as a vegetable, abides on earth; in the second, or the firmament, he is represented by the moon.

२४०७. विश्वान्यन्यो भुवना जजान विश्वमन्यो अभिचक्षाण एति।
सोमापूषणाववतं धियं मे युवाभ्यां विश्वाः पृतना जयेम।।५।।

5. One of you, (*Soma*) has generated all beings; the other proceeds looking upon the universe: *Soma* and *Pūṣan*, protect my (pious) rite: through you, may we overcome all the hosts of our enemies.

Has Generated all Beings— In what way is not explained, and another text, quoted from the ninth *Maṇḍala*— *Somo janitā matīnām*, *Soma*, the generator of the wise or pious, does not supply the information: possibly allusion is intended to the effects of the libations offered in sacrifice as productive of rain, and thence of nourishment, upon which existence depends.

२४०८. धियं पूषा जिन्वतु विश्वमिन्वो रयिं सोमो रयिपतिर्दधातु।
अवतु देव्यदितिरनर्वा बृहद्वदेम विदथे सुवीराः।।६।।

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6. May *Pūṣan*, who is the benefactor of all, be propitious to (this pious) rite; may *Soma*, the lord of wealth, grant us affluence: may *Aditi*, who is without an adversary, protect us, so that, blessed with excellent descendants, we may worthily glorify (you) at this sacrifice.

[सूक्त-४१]

[**ऋषि**– गृत्समद् (आङ्गिरस शौनहोत्र पश्चाद्) भार्गवशौनक। **देवता**– १-२ वायु, ३ इन्द्रवायू, ४-६ मित्रावरुण, ७-९ अश्विनीकुमारौ, १०-१२ इन्द्र, १३-१५ विश्वेदेवा, १६-१८ सरस्वती, १९-२१ द्यावा-पृथिवी अथवा हविर्धान १९ तृतीयपद– विकल्पत अग्नि। **छन्द**– गायत्री ८, १६-१७ अनुष्टुप् १८ बृहती।]

२४०९. वायो ये ते सहस्रिणो रथासस्तेभिरा गहि। नियुत्वान्त्सोमपीतये॥१॥

1. *Vāyu*, whose are a thousand chariots, and the *Niyut* steeds, come to drink the *Soma* juice.

This verse occur in the *Yajuṣ*, 27.32.

***Niyut* Steeds**— The *Niyuts* are the horses of the car of *Vāyu*.

२४१०. नियुत्वान्वायवा गह्ययं शुक्रो अयामि ते।
गन्तासि सुन्वतो गृहम्॥२॥

2. *Vāyu*, of the *Niyut* steeds, approach: this bright (juice) has been accepted by you, for you go to the dwelling of the offerer of the libation.

This also is given in the *Yajuṣ*, 27.29: *Śukra*, which Sāyaṇa interprets *dīpyamānā*, bright, resplendent, as an appellative of the *Soma* juice, Mahīdhara renders by *graha*, a vessel, a ladle; that is, a ladle or cup of *Soma* juice.

२४११. शुक्रस्याद्य गवाशिर इन्द्रवायू नियुत्वतः। आ यातं पिबतं नरा॥३॥

3. Leaders (of rites), *Indra* and *Vāyu*, lords of the *Niyut* steeds, come and drink today the mixture of milk and of the pure *Soma* juice.

२४१२. अयं वां मित्रावरुणा सुतः सोम ऋतावृधा। ममेदिह श्रुतं हवम्॥४॥

4. This libation is offered to you, *Mitra* and *Varuṇa*, cherishers of truth; hear, verily, this my present invocation.

This stanza occurs in the *Sāmaveda*, 910; and in the *Yajuṣ*; but in a very different place from the two preceding, or 7.9.

२४१३. राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे सहस्रस्थूण आसाते॥५॥

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5. Sovereigns, exercising no oppression, sit down in this substantial and elegant hall, (built) with a thousand columns.

This and the next verse occur in the *Sāmaveda*, 911.

२४१४. ता सम्राजा घृतासुती आदित्या दानुनस्पती। सचेते अनवह्वरम्।।६।।

6. May these two universal monarchs, fed with clarified butter, sons of *Aditi*, lords of liberality, show favour to their sincere (worshipper).

२४१५. गोमदू षु नासत्याश्वावद्यातमश्विना। वर्ती रुद्रा नृपाय्यम्।।७।।

7. *Aśvins*, in whom there is no untruth; *Rudras*, go by the (direct) road to (the sacrifice at which the libation) is to be drunk by the leaders (of sacred rites), for which (the offerer may receive the reward of) cows and horses.

The *Yajuṣ* repeats this and two following verses, XX. 80-83.

२४१६. न यत्परो नान्तर आदधर्षद्वृषण्वसू। दुःशंसो मर्त्यो रिपुः।।८।।

8. Showerers of wealth, (bring to us) such (riches) that the malevolent man, or foe, whether he be far off or nigh, may not take (it) away.

Whether He be Far off or Nigh— *Na yat para nāntara*: *para* is rendered by Sāyaṇa, *dūrastha*, being at a distance; and *antara* by *samīpavartī*, one being near: Mahīdhara understands them to signify relationship, *para* meaning *asambaddha*, unconnected, and *antara*, *sambaddha*, connected or related: he explains also the verb *ādadharṣat* differently, and makes *Indra* the object:— "The *Indra* whom may such a man not overcome— *yam-Indram na parabhūyat*:" but this seems rather inapplicable.

२४१७. ता न आ वोळ्हमश्विना रयिं पिशङ्गसन्दृशम्।
धिष्ण्या वरिवोविदम्।।९।।

9. Resolute *Aśvins*, bring to us riches of various sorts, and wealth begetting wealth.

Of Various Sorts— *Piśaṅga sandṛśam* is explained by Sāyaṇa, *nānārūpam*, of many sorts; Mahīdhara, more literally, gives *piśaṅga* its ordinary sense of tawny or yellow, and explains the compound, that which is of a yellow colour, or gold.

२४१८. इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत्।
स हि स्थिरो विचर्षणिः।।१०।।

10. May *Indra*, dissipate all great and overpowering danger, for he is resolute, and the beholder of all.

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Sāmaveda, 200.

२४१९. इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत्।

भद्रं भवाति नः पुरः॥११॥

11. If *Indra* provide for our happiness, evil will not come behind us, good will be before us.

२४२०. इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत्। जेता शत्रून्विचर्षणिः॥१२।

12. Let *Indra*, the beholder of all, the conqueror of foes, send us security from all quarters.

२४२१. विश्वे देवास आ गत शृणुता म इमं हवम्। एदं बर्हिर्नि षीदत॥१३।

13. Universal gods, come hither; hear this my invocation; sit down upon this sacred grass.

Yajurveda, 7. 34.

२४२२. तीव्रो वो मधुमाँ अयं शुनहोत्रेषु मत्सरः। एतं पिबत काम्यम्॥१४॥

14. This sharp, savoury, exhilarating (beverage), is (prepared) for you by the *Śunahotras*; drink of it at your pleasure.

In this and in verse 17 the author resumes his original character of a member of the family of the *Śunahotras*: see Introductory Note to this *Maṇḍala*.

२४२३. इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः। विश्वे मम श्रुता हवम्॥१५।

15. *Maruts*, of whom *Indra* is the chief; divinities, of whom *Pūṣan* is the benefactor; do you all hear my invocation.

२४२४. अम्बितमे नदीतमे देवितमे सरस्वति।

अप्रशस्ता इव स्मसि प्रशस्तिमम्ब नस्कृधि॥१६॥

16. *Sarasvatī*, best of mothers, best of rivers, best of goddesses, we are, as it were, of no repute; grant us, mother, distinction.

Best of Mothers, Etc.— *Ambitame*, *nadītame*, *devitame*; the superlatives of *ambikā*, a mother; *nadī* a river; and *devī*, a goddess.

२४२५. त्वे विश्वा सरस्वति श्रितायूंषि देव्याम्।

शुनहोत्रेषु मत्स्व प्रजां देवि दिदिड्ढि नः॥१७॥

17. In you, *Sarasvatī*, who are divine, all existences are collected: rejoice, goddess, amongst the *Śunahotras*, grant us, goddess, progeny.

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२४२६. इमा ब्रह्म सरस्वति जुषस्व वाजिनीवति।
या ते मन्म गृत्समदा ऋतावरि प्रिया देवेषु जुह्वति।।१८।।

18. *Sarasvatī*, abounding in food, abounding in water, be propitiated by these oblations, which the *Gṛtsamadas* offer as acceptable to you, and precious of the gods.

२४२७. प्रेतां यज्ञस्य शम्भुवा युवामिदा वृणीमहे।
अग्निं च हव्यवाहनम्।।१९।।

19. May the two, (Heaven and Earth), who confer good fortune upon the sacrifice, proceed (to the altar): for verily, we implore you both (to come), as well as *Agni* the bearer of oblations.

May the two (Heaven and Earth)— According to the Scholiast, the objects addressed are the two *śakatas*, carts or barrows, which are employed to bring the fuel, or the *Soma* plants, and are placed in front of the hall of sacrifice, north and south of an altar erected outside, and which are considered here as types of Heaven and Earth, who, properly speaking, are the deities of the *Tṛca*: the *Śakaṭas* are requested, according to Sāyaṇa, to proceed to the west part of the northern *vedī*, or altar— *uttaravedeḥ paścimabhāgam prāgacchatām*: according to Katyāyana, they are also termed *Havirdhānas*, oblation-containers, and part of the ceremony consists in dragging them into different positions at different periods, accompanied by appropriate texts, which are given in the *Yajurveda*, V. 14-21.

२४२८. द्यावा नः पृथिवी इमं सिध्रमद्य दिविस्पृशम्।
यज्ञं देवेषु यच्छताम्।।२०।।

20. Heaven and Earth, bear to the gods today our heaven aspiring sacrifice, the means of obtaining *Svarga*.

२४२९. आ वामुपस्थमद्रुहा देवाः सीदन्तु यज्ञियाः। इहाद्य सोमपीतये।।२१।।

21. May the adorable gods, devoid of malice, sit down today nigh to you both to drink the *Soma* juice.

[सूक्त-४२]

[ऋषि– गृत्समद (आङ्गिरस शौनहोत्र पश्चाद्) भार्गवशौनक।
देवता–शकुन्त (कपिञ्जल रूपी इन्द्र)। छन्द– त्रिष्टुप्।]

२४३०. कनिक्रदज्जनुषं प्रब्रुवाण इयर्ति वाचमरितेव नावम्। सुमङ्गलश्च शकुने भवासि मा त्वा का चिदभिभा विश्व्या विदत्।।१।।

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1. Crying repeatedly, and foretelling what will come to pass, (the *Kapiñjala*) gives (due) direction to its voice, as a helmsman (guides) a boat: be ominous, bird, of good fortune, and may no calamity whatever befall you from any quarter.

The Kapiñjala— The name does not occur in the text, but the *Anukramaṇikā* has *kanimatarūpindro devatā* the *kapiñjala*, in ordinary language, is the Francoline part ridge.

२४३१. मा त्वा श्येन उद्वधीन्मा सुपर्णो मा त्वा विददिषुमान्वीरो अस्ता।
पित्र्यामनु प्रदिशं कनिक्रदत्सुमङ्गलो भद्रवादी वदेह।।२।।

2. May no kite, no eagle, kill you: may no archer armed with arrows, reach you: crying repeatedly, in the region of the *Pitā*, be ominous of good fortune: proclaimer of good luck, speak to us on this occasion.

In the Region of the *Pitā*— The south; for, as observed in the comment on the next verse, the cry of birds on the south is of good omen.

२४३२. अव क्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्ते।
मा नः स्तेन ईशत माघशंसो बृहद्वदेम विदथे सुवीराः।।३।।

3. Bird, who are ominous of good fortune, the proclaimer of good luck, cry from the south of our dwellings: may no thief, no evildoer prevail against us; that blessed with excellent descendants we may worthily praise you at this sacrifice.

[सूक्त-४३]

[**ऋषि**– गृत्समद् (आङ्गिरस शौनहोत्र पश्चाद्) भार्गव शौनक। **देवता**–शकुन्त (कपिञ्जल रूपी इन्द्र) **छन्द**– जगती; २ अतिशक्वरी अथवा अष्टि।]

२४३३. प्रदक्षिणिदभि गृणन्ति कारवो वयो वदन्त ऋतुथा शकुन्तयः।
उभे वाचौ वदति सामगा इव गायत्रं च त्रैष्टुभं चानु राजति।।१।।

1. Let the birds in quest of their food, according to the season, proclaim their circumambulations like the celebrators (of sacred rites): he utters both notes, as the chanter of the *Sāma* recites the *Gayatrī* and *Trṣṭubh*, and delights (the hearers).

२४३४. उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि। वृषेव वाजी शिशुमतीरपीत्या सर्वतो नः शकुने भद्रमा वद विश्वतो नः शकुने पुण्यमा वद।।२।।

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2. You sing, Bird, like the *Udgatā* chanting the *Sāma*: you murmur like the *Brahmāputra* at sacrifices: like a horse (neighing) when approaching a mare do you proclaim (aloud) to us good fortune from every quarter; proclaim aloud prosperity to us from every direction.

Brahmaputra— The same as the *Brāhmaṇāccaṅsi* one of the sixteen priests, who *śastram śaṁsati*, recites the *mantra* that is not to be sung or chanted.

२४३५. आवदंस्त्वं शंकुने भद्रमा वंद तूष्णीमासीनः सुमतिं चिंकिद्धि नः।
यदुत्पतन्वदंसि कर्करिर्यथा बृहद्वंदेम विदथे सुवीराः।।३।।

3. When uttering your cry, O Bird, proclaim good fortune: when sitting silently cherish kind thoughts towards us: when you cry as you are flying, let the sound be like that of a lute; so that, blessed with excellent descendants, we may worthily praise you at this sacrifice.

Like that of a Lute— *Karkarir-yathā*: the *karkari* is said to be a musical instrument— *vādya-viśeṣaḥ*.

।।इति द्वितीयं मण्डलम्।।

End of the Second Maṇḍala

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।।अथ तृतीयं मण्डलम्।।

THIRD MANDALA

ANUVĀKA I

[सूक्त- १]

[ऋषि– विश्वामित्र। देवता– अग्नि। छन्द– त्रिष्टुप्।]

Viśvāmitra is a remarkable person in the traditions of the Hindu religion: according to the historical and *Paurāṇika* authorities, he was originally a member of the *Kṣatrīya*, or royal and military caste, and himself for some time a monarch: he was descended from *Kuśa* or the lunar race, and was the ancestor of many royal and saintly personages, who, with himself were called after their common ancestor, *Kuśikas*, or *Kauśikas*: by the force of his austerities, he compelled *Brahmā* to admit him into the Brahmanic order, into which he sought admission, in order to be placed upon a level with *Vasiṣṭha*, with whom he had quarrelled: his descent, and the circumstances of his dispute with *Vasiṣṭha*, are told, with some variation, in the *Rāmāyaṇa*, Ch. LI.-LXV. (Schleger's edition) in the *Mahābhārata*, *Vāyu*, *Viṣṇu* and *Bhāgavata* and other *Purāṇas*: the details of the *Rāmāyaṇa* are the most ample: the texts of the *Ṛgveda* intimate a general conformity with those of the *Purāṇas* as to the family designation of *Viśvāmitra*, and to occasional disagreements with *Vasiṣṭha*, originating, apparently, in their respective patronage of hostile princes: according, however, to the heroic poems, the *Purāṇas*, and various poems and plays, these two saints were on very amicable terms in their relations to the royal family of *Ayodhyā*, or to king *Daśaratha*, and his son *Rāma*.

२४३६. सोमंस्य मा तवसं वक्ष्यंग्ने वह्निं चकर्थ विदथे यजंध्यै।
देवाँ अच्छा दीद्यंद्युञ्जे अद्रिं शमायें[१] अंग्ने तन्वं जुषस्व।।१।।

1. Render me vigorous, *Agni*, since you have made me the bearer of the *Soma* to offer it in the sacrifice: honouring the gods who are present, I take hold of the stone (to express the juice); I propitiate them; do you, *Agni*, protect my person.

२४३७. प्राञ्चं यज्ञं चंकृम वर्धतां गीः समिद्भिरग्निं नमंसा दुवस्यन्।
दिवः शंशासुर्विदथां कवीनां गृत्सा॑य चित्तवसें गातुमींषुः।।२।।

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१. शमाये शाम्यामि। शमायते (ऋ० ८.८६.५)

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2. We have performed, *Agni*, a successful sacrifice: may my praise magnify (you) as worshipping you with fuel and with reverence: (the gods) from heaven desire the adoration of the pious, who are anxious to praise the adorable and mighty (*Agni*).

२४३८. मयो दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः।
अविन्दन्नु दर्शतमप्स्व१न्तर्देवासो अग्निमपसि स्वसृणाम्॥३॥

3. The gods discovered the graceful *Agni* (concealed) amidst the waters of the flowing (rivers), for the purpose of (sacred) acts: *Agni*, who is intelligent, of purified vigour, and friendly; who from his birth bestowed happiness on earth and heaven.

२४३९. अवर्धयन्त्सुभगं सप्त यह्वीः श्वेतं जज्ञानमरुषं महित्वा।
शिशुं न जातमभ्यारुरश्वा देवासो अग्निं जनिमन्वपुष्यन्॥४॥

4. The seven great rivers augmented in might the auspicious, pure, and radiant *Agni* as soon as he was born, in like manner as mares (tend) the newborn foal: the gods cherished the body (of *Agni*) at his birth.

The Seven great Rivers— See vol. i, note on 380: the seven great rivers of India, or branches of the Ganges seem to have been known to the Romans in the time of Augustus.

Ceu septem surgens sedatis amnibus altus
Per tacitum Ganges— Aen. IX. 30.

२४४०. शुक्रेभिरङ्गै रज आततन्वान् क्रतुं पुनानः कविभिः पवित्रैः।
शोचिर्वसानः पर्यायुरपां श्रियो मिमीते बृहतीरनूनाः॥५॥

5. Spreading through the firmament with shining limbs, sanctifying the rite with intelligent and purifying (energies), and clothed with radiance, he bestows upon the worshipper abundant food and great and undiminished prosperity.

२४४१. वव्राजा सीमनदतीरदब्धा दिवो यह्वीरवसाना अनग्नाः।
सना अत्र युवतयः सयोनीरेकं गर्भं दधिरे सप्त वाणीः॥६॥

6. *Agni* everywhere repairs to the undevouring, undevoured (waters); the vast (offspring) of the firmament, not clothed, yet not naked, seven eternal ever youthful rivers, sprung from the same source, received *Agni* as their common embryo.

Undevouring, Undevoured Waters— *Anadatir adabdhā*, not extinguishing *Agni*, nor yet evaporated by him.

Not Clothed— *Avasānā anagnā*, not wearing garments but invested by the water as by a robe.

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२४४२. स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम्।
अस्थुरत्र धेनवः पिन्वमाना मही दस्मस्य मातरा समीची॥७॥

7. Aggregated in the womb of the waters, (his rays) spread abroad; and omniform, are here effective for the diffusion of the sweet (juice), like milch kine full uddered: the mighty (Heaven and Earth) are the fitting parents of the graceful *Agni*.

The Womb of the Waters— The *antarikṣa*, mid-heaven, or the firmament, the region of vapour.

२४४३. बभ्राणः सूनो सहसो व्यद्यौद्दधानः शुक्रा रभसा वपूंषि।
श्चोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन॥८॥

8. Son of strength, sustained by all, you shine, possessing bright and rapid rays: when the vigorous *Agni* is magnified by praise, then the showers of sweet rain descend.

२४४४. पितुश्चिदूधर्जनुषा विवेद व्यस्य धारा असृजद्वि धेनाः।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यह्वीभिर्न गुहा बभूव॥९॥

9. At his birth he knew the udder of his parent and let forth its torrents, and its speech (of thunder): there was no one to detect him, lurking in the deep, with his auspicious associates, (the winds), and the many (waters) of the firmament.

Knew the Udder of his Parent— *Piturūdhaṇ viveda*: the parent here is the firmament, and the udder the clouds, or the accumulated stores of rain.

२४४५. पितुश्च गर्भं जनितुश्च बभ्रे पूर्वीरेको अधयत्पीप्यानाः।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्ये३ नि पाहि॥१०॥

10. He cherishes the embryo of the parent (firmament), and of the generator (of the world): he alone consumes many flourishing (plants): the associated brides (of the Sun, Heaven and Earth), who are kind to man, are both of kin to that pure showerer (of blessings); do your, *Agni*, ever preserve them.

२४४६. उरौ महाँ अनिबाधे ववर्धापो अग्निं यशसः सं हि पूर्वीः।
ऋतस्य योनावशयद्दमूना जामीनामग्निरपसि स्वसृणाम्॥११॥

11. The great *Agni* increases on the broad unbounded (firmament), for the waters supply abundant nutriment; and placid, he sleeps in the birth-place of the waters for the service of the sister streams.

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२४४७. अक्रो न बभ्रिः समिथे महीनां दिदृक्षेयः सूनवे भाऋजीकः।
उदुस्रिया जनिता यो जजानापां गर्भो नृतमो यह्वो अग्निः॥१२॥

12. The invincible *Agni*, the cherisher of the valiant in battle, the seen of all, shining by his own lustre, the generator (of the world), the embryo of the waters, the chief of leaders, the mighty, is he who has begotten the waters for (the benefit of) the offerer of the libation.

२४४८. अपां गर्भं दर्शतमोषधीनां वना जजान सुभगा विरूपम्।
देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन्॥१३॥

13. The auspicious timber has generated the graceful and multiform embryo of the waters and the plants: the gods approached him with reverence, and worshipped the adorable and mighty (*Agni*) as soon as born.

२४४९. बृहन्त इद्भानवो भाऋजीकमग्निं सचन्त विद्युतो न शुक्राः।
गुहेव वृद्धं सदसि स्वे अन्तरपार ऊर्वे अमृतं दुहानाः॥१४॥

14. Mighty suns, like brilliant lightning, associate with the self-shining *Agni*, great in his own abode, as if in a (deep) cavern, as they milk forth ambrosia into the boundless and vast ocean.

२४५०. ईळे च त्वा यजमानो हविर्भिरीळे सखित्वं सुमतिं निकामः।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः॥१५॥

15. I, the institutor of the rite, worship you with oblations: desirous of your favour, I implore your friendship: grant, along with the gods, protection to him who praises you, preserve us with you well-regulated rays.

२४५१. उपक्षेतारस्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः।
सुरेतसा श्रवसा तुञ्जमाना अभि ष्याम पृतनायूँरदेवान्॥१६॥

16. Approaching you, benevolent *Agni*, and performing all holy acts that are the cause of opulence, offering oblations with earnestness and in abundance, may we overcome the hostile hosts that are without gods.

May we overcome the Hostile, Etc.— *Abhiṣyāma pṛtanāyūr adevān*, or it may mean, may we overcome the hosts of those who are not gods, *i.e.*, the *Rākṣasas*, or evil spirits, obstructing sacrifices.

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२४५२. आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान्।
प्रति मर्ताँ अवासयो दमूना अनु देवान्रथिरो यासि साधन्।।१७।।

17. You, *Agni*, are the commendable announcer of the gods, cognizant of all sacred rites; placid, you abide amongst mortals, and, like a charioteer, you follow the gods, accomplishing (their wishes).

२४५३. नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदथानि साधन्।
घृतप्रतीक उर्विया व्यद्यौदग्निर्विश्वानि काव्यानि विद्वान्।।१८।।

18. The immortal being has sat down in the dwelling of mortals, accomplishing (their) sacrifices: *Agni*, who is cognizant of all sacred rites, shines with expanded bulk when fed with clarified butter.

२४५४. आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन्।
अस्मे रयिं बहुलं सन्तरुत्रं सुवाचं भागं यशसं कृधी नः।।१९।।

19. Come to us with friendly, auspicious, and mighty aids, you who are great and all-pervading: bestow upon us ample riches, safe from injury, well-spoken of, desirable, and renowned.

२४५५. एता ते अग्ने जनिमा सनानि प्र पूर्व्याय नूतनानि वोचम्।
महान्ति वृष्णे सवना कृतेमा जन्मञ्जन्मन् निहितो जातवेदाः।।२०।।

20. I address to you, *Agni*, who are of old, these eternal as well as recent adorations: these solemn sacrifices are offered to the showerer of benefits, who in every birth is established (amongst men), cognizant of all that exists.

२४५६. जन्मञ्जन्मन् निहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम।।२१।।

21. The undecaying *Jātavedas*, who in every birth is established (amongst men), is kindled by the *Viśvāmitras*: may we, (enjoying) his favour, ever be (held) in the auspicious good-will of that adorable (deity).

२४५७. इमं यज्ञं सहसावन् त्वं नो देवत्रा धेहि सुक्रतो रराणः।
प्र यंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविणमा यजस्व।।२२।।

22. Powerful *Agni*, (fulfiller) of good works, convey, rejoicing, this our sacrifice towards the gods: Invoker of the gods, bestow upon us abundant food; grant us, *Agni*, great wealth.

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२४५८. इळांमग्ने पुरुदंसं सनिं गोः शंश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे।।२३।।

23. Grant, *Agni*, to the offerer of the oblation, the earth, the bestower of cattle, the means of many (pious rites), such that it may be perpetual: may there be to us sons and grandsons born in our race, and may your good-will ever be upon us.

This verse, which forms the burden of several subsequent hymns, occurs in the *Sāmaveda*, 76: it is translated with some difference, by Benfey and Stevenson, as has been observed in the Preface.

[सूक्त- २]

[**ऋषि–** विश्वामित्र गाथिन। **देवता–** वैश्वानर अग्नि। **छन्द–** जगती]

२४५९. वैश्वानराय धिषणामृतावृधे घृतं न पूतमग्नये जनामसि।
द्विता होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति।।१।।

1. We offer to *Agni*, who is *Vaiśvānara*,[1] the augmenter of water, praise (as bland) as pure clarified butter; and the priests and the worshipper incite by their (pious) rites the invoker of the gods to his two-fold function, as a wheelwright fabricates a car.

To his twofold Function— To the lighting of the *Gārhapatya* and *Āhavanīya*, the domestic and sacrificial fires.

२४६०. स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत्पुत्र ईड्यः।
हव्यवाळग्निरजरश्चनोहितो दूळभो विशामतिथिर्विभावसुः।।२।।

2. By his birth he lighted up both heaven and earth; he was the praiseworthy son of his parents; the undecaying *Agni*, the bearer of oblations, the giver of food, the guest of men, the affluent in radiance.

२४६१. क्रत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः।
रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्नुप ब्रुवे।।३।।

3. The gods (endowed) with intelligence, gave birth to *Agni* in the multiform rite by the exertion of preserving strength: desirous of food, I eulogise the great *Agni*, bright with solar effulgence, and (vigorous) as a horse.

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१. See *Nir.* 7.21 for *Vaiśvānara*

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२४६२. आ मन्द्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अह्रयं वाजमृग्मियम्।
रातिं भृगूणामुशिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा।।४।।

4. Desiring excellent food, inflicting no disgrace, we solicit the boon of the adorable (*Vaiśvānara*) from *Agni*, the benefactor of the *Bhṛgus*, the object of our desires, who is acquainted with past acts, and shines with celestial splendour.

२४६३. अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्तबर्हिषः।
यतस्रुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम्।।५।।

5. Men with strewn holy grass, and uplifted ladles, place before them this solemnity for the sake of obtaining happiness, *Agni*, the bestower of food, the resplendent, the benefactor of all the gods, the remover of sorrow, the perfecter of the (holy) acts of the sacrificer.

The Remover of Sorrow— The text has merely *Rudra*, which the Scholiast translates *Duḥkhānām drāvakam*, the driver away of griefs or pains: otherwise, we might take it as a synonym of *Agni*.

२४६४. पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्तबर्हिषो नरः।
अग्ने दुव इच्छमानास आप्यमुपासते द्रविणं धेहि तेभ्यः।।६।।

6. *Agni*, of purifying lustre, invoker of the gods, men desirous of worshipping (you), having strewn the sacred grass, repair to your appropriate abode at sacrifices: bestow upon them wealth.

२४६५. आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन्।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः।।७।।

7. He has filled both heaven and earth and the spacious firmament, he whom the performers of (sacred) rites have laid hold of as soon as born: he, the sage, the giver of food, is brought like a horse to the sacrificer, for (the sake of) obtaining food.

Yajurveda, 33, 75.

२४६६. नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम्।
रथीर्ऋतस्य बृहतो विचर्षणिरग्निर्देवानामभवत्पुरोहितः।।८।।

8. Reverence the bearer of oblations (to the gods), him whose sacrifice is acceptable; worship him by whom all that exists is known, who is friendly to our dwellings; for *Agni* is the conductor of the great sacrifice, the beholder of all, who has been placed in front of the gods.

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२४६७. तिस्रो यह्वस्य समिधः परिज्मनोऽग्नेरपुनन्नुशिजो अमृत्यवः।
तासामेकामदधुर्मर्त्ये भुजमु लोकमु द्वे उप जामिमीयतुः।।९।।

9. The immortals, desirous (of his presence), sanctified the three radiances of the great circumambient *Agni*; one of them they have placed in the world of mortals as the nourisher (of all); the other two have gone to the neighbouring sphere.

The three Radiances— *Tisraḥ*[1] *samidhaḥ*, literally, the three fuels, but here said to intend the three forms or conditions of fire; as, earthly fire, that of the firmament or lightning, and that of heaven, the sun; or three Vedic forms, two termed *Aghara*, and one *Anuyāja*: the celebration of the latter is rewarded by enjoyment in this world, that of the two former by enjoyment in the firmament and heaven.

२४६८. विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तेजसे।
स उद्वतो निवतो याति वेविषत्स गर्भमेषु भुवनेषु दीधरत्।।१०।।

10. Human beings, wishing for wealth, give brightness, (by their praises), to the lord of men, the wise (*Agni*), as they add lustre, (by polishing), to an axe: spreading everywhere, he goes alike through high and low places, and has taken an embryo (condition) in these regions.

In these Regions— The two pieces of wood, the attrition of which produces flame.

२४६९. स जिन्वते जठरेषु प्रजज्ञिवान्वृषा चित्रेषु नानदन्न सिंहः।
वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दाशुषे।।११।।

11. The showerer (of benefits), generated in (many) receptacles, flourishes, roaring in various (places) like a lion; *Vaiśvānara*, the resplendent, the immortal, giving precious treasures to the donor (of the oblation).

Roaring in Various Places— As in forest on fire.

२४७०. वैश्वानरः प्रत्नथा नाकमारुहद्दिवस्पृष्ठं भन्दमानः सुमन्मभिः।
स पूर्ववज्जनयञ्जन्तवे धनं समानमज्मं पर्येति जागृविः।।१२।।

12. Glorified by his adorers, *Vaiśvānara* of old ascended to the heaven that is above the firmament bestowing wealth upon his (present) worshipper, as he did in former times; he travels, ever vigilant, the common path (of the gods).

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१. तिस्रः पार्थिववैद्युतसूर्यरूपादिस्तिस्रस्तनूः।

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The Common Path of the Gods— That is as the sun.

२४७१. ऋतावानं यज्ञियं विप्रमुक्थ्य१मा यं दधे मातरिश्वा दिवि क्षयम्।
तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय नव्यसे।।१३।।

13. We implore for present riches, the many-moving tawny-rayed, resplendent *Agni*, whom mighty venerable, wise, adorable, and dwelling in the sky, the wind (brought down) and deposited (upon the earth).

२४७२. शुचिं न यामन्निषिरं स्वर्दृशं केतुं दिवो रोचनस्थामुषर्बुधम्।
अग्निं मूर्धानं दिवो अप्रतिष्कुतं तमीमहे नमसा वाजिनं बृहत्।।१४।।

14. We implore with prayer the mighty *Agni*, the giver of food, the unrefusing, (seated on) the front of heaven; the radiant in the sacrifice, him who is to be sought (for by all), the beholder of all, the emblem of heaven, the dweller in light, who is to be awakened at dawn.

२४७३. मन्द्रं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम्।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिद्राय ईमहे।।१५।।

15. We solicit wealth of the adorable (*Agni*), the invoker of the gods, the pure, the single-minded, the munificent, the commendable, the beholder of all, who is many-coloured like a chariot, elegant in form, and always friendly to mankind.

[सूक्त- ३]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– वैश्वानर अग्नि। **छन्द**– जगती।]

२४७४. वैश्वानराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे।
अग्निर्हि देवाँ अमृतो दुवस्यत्यथा धर्माणि सनता न दूदुषत्।।१।।

1. Intelligent (worshippers), offer to the powerful *Vaiśvānara* precious things at holy rites, that they may go (the way of the good), for the immortal *Agni* worships the gods; therefore, let no one violate eternal duties.

२४७५. अन्तर्दूतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धियावसुः।।२।।

2. The graceful messenger (of the gods) goes between heaven and earth: sitting (on the altar), and placed before men, he ornaments, the spacious chambers (of sacrifice) with his rays, animated by the gods, and affluent in wisdom.

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२४७६. केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः।
अपांसि यस्मिन्नधि संदधुर्गिरस्तस्मिन्त्सुम्नानि यजमान आ चके॥३॥

3. The wise worship, with (pious) rites, *Agni*, the sign of sacrifices, the accomplishment of the solemnity, in whom the reciters of (his) praises have accumulated (their) acts (of devotion), and from whom the worshipper hopes for happiness.

The Sign of Sacrifices— *Ketum yajñānāṁ*: *ketu* is, properly, a banner; but it is repeatedly used in the Veda in the sense of *prajñāpaka*, a sign a signal, that which makes any thing known.

२४७७. पिता यज्ञानामसुरो विपश्चितां विमानमग्निर्वयुनं च वाघताम्।
आ विवेश रोदसी भूरिवर्पसा पुरुप्रियो भन्दते धामभिः कविः॥४॥

4. The parent of sacrifices, the invigorator of the wise, the end (of the rite), the instruction of the priests, *Agni*, who has pervaded heaven and earth in many forms, the friend of man, wise, (and endowed) with splendours, is glorified (by the worshipper).

२४७८. चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वर्विदम्।
विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवास इह सुश्रियं दधुः॥५॥

5. The gods have placed in this world the delightful *Agni* in a delightful chariot, the tawny-hued *Vaiśvānara*, the sitter in the waters, the omniscient, the all-pervading, the endowed with energies, the cherisher, the illustrious.

२४७९. अग्निर्देवेभिर्मनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुपेशसं धिया।
रथीरन्तरीयते साधदिष्टिभिर्जीरो दमूना अभिशस्तिचातनः॥६॥

6. Perfecting in performance the multiform sacrifice of the worshipper, along with the gods to whom solemnities have been addressed, and together with the priests, *Agni*, the charioteer, the swift-moving, the humble-minded, the destroyer of foes, passes along between (heaven and earth).

२४८०. अग्ने जरस्व स्वपत्य आयुन्यूर्जा पिन्वस्व समिषो दिदीहि नः।
वयांसि जिन्व बृहतश्च जागृव उशिग्देवानामसि सुक्रतुर्विपाम्॥७॥

7. *Agni*, praise (the gods that we may enjoy) good offspring and long life: propitiate them by libations; bestow upon us plentiful crops: ever vigilant, grant food[1] to the respectable (institutor of this

१. वयांसि अन्नानि। वयः क्षद्म (नि० २.७.७)

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ceremony), for you are the desired of the gods, the object of the pious acts of the devout.

२४८१. विश्पतिं यह्वमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम्।
अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृधे।।८।।

8. The leaders (of holy rites) praise with prostration, for (the sake of) increase, the mighty lord of people, the guest (of men), the regulator eternally of acts, he desired of the priests, the exposition of sacrifices, *Jātavedas*, endowed with (divine) energies.

२४८२. विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमद्रथः।
तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः।।९।।

9. The resplendent and adorable *Agni*, riding in an auspicious chariot, has comprehended the whole earth by his vigour: let us glorify with fit praises the acts of that cherisher of multitudes in his own abode.

२४८३. वैश्वानर तव धामान्या चके येभिः स्वर्विदभवो विचक्षण। जात
आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना।।१०।।

10. *Vaiśvānara*, I celebrate your energies, whereby, O sage, you have become omniscient: as soon as born, *Agni*, you have occupied the realms (of space), and heaven and earth, and have comprehended all these with yourself.

२४८४. वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वपस्यया कविः।
उभा पितरा महयन्नजायताग्निर्द्यावापृथिवी भूरिरेतसा।।११।।

11. From acts that are acceptable to *Vaiśvānara* comes great (wealth); for he, the sage (*Agni*) alone, bestows (the reward) of zeal in (the performance of) his worship: adoring both his prolific friends, heaven and earth, *Agni* was born.

Adoring Both, Etc.— See vol. i. 684 note.

[सूक्त-४]

[**ऋषि–** विश्वामित्र गाथिन। **देवता–** आप्रीसूक्त (१ इध्म अग्नि अथवा समिद्ध अग्नि २ तनूनपात्। ३ इळ; ४ बर्हि; ५- देवीद्वार; ६ उषासानक्ता। ७ दिव्य होता प्रचेतस्। ८ तिस्रो देव्यः- सरस्वती; इळा; भारती ; ९ त्वष्टा, १० वनस्पति ; ११- स्वाहाकृति)। **छन्द–** त्रिष्टुप्।]

III.1.4— See note on *Āpris*, *mantra* 1964

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२४८५. समित्सर्मित्सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः।
आ देव देवान्यजथाय वक्षि सखा सखीन्त्सुमना यक्ष्यग्ने।।१।।

Repeatedly, kindled, (*Agni*), wake up favourably disposed; (endowed) with reiterated lustre, entertain the kind purpose of (granting us) wealth: bring, divine *Agni*, the gods to the sacrifice: do your, the friend (of the gods), minister, well-affected, to (your) parents.

Repeatedly Kindled— *Samit-samu*, takes the place of the *Samiddha*, or *Susamiddha*, as an appellative of *Agni* in preceding *Sūktas*.

२४८६. यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः।
सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद्घृतयोनिं विधन्तम्।।२।।

2. *Tanunapāt*, whom the deities, *Mitra*, *Varuṇa*, and *Agni*, worship daily thrice a day, render this our sacred rain-engendering sacrifice productive of water.

२४८७. प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै।
अच्छा नमोभिर्वृषभं वन्दध्यै स देवान्यक्षदिषितो यजीयान्।।३।।

3. May the all-approved praise reach the invoker of the gods: may *Iḷā* first proceed to worship and to praise with prostrations the showerer (of benefits) in his presence: may the adorable (*Agni*), instigated (by us), worship the gods.

Iḷā— The *Iḷita* of preceding hymns, but the construction of the stanza is difficult, and the sense obscure.

२४८८. ऊर्ध्वो वां गातुरध्वरे अकार्यूर्ध्वा शोचींषि प्रस्थिता रजांसि।
दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः।।४।।

4. An upward path has been prepared for you both in the sacrifice: the blazing oblations soar aloft: the invoker of the gods has sat down in the centre of the radiant (hall): let us strew the sacred grass for the seats of the gods.

You Both— *Agni* and the *Barhis*, or sacred grass, to which, as in the parallel passages, the stanza is addressed.

२४८९. सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्नृतेन।
नृपेशसो विदथेषु प्र जाता अभीइमं यज्ञं वि चरन्त पूर्वीः।।५।।

5. The gods who gratify the universe with rain are present at the seven offerings (of the ministering priests), when solicited with (sincerity of) mind: may the many deities who are engendered in sensible shapes at sacrifices come to this our rite.

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Deities in Sensible Shapes— In preceding *Sūktas*, the doors of the hall of sacrifice are the personifications specified; here are to be understood divinities presiding over the doors.

२४९०. आ भन्द॑माने उ॒षसा॒ उपा॑के उ॒त स्म॑येते त॒न्वा॒३॑ विरू॑पे।
यथा॑ नो मि॒त्रो वरु॑णो जुजो॑ष॒दिन्द्रो॑ म॒रुत्वाँ॑ उ॒त वा॒ महो॑भिः॥६॥

6. May the adored Day and Night, combined or separate, be manifest in bodily form, so that *Mitra*, *Varuṇa*, *Indra*, or (the latter), attended by the Maruts, may rejoice us by their glories.

२४९१. दैव्या॒ होता॑रा प्रथ॒मा न्यृ॑ञ्जे स॒प्त पृ॒क्षासः॑ स्व॒धया॑ मदन्ति।
ऋ॒तं शंस॑न्त ऋ॒तमित्त आ॑हु॒रनु॑ व्र॒तं व्र॑त॒पा दीध्या॑नाः॥७॥

7. I propitiate the two chief divine invokers of the gods: the seven offerers of (sacrificial) food, expectant of water, gratify (*Agni*) with oblations: the illustrious observers of sacred rites have saluted him in every ceremony as (identifiable), verily, with water.

As Identifiable with Water— *Ṛtam it ta ahuḥ* is explained by the Scholiast, *Agnim eva ṛtabhūtam āhuḥ*, they have called *Agni*, verily, *ṛta*: *ṛta* is usually rendered water but it may mean truth; the commentator leaves it unexplained, having, in the preceding phrase, *ṛtaṁ śansanta*, rendered it by *udakam*, desirous or expectant of water.

२४९२. आ भार॑ती॒ भार॑तीभिः स॒जोषा॒ इळा॑ दे॒वैर्म॑नु॒ष्ये॑भिर॒ग्निः।
सर॑स्वती सारस्व॒तेभि॑र॒र्वाक् ति॒स्रो दे॒वीर्ब॒र्हिरेदं स॑दन्तु॥८॥

8. May *Bhāratī*, associated with the *Bhāratīs*; *Iḷā* with the gods and men; and *Agni*; and *Sarasvatī* with the *Sārasvatas*; may the three goddesses sit down upon the sacred grass (strewn) before them.

The Scholiast interprets *bhāratībhiḥ*, with the connections of *Bharata*, or the Sun, *bharatasya sūryasya sambandhinībhiḥ*, perhaps intending the solar rays: *Bhāratī* he explains by *Vāk*, speech; *Iḷā* he explains by *Bhūmi*, the earth; and *Sarasvatī* by *Mādhyamikā vāk*; the *Sārasvatas* are the *Madhyamasthānas*, the middle regions, or the firmament: *Agni* whose name is rather unconnectedly inserted, is thus identified through their several personifications as goddesses, with heaven, mid-heaven, and earth, or with speech or sound in the three regions; see note on 1560

२४९३. तन्न॑स्तु॒रीप॒मध॑ पोषयि॒त्नु देव॑ त्वष्ट॒र्वि र॑रा॒णः स्य॑स्व।
यतो॑ वी॒रः क॑र्म॒ण्यः॑ सु॒दक्षो॑ यु॒क्तग्रा॑वा॒ जाय॑ते दे॒वका॑मः॥९॥

9. Divine *Tvaṣṭā*, being well pleased, give issue to our procreative vigour, whence (a son), manly, devout, vigorous,

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wielder of the (*Soma*-bruising) stone, and reverencing the gods, may be born.

२४९४. वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता सूदयाति।
सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद।।१०।।

10. *Vanaspati*, bring the gods nigh: may *Agni*, the immolator, prepare the victim: let him who is truth officiate as the ministering priest, for, verily, he knows the birth of the gods.

May *Agni* the Immolator, Etc.— *Agnir haviḥ śamitā sūdayāti* is the same phrase as occurred in *Sūkta* III. of the Second *Maṇḍala*, V. 10.

२४९५. आ याह्यग्ने समिधानो अर्वाङिन्द्रेण देवैः सरथं तुरेभिः।
बर्हिर्न आसतामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम्।।११।।

11. *Agni*, kindled into flame, come to our presence in the same chariot with *Indra* and with the swift-moving gods: may *Aditi*, the mother of excellent sons, sit down on the sacred grass, and may the immortal gods be satisfied with the reverentially-offered oblation.

May the Immortal Gods, Etc.— *Svāhā devā amṛtā mādayantām*: *Svāhā* is explained *Svāhākāreṇa yuktaḥ*, joined with or addressed by the exclamation, *Svāhā*. This *Sūkta* is more complicated and obscure than any of the preceding addressed to the *Āpris*, except *Sūkta* III. of the Second *Maṇḍala* to which it bears the nearest analogy: they are both perhaps of somewhat later date than the others.

[सूक्त-५]

[**ऋषि–** विश्वामित्र गाथिन। **देवता–** अग्नि। **छन्द–** त्रिष्टुप्।]

२४९६. प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम्।
पृथुपाजा देवयद्भिः समिद्धोऽप द्वारा तमसो वह्निरावः।।१।।

1. The sagacious *Agni*, cognizant of the dawn, is awakened to (follow) the paths of the sages: the luminous *Vahni*, kindled by the devout, has thrown open the gates of darkness.

२४९७. प्रेद्वग्निर्वावृधे स्तोमेभिर्गीर्भिः स्तोतॄणां नमस्य उक्थैः।
पूर्वीर्ऋतस्य संदृशश्चकानः सं दूतो अद्यौदुषसो विरोके।।२।।

2. The adorable *Agni* is magnified by the hymns, the prayers, the praises, of (his) worshippers: emulating the many glories of the sun, the messenger (of the gods) shines forth at the glimmering of the dawn.

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२४९८. अधा॑य्य॒ग्निर्मानु॑षीषु वि॒क्ष्व१॒॑पां गर्भो॑ मि॒त्र ऋ॒तेन॒ साध॑न्।
आ ह॑र्य॒तो य॑ज॒तः सान्व॑स्थ॒ादभू॑दु॒ विप्रो॑ ह॒व्यो॑ म॑तीनाम्॥३॥

3. *Agni*, the embryo of the waters, the friend (of the pious), accomplishing (all desires) with truth, has been placed (by the gods) amongst men, the descendants of *Manu*: desirable and adorable, he has taken his station on high, where the wise *Agni* is to receive the oblations of the devout.

Taken his Station on High— *Sānvasthāt*; *sānu ucchritam*; that is, *uttaravedyākhyam*; the place called the north altar.

२४९९. मि॒त्रो अ॒ग्निर्भ॑वति॒ यत्समि॑द्धो मि॒त्रो होता॒ वरु॑णो जा॒तवे॑दाः।
मि॒त्रो अ॑ध्व॒र्युरि॑षि॒रो दमू॑ना मि॒त्रः सिन्धू॑नामु॒त पर्व॑तानाम्॥४॥

4. *Agni*, when kindled, is *Mitra*; and, as *Mitra*, is the invoker (of the gods): *Varuṇa* is *Jātavedas*: *Mitra* is the ministering priest: *Damunas* is the agitator (*Vāyu*): *Mitra* (is the associates) of rivers and mountains.

The purport of the stanza is the identity of *Agni* with *Mitra*, the sun, and of both with *Varuṇa* and *Vāyu*.

२५००. पाति॑ प्रि॒यं रि॒पो अग्रं॑ प॒दं वेः पाति॑ य॒ह्वश्च॒रणं॒ सूर्य॑स्य।
पाति॒ नाभा॑ स॒प्तशी॑र्षाणम॒ग्निः पाति॑ दे॒वाना॑मुप॒माद॑मृष्वः॥५॥

5. The graceful (*Agni*) protects the primary station of the moving earth: mighty, he protects the path of the sun: he protects the seven-headed (troop of the Maruts) in the centre between heaven and earth: he protects the exhilarating (oblations) of the gods.

२५०१. ऋ॒भुश्च॑क्र॒ ईड्यं॒ चारु॒ नाम॒ विश्वा॑नि दे॒वो व॒युना॑नि वि॒द्वान्।
स॒स॒स्य॒ चर्म॑ घृ॒तव॑त्प॒दं वेस्तदि॒दग्नी॑ र॑क्ष॒त्यप्र॑युच्छन्॥६॥

6. The mighty, divine *Agni* knowing all (things) that are to be known, made the commendable and beautiful water, the glossy skin, the station of the diffused slumbering (*Agni*), and, ever vigilant preserves it.

Preserves it— Covering as it were by extinguishing the flame of fire.

२५०२. आ योनि॑म॒ग्निर्घृ॒तव॑न्तमस्थात्पृ॒थुप्र॑गाणमु॒शन्त॑मुशा॒नः।
दीद्या॑न॒ः शुचि॑र्ऋ॒ष्वः पा॑व॒कः पुन॑ः पुनर्मा॒तरा॒ नव्य॑सी कः॥७॥

7. *Agni* has taken his station in an asylum, brilliant, much-lauded, and as desirous (of receiving him) as he is (to repair to it):

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radiant, pure, vast and purifying, he repeatedly renovates his parents, (Heaven and Earth).

२५०३. सद्यो जाता ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन।
आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे॥८॥

8. As soon as generated he is borne aloft by the plants, which grow flourishing by moisture, as the beautifying waters descend: may he, in the bosom of his parents, protect us.

२५०४. उदु ष्टुतः समिधा यह्वो अद्यौद्वर्ष्मन्दिवो अधि नाभा पृथिव्याः।
मित्रो अग्निरीड्यो मातरिश्वा दूतो वक्षद्यजथाय देवान्॥९॥

9. Praised and (nourished) by fuel, the mighty *Agni*, stationed on the (altar the) navel of the earth, in the form of the firmament, has shone (brightly): may the friendly and adorable *Agni* who respires in the mid-heaven, the messenger (of the gods), bring them to the sacrifice.

Who Respires in the Mid-Heaven— *Mātariśvan*, the Scholiast explains *mātari, antarikṣe; śvasiti, sūrya-rūpeṇa ceṣṭate*, who breathes in mid-heaven, or acts in the form of the sun; or *mātari* may in ply aranye, in a forest, he who abides in the woods: the explanations are those of Yāska— *Nir*. VII. 26; the more usual sense of *Mātariśvan* is the wind, as in the next stanza.

२५०५. उदस्तम्भीत्समिधा नाकमृष्वो३ग्निर्भवन्नुत्तमो रोचनानाम्।
यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीधे॥१०॥

10. The mighty *Agni*, being the best of the heavenly luminaries, sustained the heaven with radiance, when the wind kindled the bearer of oblations, (till then concealed) in a cave from the *Bhṛgus*.

Concealed from the *Bhṛgus*— *Yadi Bhṛgubhyaḥ guhā santam*: the commentator interprets *Bhṛgubhyaḥ* by *Ādityasya raśmibhyaḥ*, from the rays of the sun.

२५०६. इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे॥११॥

11. Grant, *Agni*, to the offerer of the oblation, the earth, the bestower of cattle, the means of many (pious rites); such that it may be perpetual: may there be to us sons and grandsons born in our race, and may your good-will ever be upon us.

The burden of *Sūkta*, III.1.1.

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[सूक्त-६]

[ऋषि- विश्वामित्र गाथिन। देवता- अग्नि। छन्द- त्रिष्टुप्।]

२५०७. प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः।
दक्षिणावाड्वाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताची॥१॥

1. Devout ministrants, who are to be inspired by prayer, bring forth (the ladle) destined for the worship of the gods, which is to be conveyed to the south (of the fire-altar), and which, charged with (sacrificial) food, pointed to the east, containing the oblation, and, filled with liquefied butter, proceeds to *Agni*.

२५०८. आ रोदसी अपृणा जायमान उत प्र रिक्था अध नु प्रयज्यो।
दिवश्चिदग्ने महिना पृथिव्या वच्यन्तां ते वह्नयः सप्तजिह्वाः॥२॥

2. *Agni*, as soon as born, occupy both heaven and earth; for you, to whom sacrifice is to be offered, exceed in magnitude the firmament and the earth: may your seven-tongued fires be glorified.

२५०९. द्यौश्च त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय।
यदी विशो मानुषीर्देवयन्तीः प्रयस्वतीरीळते शुक्रमर्चिः॥३॥

3. The firmament and the earth and the adorable (gods) propitiate you their invoker, for the (completion of the) sacrifice, whenever the descendants of *Manu*, pious, and bearing oblations, glorify your radiant flame.

The Descendants of *Manu*— *Viśaḥ mānuṣiḥ manoḥ saṁbandhinyaḥ prajāḥ*: people connected with *Manu* is the explanation of the Scholiast.

२५१०. महान्त्सधस्थे ध्रुव आ निषत्तोऽन्तर्द्यावा माहिने हर्यमाणः।
आस्क्रे सपत्नी अजरे अमृक्ते सबर्दुघे उरुगायस्य धेनू॥४॥

4. The great and adorable *Agni* is firm seated on his spacious throne between heaven and earth; and the powerful fellow-brides (of the sun), the imperishable uninjurable (heaven and earth) are the two milk-yielding cows of the wide-extending (*Agni*).

The Fellow-Brides— *Sapatnī*, the two brides of one; that is, according to the commentator, of the sun.[1]

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१. समान एकः सूर्यः पतिर्ययोस्ते सपत्न्यौ।

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२५११. व्रता ते अग्ने महतो महानि तव क्रत्वा रोदसी आ ततन्थ।
त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम्॥५॥

5. Great, *Agni*, are the deeds of you the mighty one: you have spread abroad by your power the heaven and earth; you have been the messenger (of the gods): as soon as begotten you have become the leader of men.

२५१२. ऋतस्य वा केशिना योगयाभिर्घृतस्नुवा रोहिता धुरि धिष्व।
अथा वह देवान्देव विश्वान्त्स्वध्वरा कृणुहि जातवेदः॥६॥

6. Harness with traces, to your car, your long-maned, ruddy (steeds, to come) to the sacrifice: bring hither, divine *Jātavedas*, all the gods, and make them propitious to the oblation.

२५१३. दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः।
अपो यदग्न उशधग्वनेषु होतुर्मन्द्रस्य पनयन्त देवाः॥७॥

7. When, *Agni*, you abide in the woods, consuming the waters at your pleasure, then your rays illuminate the heavens, and you shine like many former radiant dawns: the gods themselves commend (the brilliancy) of their praise-meriting invoker.

२५१४. उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचने सन्ति देवाः।
ऊमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः॥८॥

8. The deities who sport in the spacious (firmament); those who are in the luminous sphere of heaven; the adorable *Umas*, who come when worthily invoked; the horses, *Agni*, that are fit for your car.

The Adorable *Umas*— *Ūmāḥ*: *ūmasaṅjñakāḥ pitaraḥ santi*, the *Ūmas* are the *pitara*, called *Ūmā*: the term is uncommon.

२५१५. ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व॥९॥

9. With all these in one chariot, *Agni*, or in many (chariots), come to our presence, for your horses are able: bring the three and thirty divinities with their wives, for the sake of (the sacrificial) food, and exhilarate them (all with the *Soma* libation).

The three and thirty Divinities with their Wives— *Patnīvatas-triṁśatam trīṁśca devān*: the first is, literally, having wives, but is sometimes considered as a proper name: for the thirty-three divinities, see vol. i, note on 409 & 533.

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२५१६. स होता यस्य रोदसी चिदुर्वी यज्ञंयज्ञमभि वृधे गृणीतः।
प्राची अध्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये।।१०।।

10. He is the invoker (of the gods), whom the spacious heaven and earth glorify, for the sake of increase, at repeated sacrifices: charged with water, they await like holy rites, propitious to the real presence of him who is born of truth.

Charged with Water, Etc.— *Prācī adhvareva tasthatuḥ sumeke ṛtāvarī ṛta-jātasya satye*: the passage is obscure, and the commentator has not done much to render it more explicit.

२५१७. इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे।।११।।

11. Grant, *Agni*, to the offerer of the oblation, the earth, the bestower of cattle, the means of many (pious rites); such that it may be perpetual: may there be to us sons and grandsons born in our race, and may your good-will ever be upon us.

[End of the Second Aṣṭaka]

[सूक्त-७]

[ऋषि– विश्वामित्र गाथिन । देवता– अग्नि। छन्द– त्रिष्टुप्।]

ANUVĀKA I

२५१८. प्र य आरुः शितिपृष्ठस्य धासेरा मातरा विविशुः सप्त वाणीः।
परिक्षिता पितरा सं चरेते प्र सर्स्राते दीर्घमायुः प्रयक्षे।।१।।

1. The (rays) of the blackbacked, all-sustaining (*Agni*) have arisen, and pervaded the parents (earth and heaven) and the flowing rivers; the surrounding parents co-operate with him, and bestow long life for the sake of assiduous worship.

Śitipṛṣṭhasya dhāseḥ; *Agni* is understood, so is *raśmayaḥ*, rays, according to Sāyaṇa: he explains *dhāsi* by *sarvasya dhārayitā*.

Sapta vāṇīḥ the commentator explains by *sarpaṇasvabhāvā nadīḥ*; otherwise *sapta* might be thought to mean seven, its more usual acceptation.

२५१९. दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद्वहन्तीः।
ऋतस्य त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनिं गौः।।२।।

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2. The sky-traversing steeds of the showerer (of benefits) are the milch kine (of *Agni*); as he attains the divine (rivers), bearers of sweet (water). One sacred sound glorifies you (*Agni*), who are desirous of repose, pacifying your flames) in the abode of the water (the firmament).

The Milch Kine—*Dhenavaḥ*; but Sāyaṇa considers it as an adjective equivalent to *prīṇayitryaḥ*, propitiators, pleasers.

२५२०. आ सीमरोहत्सुयमा भवन्तीः पतिश्चिकित्वान्रयिविद्रयीणाम्।
प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत्पुरुधप्रतीकः॥३॥

3. Their lord has mounted on his well-trained mares the sagacious selector of treasures, the blackbacked, many-limbed (*Agni*) has granted them a place of rest for the cherishing of (their) rapid speed.

Atasasya dhāseḥ is explained *śatatagamanasya poṣaṇārtham*, for the sake of cherishing of the perpetual going.

२५२१. महि त्वाष्ट्रमूर्जयन्तीरजुर्यं स्तभूयमानं वहतो वहन्ति।
व्यङ्गेभिर्दिद्युतानः सधस्थ एकामिव रोदसी आ विवेश॥४॥

4. The flowing (rivers) invigorating him, bear along the great son of *Tvaṣṭā*, the undecaying upholder (of the world), radiant with various forms in the vicinity (of the firmament): *Agni* is associated with heaven and earth, as (a husband with) one only wife.

One only wife— We have in the text nothing more than *Ekām iva*, like one, the pronoun being feminine. The commentator adds, *yathā pumān ekām praviśati*, as a man cohabits with one woman.

२५२२. जानन्ति वृष्णो अरुषस्य शेवमुत ब्रध्नस्य शासने रणन्ति।
दिवोरुचः सुरुचो रोचमाना इळा येषां गण्या माहिना गीः॥५॥

5. Men comprehend the service of the uninjurable showerer (of benefits), and exult in the commands of the mighty (*Agni*): their frequent and earnest hymns of praise, bright and radiant, are illuminating heaven.

२५२३. उतो पितृभ्यां प्रविदानु घोषं महो महद्भ्यामनयन्त शूषम्।
उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्ष॥६॥

6. Verily (men) bring great delight to *Agni* by glorifying aloud the mighty parents (heaven and earth), when the shedder of rain approximates his own radiance to the worshipper, (wherewith) to invest the night.

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२५२४. अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः।
प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः॥७॥

7. Seven sages with five ministering priests attend the station that is prepared for the rapid (*Agni*): the undecaying divine (sages), with their faces to the east, sprinkling (the libations), rejoice as they celebrate the worship of the gods.

Five Ministering Priests— *Adhvaryubhiḥ pañcabhiḥ sapta viprāḥ*; this excludes, according to the scholiast the *Udgātā* and his class.

२५२५. दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः॥८॥

8. I propitiate the two first divine offerers of sacrifice; the seven (priests) rejoice with the libation; the illustrious celebrators of holy worship, reciting (his) praises, have called *Agni* the true (object) of every rite.

२५२६. वृषायन्ते महे अत्याय पूर्वीर्वृष्णे चित्राय रश्मयः सुयामाः।
देव होतर्मन्द्रतरश्चिकित्वान्महो देवान्रोदसी एह वक्षि॥९॥

9. Divine invoker of the gods, the vast and widespreading rays shed (moisture) for you, the mighty, the victorious, the wonderful, the showerer (of benefits): do you who are all-knowing, joy-bestowing, bring hither the great gods, and heaven and earth.

२५२७. पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः।
उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्य॥१०॥

10. Ever-moving (*Agni*) may the mornings rise for us, abounding with oblations, with pious prayers, and with auspicious signs, and conferring wealth; and do you with the might of your (diffusive flame), consume all sin on behalf of your respectable (worshipper).

२५२८. इळामग्ने पुरुदंसं सनिं गो शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे॥११॥

11. Grant, *Agni*, to the offerer of the oblation, earth the bestower of cattle, the means of many (pious rites), such that it may be perpetual: may there be to us sons and grandsons, and may your good-will ever be productive of benefits to us.

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This verse is the burden of several *Sūktas* in the preceding *Aṣṭaka*, see vl. ii, pp.196,204,206. Sāyaṇa rather varies his interpretation in some respects upon this recurrence of the verse: thus he translates in the former, *iḷā*, by *bhūmi*, earth: here he calls her a female divinity in the form of a cow, *gorūpām devatām*, and he connects *vijāvā* with *sumati*, good-will, explaining it, *avandhyā*, may it be not barren, productive: see Introduction, vol. ii, p. xx.

[सूक्त-८]

[**ऋषि–** विश्वामित्र गाथिन। **देवता–** यूप; ६-१० अनेक यूप; ८ विकल्पत: विश्वेदेवा; ११ व्रश्चनी। **छन्द–** त्रिष्टुप् ; ३, ७ अनुष्टुप्।]

२५२९. अञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते मधुना दैव्येन।
यदूर्ध्वस्तिष्ठा द्रविणेह धत्ताद्यद्वा क्षयो मातुरस्या उपस्थे॥१॥

1. *Vanaspati*, the devout anoint you with sacred butter at the sacrifice; and whether you stand erect, or your abode be on the lap of this your mother (earth), grant us riches.

Vanaspati, lit. forest lord, is here said to mean the post of wood to which the victim is tied: the verse is quoted in the *Aitareya Brāhmaṇa*, II.2. and is similarly expounded of the *Nirukta*, 8,18.

२५३०. समिद्धस्य श्रयमाणः पुरस्ताद्ब्रह्म वन्वानो अजरं सुवीरम्।
आरे अस्मदमतिं बाधमान उच्छ्रयस्व महते सौभगाय॥२॥

2. Standing on the east of the kindled (fire), dispensing food (as the source) of undecaying (health) and excellent progeny, keeping off our enemy at a distance, stand up for great auspiciousness.

२५३१. उच्छ्रयस्व वनस्पते वर्ष्मन्पृथिव्या अधि।
सुमिती मीयमानो वर्चो धा यज्ञवाहसे॥३॥

3. Be exalted, *Vanaspati* upon this sacred spot of earth, being measured with careful measurement, and bestow food upon the offerer of the sacrifice.

२५३२. युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः।
तं धीरासः कवय उन्नयन्ति स्वाध्यो३ मनसा देवयन्तः॥४॥

4. Well clad and hung with wreaths comes the youthful (pillar): most excellent it is as soon as generated: steadfast and wise venerators of the gods, meditating piously in their minds, raise it up.

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२५३३. जातो जायते सुदिनत्वे अह्नां समर्य आ विदथे[१] वर्धमानः।
पुनन्ति धीरा अपसो मनीषा देवया विप्र उदियर्ति वाचम्॥५॥

5. Born (in the forest), and beautified in the sacrifice celebrated by men, it is (again) engendered for the sanctification of the days (of sacred rites): steadfast, active and intelligent (priests) consecrate it with intelligence, and the devout worshipper recites its praise.

२५३४. यान्वो नरो देवयन्तो निमिम्युर्वनस्पते स्वधितिर्वा ततक्ष।
ते देवासः स्वरवस्तस्थिवांसः प्रजावदस्मे दिधिषन्तु रत्नम्॥६॥

6. May those (posts) which devout men have cut down, or which, *Vanaspati*, the axe has trimmed, may they standing resplendent with all their parts (entire) bestow upon us wealth with progeny.

२५३५. ये वृक्णासो अधि क्षमि निमितासो यतस्रुचः।
ते नो व्यन्तु वार्यं देवत्रा क्षेत्रसाधसः॥७॥

7. May those posts which have been cut down upon the earth, and which have been fabricated by the priests, those which are the accomplishers of the sacrifice, convey our acceptable (offering) to the gods.

२५३६. आदित्या रुद्रा वसवः सुनीथा द्यावाक्षामा पृथिवी अन्तरिक्षम्।
सजोषसो यज्ञमवन्तु देवा ऊर्ध्वं कृण्वन्त्वध्वरस्य केतुम्॥८॥

8. May the leaders of the rite, the divine *Ādityas*, *Rudras*, *Vasus*, Heaven and Earth, the Earth, the firmament, well pleased, protect our sacrifice: let them raise aloft the standard of the ceremony.

२५३७. हंसा इव श्रेणिशो यताना: शुक्रा वसानाः स्वरवो न आगुः।
उन्नीयमानाः कविभिः पुरस्ताद्देवा देवानामपि यन्ति पाथः॥९॥

9. Arrayed in bright (garments), entire (in their parts), these pillars ranging in rows like swans, have come to us erected by pious sages on the east (of the fire); they proceed resplendent on the path of the gods.

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१. विदथे यज्ञे। विदथः सवनम्। (नि० ३.१७.५)

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२५३८. शृङ्गाणीवेच्छृङ्गिणां सं ददृश्रे चषालवन्तः स्वरवः पृथिव्याम्।
वाघद्भिर्वा विहवे श्रोषमाणा अस्माँ अवन्तु पृतनाज्येषु।।१०।।

10. Entire in all parts and girded with rings, they appear upon the earth like the horns of horned cattle; hearing (their praises) by the priests: may they protect us in battles.

२५३९. वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयं रुहेम।
यं त्वामयं स्वधितिस्तेजमानः प्रणिनाय महते सौभगाय।।११।।

Vanaspati, mount up with a hundred branches, that we may mount with a thousand, you whom the sharpened hatchet has brought for great auspiciousness.

[सूक्त-९]

[ऋषि– विश्वामित्र गाथिन। देवता– अग्नि। छन्द– बृहती; ९ त्रिष्टुप् ।]

२५४०. सखायस्त्वा ववृमहे देवं मर्तास ऊतये।
अपां नपातं सुभगं सुदीदितिं सुप्रतूर्तिमनेहसम्।।१।।

1. We your mortal friends have recourse for our protection to you, the divine, the grandson of the waters, the auspicious, the resplendent, the accessible, the sinless.

२५४१. कायमानो वना त्वं यन्मातृरजगन्नपः।
न तत्ते अग्ने प्रमृषे निवर्तनं यद्दूरे सन्निहाभवः।।२।।

2. Desirous as you are of the forests since you have repaired to the maternal waters, *Agni*, your tarrying so far away is not to be endured; (in a moment you are here with us.

(In a moment) you are, etc.— That is according to the Scholiast, although not yet kindled, yet as soon as the attrition of the touchwood takes place *Agni* appears.

२५४२. अति तृष्टं ववक्षिथाथैव सुमना असि।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः।।३।।

3. You wish exceedingly to convey satisfaction (to your worshippers) and are thereto well-disposed; of those in whose friendship you are cherished, some precede whilst others sit around.

Some precede whilst others, etc.— According to Sāyaṇa allusion is made to the sixteen priests, of whom the *Adhvaryu* and eleven others take

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an active part in the ceremonial whilst the *Udgātā* and other three are sitting by engaged in the recital of the prayers and hymns.

२५४३. ईयिवांसमति स्रिधः शश्वतीरति सश्चतः।
अन्वीमविन्दन्निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम्।।४।।

4. The benignant and long-lived deities have discovered you, *Agni*, when required to go against their constant and assembled foes, hidden in the waters like a lion (in a cave).

२५४४. ससृवांसमिव त्मनाग्निमित्था तिरोहितम्।
ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि।।५।।

5. *Mātariśvan* therefore brought for the gods from afar, *Agni*, hiding of himself, and generated by attrition, as (a father brings back) a fugitive (son).

A Fugitive (Son)— The text has only *sasṛvāṁsam iva*, like one going; the scholiast supplies the father and son; or it might be thought to indicate master and slave.

२५४५. तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन।
विश्वान्यद्यज्ञाँ अभिपासि मानुष तव क्रत्वा यविष्ठ्य।।६।।

6. Bearer of oblations, men apprehend you (thus concealed) for the service of the gods, and that you youngest (of the deities) and friendly to mankind, may recompense by your acts all their pious rites.

२५४६. तद्भद्रं तव दंसना पाकाय चिच्छदयति।
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे।।७।।

7. Auspicious is your worship for it prospers the ignorant (worshipper), wherefore animals reverence, you *Agni*, kindled in the beginning of the night.

Animals— *Paśavaḥ*: according to the comment, bipeds as well as quadrupeds.

२५४७. आ जुहोता स्वध्वरं शीरं पावकशोचिषम्।
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत।।८।।

8. Offer oblations to the object of holy sacrifice, the brilliant purifier, who is dormant (in fuel): worship quietly the pervader (of the rite), the messenger (of the gods), the rapid, the ancient deity who is entitled to laudation.

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२५४८. त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन्।
औक्षन्घृतैरस्तृणन्बर्हिरस्मा आदिद्धोतारं न्यसादयन्त।।९।।

9. Three thousand three hundred and thirty-nine divinities have worshipped *Agni*: they have sprinkled him with melted butter; they have spread for him the sacred grass; and have seated him upon it as their ministrant priest.

Three thousand, etc.— Sāyaṇa quoted the *Bṛhad Āraṇyaka* for this enumeration, *Adhyāya v. Brāhmaṇa*, but that work gives apparently 3333,[1] or according to the gloss of Ānandagiri 3336, but in the following verses the number is, as usual, specified as thirty-three; the eight *Vasus*, eleven *Rudras*, and twelve *Ādityas*, with *Indra* and *Prajāpati*: the verse occurs in the *Yajuṣa*, 33.7, where Mahīdhara explains part of the increase by multiplying the thirty-three by ten for the *gaṇas* of the deities, making not very correctly 333; and repeating this number twice, once for their multiplication by *Brahmā, Viṣṇu*, and *Rudra*, and again by their *Śaktis*; *navaiva aṅkas-trivṛddha syur-devānām daṣa-air gaṇaik, te Brahmā Viṣṇu Rudrāṇām śaktinām varṇabhedata iti te ca* 333,333, *etāvanto bhavanti*, the explanation is not very clear.

[सूक्त-१०]

[ऋषि– विश्वामित्र गाथिन। देवता– अग्नि। छन्द– उष्णिक्।]

२५५०. त्वामग्ने मनीषिणः सम्राजं चर्षणीनाम्।
देवं मर्तास इन्धते समध्वरे।।१।।

1. You, the king of men; *Agni*, the divine: prudent mortals kindle you at the sacrifice.

२५५०. त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते।
गोपा ऋतस्य दीदिहि स्वे दमे।।२।।

2. They praise you as the priest, the invoker (of the gods) at sacrifice: shine forth the protector of the pious rite in your own abode.

२५५१. स घा यस्ते ददाशति समिधा जातवेदसे।
सो अग्ने धत्ते सुवीर्यं स पुष्यति।।३।।

3. He verily who presents oblations to you, the knower of all things, he acquires (*Agni*) excellent progeny: he prospers.

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१. बृ० आ० ३.९।

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२५५२. स केतुरध्वराणामग्निर्देवेभिरा गमत्।
अञ्जानः सप्त होतृभिर्हविष्मते।।४।।

4. May (*Agni*), the banner of sacrifices, offering oblations on the part of the worshipper through (the ministry of) the seven officiating priests, come hither with the gods.

२५५३. प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत्।
विपां ज्योतींषि बिभ्रते न वेधसे।।५।।

5. Offer to the ministering *Agni* as if to the Creator (of the world), the great praise recited of old, for the sake of animating the energies of the pious (worshippers).

Sāmaveda, 98.

२५५४. अग्निं वर्धन्तु नो गिरो यतो जायत उक्थ्यः।
महे वाजाय द्रविणाय दर्शतः।।६।।

6. May our hymns exalt *Agni*, so that he may be born more worthy of praise, and may become manifest for (the purpose of bestowing) abundant food and riches.

२५५५. अग्ने यजिष्ठो अध्वरे देवान्देवयते यज।
होता मन्द्रो वि राजस्यति स्रिधः।।७।।

7. *Agni*, you are to be especially worshipped at the sacrifice: worship the gods (on behalf of) the devout (worshipper): you shine the invoker (of the gods) the exhilarator (of the pious) overcoming your foes.

Sāmaveda, 100.

२५५६. स नः पावक दीदिहि द्युमदस्मे सुवीर्यम्।
भवा स्तोतृभ्यो अन्तमः स्वस्तये।।८।।

8. Do you, our purifier, light up for us a brilliant progeny: be ever nigh to those who praise you for their well-being.

२५५७. तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते।
हव्यवाहममर्त्यं सहोवृधम्।।९।।

9. The wise, intelligent[1], and vigilant (worshippers) kindle you, such as you (have been described), the bearer of oblations, the immortal, generated by strength.

Sahovṛdham, produced by the strength required for attrition.

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१. विपश्चित् विपन्यु (नि० ३.१५.१७)।

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[सूक्त- ११]

[ऋषि– विश्वामित्र गाथिन। देवता– अग्नि। छन्द– गायत्री।]

२५५८. अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः। स वेद यज्ञमानुषक्॥१॥

1. *Agni*, the invoker of the gods, the minister (of the gods), the supervisor of the sacrifice, understands the solemn rite in its due course.

२५५९. स हव्यवाळमर्त्य उशिग्दूतश्चनोहितः। अग्निर्धिया समृण्वति॥२॥

2. That *Agni*, who is the bearer of oblations, the immortal, the desirer (of offerings), the messenger (of the gods), and is the receiver of sacrificial viands, is associated with understanding.

Is associated with understanding— *Dhiyā samṛṇvati*, that is, according to Sāyaṇa, *Agni* is fully aware of the objects of the ceremony, and a wish is implied that he may communicate similar knowledge to its performers, *tān tādṛk prajñānvitān karotu*: Mahīdhara understands is somewhat differently in form, though the same in substance, as, through knowledge *Agni* associates with the gods, for the purpose of conveying the oblations to them.— *Yajuṣ*, 22.16.

२५६०. अग्निर्धिया स चेतति केतुर्यज्ञस्य पूर्व्यः। अर्थं ह्यस्य तरणि॥३॥

3. *Agni*, the ancient banner of sacrifice, knows (all things) through understanding: his radiance traverse (the darkness).

Traverses (The Darkness)— *Arthaṁ hyasya taraṇi*, his meaning or object is crossing, or that which crosses; his light or radiance is the end or object of *Agni*, which passes over or through, darkness understood.

२५६१. अग्निं सूनुं सनश्रुतं सहसो जातवेदसम्। वह्निं देवा अकृण्वत॥४॥

4. The gods have made *Agni*, who is the son of strength, the eternally-renowned, the knower of all that is born, the bearer (of oblations).

२५६२. अदाभ्यः पुरएता विशामग्निर्मानुषीणाम्। तूर्णी रथः सदा नवः॥५॥

5. *Agni*, the preceder of human beings, (ever) alert, the vehicle of their offerings, is ever new, is unsusceptible of harm.

Viśām Mānuṣīṇām, according to Sāyaṇa, means, men the descendants of *Manu*, *Manor jātānām*.

२५६३. साह्वान्विश्वा अभियुजः क्रतुर्देवानाममृक्तः। अग्निस्तुविश्रवस्तमः॥६॥

6. *Agni*, the most liberal contributor of food, is able to resist all assailants unharmed, the nourisher of the gods.

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२५६४. अभि प्रयांसि वाहसा दाश्वाँ अश्नोति मर्त्यः।
क्षयं पावकशोचिषः॥७॥

7. From *Agni* of purifying radiance the mortal presenter (of offerings) obtains by his conveyance (of them to the gods) abundant viands and a dwelling.

This and the two preceding occur in the *Sāmaveda*,1557.

२५६५. परि विश्वानि सुधिताग्नेरश्याम मन्मभिः। विप्रासो जातवेदसः॥८॥

8. May we, endowed with intelligence, obtain all good things by our praises of *Agni*, to whom all is known.

२५६६. अग्ने विश्वानि वार्या वाजेषु सनिषामहे। त्वे देवास एरिरे॥९॥

9. May we obtain, *Agni*, all precious things (as booty) in battles, since the gods are concentrated in you.

[सूक्त-१२]

[ऋषि– विश्वामित्र गाथिन। देवता– इन्द्राग्नी। छन्द– गायत्री।]

२५६७. इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम्।
अस्य पातं धियेषिता॥१॥

1. *Indra* and *Agni*, come to this acceptable libation, (brought) by our praises from heaven, and induced by (our) devotion to drink of it.

Gīrbhir nabho vareṇyaṁ; sambhajanīyam somam prati asmadīyābhiḥ stutirūpābhir, vāgbhir, ahūtau: nabho, nabhasaḥ svargasthānād āgatam: called by our praises, come you two from the place of *Svarga* to this enjoyable *Soma*, is Sāyaṇa's explanation: the verse occurs both in the Sāmaveda. 669 and *Yajurveda*, 7.31: Mahīdhara tries to give a different sense to *Nabha*, which he identifies with *Āditya*, and conjectures a comparison understood, as, come to the *Soma* which is like the desirable sun, or it may mean, he says, those dwelling in heaven: *Nabhaḥsthaḥ* the gods: Come to the *Soma* that is sought for by the gods.

२५६८. इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः।
अया पातमिमं सुतम्॥२॥

2. *Indra* and *Agni*, the conscious sacrifice associated with the worshipper proceeds to you: (summoned) by this (invocation) drink the libation.

Jarituḥ sacā yajño jigāti cetanaḥ; the expression is rather obscure: *yajña* and *cetana* are both applied by Sāyaṇa to the *Soma*, as the material

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of the sacrifice, *yajña-sādhanam*, and the animator or giver of consciousness to the organs of perception; *indriyāṇā cetayitā*, and the co-operator with the worshipper in obtaining heaven or other benefits—*jarituḥ sacā svargādiphalaprāptau sahāyabhūtaḥ*: this and the next stanza occur in the *Sāma*, 670: Professor Benfey has understood in differently.

२५६९. इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे।
ता सोमस्येह तृम्पताम्॥३॥

3. Urged by the energy of the sacrifice, I have recourse to *Indra* and *Agni*, the protectors of the pious: may they be satiated with the *Soma* here presented.

२५७०. तोशा वृत्रहणा हुवे सजित्वानापराजिता। इन्द्राग्नी वाजसातमा॥४॥

4. I invoke *Indra* and *Agni*, the discomfiters of foes, the destroyers of *Vṛtra*, the victorious, the invincible, the bestowers of most abundant food.

Sāmaveda, 1702.

२५७१. प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः।
इन्द्राग्नी इष आ वृणे॥५॥

5. The reciters of prayers, the repeaters of praise, who are skilled in sacred song, worship you both: I have recourse to *Indra* and *Agni* for food.

[*Sāmaveda*., 1575,1703.]

२५७२. इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम्। साकमेकेन कर्मणा॥६॥

6. *Indra* and *Agni*, with one united effort you over-threw ninety cities ruled over by (your) foes.

Sāma, 1576,1704: *Dāsa-patniḥ puraḥ*, cities of which *Dāsas* were the lords; probably the same as *Dasyus*, infidels, enemies of the gods.

२५७३. इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः। ऋतस्य पथ्याऽ अनु॥७॥

7. *Indra* and *Agni* the pious ministers, are present at our holy rite, according to the wave of worship.

Sāmaveda, 1577,1694.

२५७४. इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च। युवोरप्तूर्यं हितम्॥८॥

8. *Indra* and *Agni*, in you, vigour and food are abiding together, and therefore in you is deposited the dispensing of water.

Sāmaveda, 1578,1695.

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२५७५. इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः। तद्वां चेति प्र वीर्यम्।।९।।

9. *Indra* and *Agni*, illuminators of heaven, be ever graced (with victory) in battles, for such your prowess proclaims.

Sāmaveda, 1693: all the verses of this *Sūkta* are found in the *Sāmaveda* in different places.

[सूक्त- १३]

[ऋषि– ऋषभ वैश्वामित्र। देवता– अग्नि। छन्द– अनुष्टुप्।]

ANUVĀKA II

२५७६. प्र वो देवायाग्नये बर्हिष्ठमर्चास्मै।

गमद्देवेभिरा स नो यजिष्ठो बर्हिरा सदत्।।१।

1. (Priests) utter devout (praises) to this your divine *Agni*, that so glorified he may come to us with the gods, and sit down on the sacrificial grass.

२५७७. ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः।

हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे।।२।।

2. The observer of truth, of whom (are) heaven and earth, and whose vigour the protecting (deities) assist: him, the offerers of oblations adore, and those desirous of riches (have recourse) to him for protection.

२५७८. स यन्ता विप्र एषां स यज्ञानामथा हि षः।

अग्निं तं वो दुवस्यत दाता यो वनिता मघम्।।३।।

3. He, the sage, is the director of those (who sacrifice), he is (the regulator) of sacrifices: worship him you (benefactor), the donor, who is the bestower of wealth.[1]

२५७९. स नः शर्माणि वीतयेऽग्निर्यच्छतु शन्तमा।

यतो नः प्रुष्णवद्वसु दिवि क्षितिभ्यो अप्स्वा।।४।।

4. May that *Agni* bestow upon us prosperous dwellings for our maintenance, so that from him infinite wealth, whether it may be in heaven or from earth, or in the waters (may come to us).

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१. मघं रेक्णः (नि० २.१०.१)। मंहनीयं धनम्।

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२५८०. दीदिवांसमपूर्व्यं वस्वींभिरस्य धीतिभिंः।
ऋकवांणो अग्निमिन्धते होतांरं विश्पतिं विशाम्॥५॥

5. The devout kindle (the fire) with his wealth-obtaining rites, (to worship) the radiant, unpreceded *Agni*, the invoker (of the gods), the protector of men.

२५८१. उत नो ब्रह्मन्नविष उक्थेषु देवहूतंमः।
शं नंः शोचा मरुद्वृधोऽग्ने सहस्रसातंमः॥६॥

6. Perfect our prayer, Invoker of the gods, as well as our hymns: *Agni*, who increases with the winds and the giver of thousands, augment our felicity.

२५८२. नू नों रास्व सहस्रंवत्तोकवंत्पुष्टिमद्वसु।
द्युमदंग्ने सुवीर्यं वर्षिंष्ठमनुंपक्षितम्॥७॥

7. Grant us indeed, *Agni*, wealth (that may be counted) by thousands, and comprising offspring, nourishment, brilliant treasure, and vigour, and be infinite and in-exhaustible.

Puṣṭimat dyumat: the first according to the comment implies cattle from whose milk and the like, support is derived; the second intends the precious metals and jewels.

[सूक्त- १४]

[**ऋषि**– ऋषभ वैश्वामित्र। **देवता**– अग्नि। **छन्द**– त्रिष्टुप्।]

२५८३. आ होतां मन्द्रो विदथांन्यस्थात्सत्यो यज्वां कवितंमः स वेधाः।
विद्युद्रंथः सहंसस्पुत्रो अग्निः शोचिष्कैशः पृथिव्यां पाजों अश्रेत्॥१॥

1. The invoker (of the gods), the exhilarator (of his worshippers), the true, the offerer of sacrifice, the most wise, the creator, is present at our sacred rites. *Agni*, the son of strength, whose chariot is the lightning, whose hair is flame, manifests his glory on the earth.

२५८४. अयांमि ते नमंउक्तिं जुषस्व ऋतांवस्तुभ्यं चेतंते सहस्वः।
विद्वाँ आ वंक्षि विदुषो नि षंत्सि मध्य आ बर्हिरूतयें यजत्र॥२॥

2. I utter to you the words of adoration, be pleased by them observer of truth: endowed with strength, (they are addressed) to you who are the expounder (of sacred rites): wise (as you are)

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bring (hither) the wise: object of sacrifice, sit down in the midst upon the sacred grass for our protection.

२५८५. द्रवतां त उषसा वाजयन्ती अग्ने वातस्य पथ्याभिरच्छ।
यत्सीमञ्जन्ति पूर्व्यं हविर्भिरा वन्धुरेव तस्थतुर्दुरोणे॥३॥

3. May the good-bestowing day and night hasten to you whilst you, *Agni* meet them on the paths of the wind: since (the priests) ever worship you preceding (them) with oblations, whilst they (united) like the pole (and the yoke of a waggon), abide successively in our dwelling.

Preceding— *Pūrvyam*— the Scholiast explains *sāyaṁ prātaḥ kālayoḥ pūrvyam*, that is, *Agni* is worshipped at dawn before the day, and in the evening before the night.

२५८६. मित्रश्च तुभ्यं वरुणः सहस्वोऽग्ने विश्वे मरुतः सुम्नमर्चन्।
यच्छोचिषा सहसस्पुत्र तिष्ठा अभि क्षितीः प्रथयन्त्सूर्यो नॄन्॥४॥

4. Vigorous *Agni*, the you *Mitra* and *Varuṇa*, and all the *Maruts*, offer praise; since, son of strength, you stand a sun, shedding your rays with lustre on mankind.

You stand a sun— *Tiṣṭāḥ sūrya*: the latter is variously explained by the Scholiast as , *su*, good, and *arya*, master; or as, urger, impeller, *preraka*, or vigour, energy, *vīrya*.

२५८७. वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य।
यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मना विप्रो अग्ने॥५॥

5. With uplifted hands, approaching you with reverence we present to you today our oblation do you who are wise, worship the gods with most devout mind and with unwearied praise.

With uplifted hands— *Yajurveda*, 18.75: Mahīdhara explains *Uttānahastaḥ*, with open hands, not niggardly.

Oblation— *Kāmam*: both commentator consider this synonymous here with oblation, *puroḍāśādihavis*, as that which is desirable to the gods, *kamanīyam*.

२५८८. त्वद्धि पुत्र सहसो वि पूर्वीर्देवस्य यन्त्यूतयो वि वाजाः।
त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने॥६॥

6. From you, verily, son of strength, many and various benefactions and various kinds of food devolve upon the devout (worshipper) do you grant us. *Agni*, infinite wealth, and (a son) observant of truth, with speech devoid of guile.

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२५८९. तुभ्यं दक्ष कविक्रतो यानीमा देव मर्तासो अध्वरे अकर्म।
त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह।।७।।

7. Divine (*Agni*), mighty and omniscient, these (are the offerings) which we mortals present to you in the sacrifice: do you be cognizant of every respectable worshipper, and partake, immortal of all (his offerings) on this occasions.

Be Cognizant, Etc.— *Viśvasya surathasya bodhi*: the scholiast explains the verb, know that I am his protector, *gopāyitā bhavāmi-iti budhyasva: Suratha* is literally one who has a good chariot, and is so rendered in the commentary *śobhanayānopetasya.*

[सूक्त-१५]

[ऋषि- उत्कील कात्य। देवता- अग्नि। छन्द- त्रिष्टुप्।]

२५९०. वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ।।१।।

1. Radiant with great glory, repel the hostile *Rākṣasas* and *Piśācas*: may I be in (the enjoyment) of the favour of the great (*Agni*), the giver of prosperity, and in the service of (him who is) easily invoked.

Dviṣo rakṣaso amīvāḥ: Sāyaṇa explains *amīvā* either as-an epithet of the *Rākṣasas*, free from sickness, vigorous, strong; or it may be a synonym of *Piśācikā*, as hovering about the sacrifice in order to interrupt it: Mahīdhara, *Yajurveda*, 2.49, gives it the sense of *vyādhi*, sickness, keep off diseases, *vyādhamśca badhasva.*

२५९१. त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः।
जन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वा सुजात।।२।।

2. Consider yourself our protector at the breaking of the dawn today and when the sun has risen: *Agni*, who is engendered with (embodied) form, be pleased with my constant praise, as a father (is pleased with) his son.

When the sun has risen— Some, says the Scholiast, perform the worship of fire before sun-rise, some after the sun has risen.

With (Embodied) form— *Tanvā sujātaḥ*, well-born with a body, that is, with flames; or it may mean self-born, *svayambhu*, according to the comment.

As a Father, Etc.— *Janmeva tanayam, yathā pitā putram sevate, janma*, being put for *janaka.*

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२५९२. त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्ने अरुषो वि भाहि।
वसो नेषि च पर्षि चात्यंहः कृधी नो राय उशिजो यविष्ठ।।३।।

3. Showerer (of benefits), beholder of men, radiant amidst darkness, shine, *Agni*, with abundant (rays) in due order: granter of dwellings, conduct us (to good), keep off all ill, and youngest (of all the gods), gratify our desires for wealth.

२५९३. अषाळ्हो अग्ने वृषभो दिदीहि पुरो विश्वाः सौभगा सञ्जिगीवान्।
यज्ञस्य नेता प्रथमस्य पायोर्जातवेदो बृहतः सुप्रणीते।।४।।

4. *Agni*, who is irresistible and the showerer (of benefits), consume victorious all the cities (of the foe) and (all their) precious things: do you, the duly worshipped, the knower of all that is born, (be for us) the conductor of the first great preserving sacrifice.

The first great preserving sacrifice— Of the *Jyotiṣṭoma*, which according to another text, is the first and most important of sacrifices.

२५९४. अच्छिद्रा शर्म जरितः पुरूणि देवाँ अच्छा दीद्यानः सुमेधाः।
रथो न सस्निरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमेके।।५।।

5. Destroyer (of the world), do you who is endowed with intelligence and radiance celebrate many faultless sacred rites in honour of the gods, and restraining (your impatience), convey to them like a waggon our (sacrificial) food: illume (with your rays) the beautiful heaven and earth.

२५९५. प्र पीपय वृषभ जिन्व वाजानग्ने त्वं रोदसी नः सुदोघे।
देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि ष्ठात्।।६।।

6. Be propitious, showerer (of benefits); grant (abundant) food, *Agni*; (make) heaven and earth yield us milk: divine (*Agni*), associated with the gods, shining with bright radiance, let not the ill-will of any mortal prevail against us.

२५९६. इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे।।७।।

7. Grant, *Agni*, to the offerer of the oblation, earth the giver of cattle the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may your favour, *Agni*, be productive of good to us.

See above, *Sūkta* VII.V.11 (2528) and note thereon.

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[सूक्त-१६]

[ऋषि– उत्कील कात्य। देवता– अग्नि। छन्द– बार्हत प्रगाथ - (१, ३, ५ बृहती, २, ४, ६ सतोबृहती।]

२५९७. अयमग्निः सुवीर्यस्येशे महः सौभगस्य।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम्॥१॥

1. This *Agni*, is the lord of heroism and of great good fortune; he is the lord of wealth comprising progeny and cattle; he is the lord of the slayers of *Vṛtra*.

Lord of the slayers of *Vṛtra*— *Vṛtrahathānām īśe* but *Vṛtra* may here imply an enemy, or iniquity as by another text *tvayi samarpitakarmaṇām asmākam tvat prasādāt pāpakṣayo bhavati*, through your favour is the destruction of the sins of us whose good works have been delivered to you: also *Sāmaveda* 60.

२५९८. इमं नरो मरुतः सश्चता वृधं यस्मिन्रायः शेवृधासः।
अभि ये सन्ति पृतनासु दूढ्यो विश्वाहा शत्रुमादभुः॥२॥

2. *Maruts*, leaders (of rites), associate with this augmenter (of our prosperity), in whom (abide) riches contributing to felicity, you who (are victorious) over (your) enemies in battle, who daily humble (your) foes.

२५९९. स त्वं नो रायः शिशीहि मीढ्वो अग्ने सुवीर्यस्य।
तुविद्युम्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः॥३॥

3. Do you, opulent *Agni*, showerer (of benefits), prosper us with riches comprising vigour, numerous progeny health, and happiness.

२६००. चक्रिर्यो विश्वा भुवनाभि सासहिश्चक्रिर्देवेष्वा दुवः।
आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम्॥४॥

4. He who is the maker pervades all worlds; he the enduring maker (of all) bears our offerings to the gods: he is present with the devout (worshippers) and amidst the heroism and the devotions of men.

२६०१. मा नो अग्नेऽमतये मावीरतायै रीरधः।
मागोतायै सहसस्पुत्र मा निदेऽप द्वेषांस्या कृधि॥५॥

5. Consign us not, *Agni* to malignity; (doom) us not to the absence of posterity; nor, son of strength, to the want of cattle, nor to reproach: drive away (all) animosities.

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२६०२. शग्धि वाजस्य सुभग प्रजावतोऽग्ने बृहतो अध्वरे।
सं राया भूयसा सृज मयोभुना तुविद्युम्न यशस्वता।।६।।

6. Auspicious *Agni*, bestow (upon us) at the rite, food (the source of) happiness[1] and renown.

[सूक्त - १७]

[ऋषि– कत वैश्वामित्र। देवता– अग्नि। छन्द– त्रिष्टुप्।]

२६०३. समिध्यमानः प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः।
शोचिष्केशो घृतनिर्णिक्पावकः सुयज्ञो अग्निर्यजथाय देवान्।।१।।

1. The righteous (*Agni*) when first kindled on the several (altars) the object of adoration by all, whose hair is flame, and who is cleansed with butter, the purifier, the worthily-worshipped, is sprinkled with oblations for the worship of the gods.

The Righteous (*Agni*)— *Prathamānudharmā: dharma* may be considered as a synonym of *Agni*; or the construction may be *anudharma*, according to law or religion.

२६०४. यथायजो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वान्।
एवानेन हविषा यक्षि देवान्मनुष्वद्यज्ञं प्र तिरेममद्य।।२।।

2. As you did offer the burnt-offering, *Agni*, (on behalf of) earth; as you, *Jātavedas*, who are cognizant (of sacred rites, did offer sacrifice on behalf) of heaven; so with this oblation worship the gods, and perfect this rite today (as you did that of *Manu*.

See Note on the Deluge.

२६०५. त्रीण्यायूंषि तव जातवेदस्तिस्र आजानीरुषसस्ते अग्ने।
ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं योः।।३।।

3. Three are you existences *Jātavedas*; three, *Agni*, are your parent dawns: with them offer the oblation of the gods, the knowing (his wishes) be the bestower of happiness on the institutor of the sacrifice.

Three Existence— *Trīṇyāyuṁsi*, three lives, as supported by butter, by fuel, and by the *Soma* plant.

Parent Dawns— *Tisra agniruṣasaḥ: Ājānī* may means sisters, or mothers the dawns personified as the parents or sisters of *Agni*, as prior or

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१. मय इति सुखनाम 'शेवृधं मयः' (नि० ३.६.७)।

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subsequent to the lighting of the sacrificial fire in early morning; why "three" does not appear, unless the three diurnal fires are alluded to: as sisters, a text is quoted by Sāyaṇa assigning them separate offices; *Prajām ekā rakṣaty-ūrjam ekā, rāṣṭram ekā rakṣati* one preserves the people, one vigour one the kingdom.

२६०६. अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वेड्यं जातवेदः।
त्वां दूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम्।।४।।

4. *Jātavedas*, we venerate you, glorifying the brilliant, beautiful, adorable *Agni*: the gods have made you their messenger, the disinterested bearer of oblations, the centre of ambrosia.

२६०७. यस्त्वद्धोता पूर्वो अग्ने यजीयान्द्विता च सत्ता स्वधया च शम्भुः।
तस्यानु धर्म प्र यजा चिकित्वोऽथा नो धा अध्वरं देववीतौ।।५।।

5. He is the most diligent offerer of worship who is the presenter of oblations before you are and who in two places (the middling and the best) seated with the sacrificial food is (the source of) happiness (to the worshippers): do you cognizant (of the objects of devotion), officiate in accordance with his piety, and thus render our rite acceptable to the gods. [This stanza is rather obscure.]

[सूक्त-१८]

[ऋषि– कत वैश्वामित्र। देवता– अग्नि। छन्द– त्रिष्टुप्।]

२६०८. भवा नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः।
पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्दहतादरातीः।।१।।

1. Be favourably disposed *Agni*, on approaching us (at this rite); be the fulfiller (of our objects) like a friend (to a friend) or parents (to a child): since men are the grievous oppressors of men, do you consume the foes who come against us.

२६०९. तपो ष्वग्ने अन्तराँ अमित्रान् तपा शंसमररुषः परस्य।
तपो वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयासः।।२।।

2. Vex thoroughly, *Agni*, our assailing enemies, disappoint the purpose of the adversary who offers not worship: giver of dwellings, who are cognizant (of sacred rites), vex those who have no thought (of pious acts) so that your undecaying, all-pervading (rays), may ever abide.

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२६१०. इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम्।।३।।

3. Desirous (of wealth) I offer to you *Agni*, an oblation with butter and with fuel for your speed and invigoration, praising you with a holy prayer as much as I am able: (I propitiate you that you may render this praise resplendent with infinite treasure.

२६११. उच्छोचिषा सहसस्पुत्र स्तुतो बृहद्वयः शशमानेषु धेहि।
रेवदग्ने विश्वामित्रेषु शं योर्मर्मृज्मा ते तन्वं१ भूरि कृत्वः।।४।।

4. Rise up, son of strength, with your splendour when hymned, and bestow abundant food and wealth, *Agni*, upon the descendants of *Viśvāmitra* celebrating your praise; and grant them exemption from sickness and danger: Encourager of pious works (*Agni*), we repeatedly sprinkle your substance (with milk and butter).

Upon the Descendants of Viśvāmitra— *Viśvāmitreṣu* on the *Viśvāmitras*, or the plural may be used honorifically in the sense of the singular.

२६१२. कृधि रत्नं सुसनितर्धनानां स घेदग्ने भवसि यत्समिद्धः।
स्तोतुर्दुरोणे सुभगस्य रेवत्सृप्रा करस्ना दधिषे वपूंषि।।५।।

5. Liberal donor (of riches) bestow upon us the most precious of treasures, for therefore is it, *Agni*, that you are kindled: you have arms promptly stretched forth, whose (radiant) forms (bestow) wealth on the dwelling of your fortunate adorer.

[सूक्त- १९]

[**ऋषि**–गाथी कौशिक। **देवता**–अग्नि। **छन्द**– त्रिष्टुप्।]

२६१३. अग्निं होतारं प्र वृणे मियेधे गृत्सं कविं विश्वविदममूरम्।
स नो यक्षद्देवताता यजीयान्राये वाजाय वनते मघानि।।१।।

1. I have recourse in this sacrifice to *Agni*, the invoker and praiser (of the gods), the intelligent, the all-knowing the unbeguiled; may he, the adorable, sacrificer for us to the gods, (and) accept the precious (offerings) we make for food and riches.

२६१४. प्र ते अग्ने हविष्मतीमियर्म्यच्छा सुद्युम्नां रातिनीं घृताचीम्।
प्रदक्षिणिद्देवतातिमुराणः सं रातिभिर्वसुभिर्यज्ञमश्रेत्।।२।।

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2. Reverencing the gods, I place before you *Agni*, the brilliant oblation-yielding, food-bestowing, butter-charged (offering); may you (propitiated) by the presented wealth, sanctify (this) sacrifice by your circumambulation.

२६१५. स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्वः॥३॥

3. He who is protected, *Agni*, by you, becomes endowed with a most luminous mind: bestow upon him excellent progeny: may we ever be under the power of you who is the willing dispenser of riches: glorifying you (may we be) the receptacles of wealth.

२६१६. भूरीणि हि त्वे दधिरे अनीकाग्ने देवस्य यज्यवो जनासः।
स आ वह देवतातिं यविष्ठ शर्धो यदद्य दिव्यं यजासि॥४॥

4. The ministering priests have concentered in you *Agni*, who are divine, many hosts (of flames); do you bring hither the gods, youngest (of the deities), that you may worship today the divine effulgence.

२६१७. यत्त्वा होतारमनजन्मियेधे निषादयन्तो यजथाय देवाः।
स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु॥५॥

5. Inasmuch as the attendant divine (priests) anoint you as the invoker of the gods to offer worship in the sacrifice, therefore do you assent to be our protector on this occasion, and grant abundant food to our descendants.

[सूक्त-२०]

[ऋषि– गाथी कौशिक। देवता– अग्नि; १, ५ विश्वेदेवा। छन्द– त्रिष्टुप्।]

२६१८. अग्निमुषसमश्विना दधिक्रां व्युष्टिषु हवते वह्निरुक्थैः।
सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः॥१॥

1. The bearer (of the oblation) invokes with praises at the break of day, *Agni*, the dawn, the *Aśvins*, and *Dadhikrā*: may the resplendent divinities, desirous of our sacrifice, hear in unison (the invocation).

Dadhikrā— This ordinarily means a horse: in this place, according to Sāyaṇa, it implies a certain divinity.[1]

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१. दधिक्रावा नाम कश्चिद्देवः तं दधिकावणम्।

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२६१९. अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वीः।
तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन्॥२॥

2. *Agni*, born of sacrifice, three are your viands; three yours abiding places; three the tongue satisfying (the gods): three verily are your forms acceptable to the deities, and with them never heedless (of our wishes), be propitious to our praises.

Three Viands— Butter, fuel, and the *Soma*.

Three Abiding Places— Three altars, or the three daily sacrifices, or the three worlds.

Three Tongues— The three fires, *Gārhapatya, Āhavanīya*, and *Dakṣiṇa*.

Three Forms— The three fires termed *Pāvaka, Pavamāna* and *Śuci*.

२६२०. अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम।
याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः संदधुः पृष्टबन्धो॥३॥

3. Divine *Agni*, knowing all that exists and distributor of food, many are the names of you who are immortal satisfier of all men, friend of the suppliant, the gods have deposited in you whatever are the delusions of the deluding (*Rākṣasas*).

Many are the names of you— *Bhūriṇi nāma*, for *nāmāni*: the commentator explains the substantive by *tejāṁsi* splendours.

The gods have deposited, Etc.— Therefore *Agni* is able to counteract their devices for disturbing sacrifices.

२६२१. अग्निर्नेता भग इव क्षितीनां दैवीनां देव ऋतुपा ऋतावा।
स वृत्रहा सनयो विश्ववेदाः पर्षद्विश्वाति दुरिता गृणन्तम्॥४॥

4. The divine *Agni* is the guide of devout men, as the sun is the regulator of the seasons: may he, the observer of truth, the slayer of *Vṛtra*, the ancient, the omniscient convey his adorer (safe) over all difficulties.

२६२२. दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम्।
अश्विना मित्रावरुणा भगं च वसून्रुद्राँ आदित्याँ इह हुवे॥५॥

5. I invoke to this rite, *Dadhikrā*, *Agni*, the divine *Uṣas*, *Bṛhaspati*, the divine *Savitā*, the *Aśvins*, *Mitra* and *Varuṇa*, *Bhaga*, the *Vasus*, the *Rudras*, and *Ādityas*.

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[सूक्त-२१]

[ऋषि– गाथी कौशिक। देवता– अग्नि। छन्द– १, ४ त्रिष्टुप्; २, ३ अनुष्टुप्; ५ विराड्रूपा सतोबृहती।]

२६२३. इमं नो॑ यज्ञम॒मृते॑षु धेही॒मा ह॒व्या जा॑तवेदो जुषस्व।
स्तो॒काना॑मग्ने॒ मेद॑सो घृ॒तस्य॒ होत॒: प्राशा॑न प्रथ॒मो नि॒षद्य॑॥१॥

1. Convey our sacrifice, *Jātavedas*, to the immortals and do you accept these oblations: *Agni*, invoker (of the gods) seated (on the altar) first partake of the drops of the marrow and of the butter.

Stokāḥ, commonly meaning any small portion, is explained throughout by *bindavaḥ*, drops: the hymn, according to Sāyaṇa, is proper to animal sacrifices, *paśu-yāgam*.

२६२४. घृ॒तव॑न्तः पावक ते स्तो॒काः श्चो॑तन्ति॒ मेद॑सः।
स्वध॑र्मन्दे॒ववी॑तये॒ श्रेष्ठं॑ नो धेहि॒ वार्य॑म्॥२॥

2. The drops of the marrow charged with butter fall, purifier, to you, at your own rite, for the food of the gods: therefore grant us excellent affluence.

२६२५. तुभ्यं॑ स्तो॒का घृ॑त॒श्चुतोऽग्ने॒ विप्रा॑य सन्त्य।
ऋषि॒: श्रेष्ठ॒: समि॑ध्यसे य॒ज्ञस्य॑ प्रावि॒ता भ॑व॥३॥

3. The drops (of mannor) dripping with butter are offered, *Agni*, to you who are wise: you the most excellent *Ṛṣi* are kindled: be the protector of the sacrifice.

२६२६. तुभ्यं॑ श्चोतन्त्यध्रिगो शचीव॒: स्तो॒कासो॑ अग्ने॒ मेद॑सो घृ॒तस्य॑।
क॒वि॒श॒स्तो बृ॑ह॒ता भा॒नुनागा॑ ह॒व्या जु॑षस्व मेधिर॥४॥

4. Irrepressible and powerful *Agni*, the drops of marrow and of butter distil for you; therefore you, who are praised by sages, come with great splendour, and be pleased ever intelligent *Agni*, with our oblations.

२६२७. ओजि॑ष्ठं ते मध्य॒तो मेद॒ उद्भृ॑तं॒ प्र ते॑ व॒यं द॑दामहे।
श्चोत॑न्ति ते वसो स्तो॒का अधि॑ त्व॒चि प्रति॒ तान्दे॑व॒शो वि॑हि॥५॥

5. We present to you the densest marrow that has been extracted for you from the inter or (of the victim): grant of dwellings, the drops fall for you upon the skin: distribute them amongst the gods.

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Ojiṣṭham te madhyato meda udbhṛtam; the *meda* or *vapā* is described as the fatty matter that lubricates the abdomen lime coagulated butter: it is evidently the same that is described in the Old Testament as "the fat that covereted the inwards and all the fat that is upon the inwards." *Levi* iv: 9. etc.

[सूक्त-२२]

[ऋषि– गाथी कौशिक। देवता– अग्नि, ४ पुरीष्य अग्नियाँ।
छन्द– त्रिष्टुप्; ४ अनुष्टुप्।]

III.2.10— *Pañcacitirūpā agnayo devatā*, each verse it is said being separately recited as the *Adhvaryu* constructs a pit or an altar, *iṣṭakā*, for collecting *cayana* or *citi* a sacrificial fire: the hymn occurs in the same order in the *Yajuṣ*, 12.47,51.

२६२८. अयं सो अग्निर्यस्मिन्त्सोममिन्द्रः सुतं दधे जठरे वावशानः।
सहस्रिणं वाजमत्यं न सप्तिं ससवान्त्सन्त्स्तूयसे जातवेदः॥१॥

1. This is that *Agni* in whom *Indra*, desirous (of the oblation), placed the effused *Soma* for (his own) belly: you are praised by us, *Jātavedas*, enjoying the sacrificial food of many sorts like a rapid courser (enjoying many pleasures in battle).

Placed— *Dadhe jaṭhare svodare dādhāra*; but one verb is also applied to *yasmin*, the fire in which the *Soma* was placed.

Sahasriṇam vājam atyam na saptim sasavān, enjoying a thousand-fold food like a quick-going horse: like a horse that enjoys various properties in battle, is Sāyaṇa's explanation *sahasram nānārūpatām yuddhe yo bhajati sa sahasri tam aśvamiva*; which does not much illustrate the comparison: Mahīdhara gives the words an entirely different sense: *Sahasriṇam*, he attaches to *somam*, worthy or fit for a thousand libations, *somam sahasrārham; atyam* and *saptim* to *vājam* food, exhilarating, *madakaram*, and satisfying *tṛptikaram na*, meaning 'now' *samprati*.

२६२९. अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः॥२॥

2. Adorable *Agni*, your radiance that is in the heaven, on the earth, in the plants, in the waters and wherewith you overspread the firmament, that is shining and resplendent, overlooking man (vast as) the ocean.

In the heaven, Etc.— *Agni*, severally, as the sun, as sacrificial fire, as the fire that is illuminated by attrition from wood, as submarine fire and as wind.

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Overlooking man (vast as) the ocean— *Tveṣa sa bhānur arṇavo nṛcakṣaḥ,* is explained by Sāyaṇa, *dīptimān eva bhāsamano nṛṇām draṣṭā samudravan mahān,*[1] shining ocean: Mahīdhara does not differ materially but explains *arṇavaḥ* by *arṇānsi, udakāni yatra santi,* the place where the waters are: after this verse the priest adds, *idṛśo yaste bhānus, tam eveṣṭa-kārūpam upadadhāmi,* such being your lustre. I place it in the form of the *Iṣṭakā.*

२६३०. अग्ने॑ दि॒वो अर्ण॒मच्छा॑ जिगा॒स्यच्छा॑ दे॒वाँ ऊ॑चिषे॒ धिष्ण्या॒ ये।
या रो॑च॒ने प॒रस्ता॒त्सूर्य॑स्य॒ याश्चा॒वस्ता॑दुप॒तिष्ठ॑न्त॒ आपः॑॥३॥

3. You move, *Agni*, to the vapour in heaven; you congregate the divinities who are the vital airs (of the body); you animate the waters in the bright region above the sun, as well as those that are in the firmament beneath.

Vapour in heaven— That is, in the form of smoke.

Congregate the divinities— *Devān ūciṣe dhiṣṇyā ye:* Mahīdhara, agrees with Sāyaṇa in explaining *dhiṣṇa* by *prāṇya*, or the *devās* presiding over the vital airs, *prāṇābhimānino devāḥ: ūciṣe* the latter renders, *samavetān karoṣi.*

The bright region above the sun— *Rocane parastāt sūryasya: Rocanā* is said to be the *loka* or region where the fiery radiance burns, *Rocano nāmāyam loko yatra āgneyam jyotiṣ tapati,* above the sun, *sūryasyo- pariṣṭāt.*

२६३१. पु॒री॒ष्या॑सो अ॒ग्नयः॑ प्राव॒णेभिः॑ स॒जोष॑सः।
जु॒षन्तां॑ य॒ज्ञम॒द्रुहो॑ऽनमी॒वा इषो॑ म॒हीः॥४॥

4. May the benignant fires termed *puriṣyās*, together with the instruments (that have dug the pits in which they are placed) combined, accept the sacrifice (and grant us) salutary and abundant food.

Puriṣyas— *Purīṣyāso agnayaḥ:* Sāyaṇa explains the term, *sikatā sammiṣrāḥ,* mixed with sand: Mahīdhara, *paśubhyo hitaḥ,* good for animals: *Purīṣam*[2] occurs in the *Nirukta* amongst the synonyms of water, and is elsewhere explained as that which pleases or which fills—*Nir.* II.22.

With the instruments— *Prāvanebhiḥ sajoṣasaḥ,* the first, Sāyaṇa explains, *mṛkhananasādhanabhūtair abhryādibhiḥ; abhrya* and others, which are the implements for digging the earth: Mahīdhara explains it by *manāṁsi,* minds being pleased in mind, *manasā prītiyuktaḥ:* his

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१. स भानुरर्णवो नृचक्षा इति महान्त्स (श० ब्रा० ७.१.२३)।
२. 'पुरीषं पृणातेः पूरयतेर्वा' (निरु० २.२२)।

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interpretation, however, seems to rest on a fancied etymology, *pra-prakarṣeṇa vananati-sambhajanti viṣayān*, what especially apprehend objects of sense.

२६३२. इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे।।५।।

5. Grant, *Agni*, to the offerer of the oblation earth the giver of cattle, the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may your favour, *Agni*, be productive of good to us.

Sūkta VII.V.11 (2458 and 2528)

[सूक्त-२३]

[**ऋषि**– देवश्रवा तथा देववात भारत। **देवता**– अग्नि।
छन्द– त्रिष्टुप्; ३ सतोबृहती।]

२६३३. निर्मथितः सुधित आ सधस्थे युवा कविरध्वरस्य प्रणेता।।
जूर्यत्स्वग्निरजरो वनेष्वत्रा दधे अमृतं जातवेदाः।।१।।

1. Churned (by the friction of the sticks), duly placed in the sacrificial chamber, the young and sage leader of the rite, *Jātavedas*, the imperishable *Agni*, (blazing) amidst consuming forests, grants us on this occasion ambrosial (food).

२६३४. अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम्।
अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्यून्।।२।।

2. The two sons of *Bharata*, *Devaśravas* and *Devavāta*, have churned the very powerful and wealth-bestowing *Agni*: look upon us, *Agni*, with vast riches, and be the bringer of food (to us) every day.

२६३५. दश क्षिपः पूर्व्यं सीमजीजनन्त्सुजातं मातृषु प्रियम्।
अग्निं स्तुहि दैववातं देवश्रवो यो जनानामसद्वशी।।३।।

3. The ten fingers have generated this ancient (*Agni*): praise, *Devaśravas*, this well-born, beloved (son) of his parents, generated by *Devavāta*, *Agni*, who is the servant of men.

His Parents— The two pieces of stick that have been rubbed together by *Devavāta*.

२६३६. नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अह्नाम्।
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि।।४।।

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4. I place you in an excellent spot of earth on an auspicious day of days: do you, *Agni*, shine on the frequented (banks) of the *Dṛṣadvati, Āpayā*, and *Sarasvatī* rivers.

In an excellent spot of earth— *Pṛthivyā iḷāyāspade*, in the foot-mark of the earth in the form of a cow, according to Sāyaṇa, that is, on the northern altar.

Frequented Banks— *Mānuṣe*, relating to man or to *Manu*, is said to imply *Manuṣyasaṁcaraṇaviṣaye tīre*, on a bank, a place frequented by men; the *Dṛṣadvatī* and *Sarasvatī* rivers are well known; the *Āpayâ* has not occurred before.[1]

२६३७. इळांमग्ने पुरुदंसं सनिं गोः शंश्वत्तमं हवंमानाय साध।
स्यान्नः सूनुस्तनंयो विजावाग्ने सा तें सुमतिर्भूत्वस्मे।।५।।

5. Grant, *Agni*, to the offerer of the oblation earth the giver of cattle, the means of many sacred rites, such that it may long endure: may there be to us sons and grandsons, and may your favour, *Agni*, be productive of good to us.

[सूक्त- २४]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– अग्नि। **छन्द**– गायत्री, १ अनुष्टुप्।]

२६३८. अग्ने सहंस्व पृतंना अभिमांतीरपांस्य।
दुष्टरस्तरन्नरांतीर्वर्चों धा यज्ञवांहसे।।१।।

1. Repel, *Agni*, (hostile) hosts; drive away (all) assailanta: insuperable, foe-surpassing, give food to the institutor of this sacrifice.

Yajurveda, 9.37.

२६३९. अग्नं इळा समिंध्यसे वीतिहोंत्रो अमर्त्यः।
जुषस्व सू नों अध्वरम्।।२।।

2. *Agni* (who is immortal and who is gratified by oblations, you are kindled upon the altar: be pleased by this our sacrifice.

२६४०. अग्नें द्युम्नेनं जागृवे सहंसः सूनवाहुत। एदं बर्हिः संदो ममं।।३।।

3. *Agni*, son of strength, vigilant (in the exercise of) your energy, take your seat when invoked on the sacred grass (strewn at) my (sacrifice).

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१. ऋषयो वै सरस्वत्यां सत्रमासत (ऐ० ब्रा० २.१९)।

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Vigilant— *Dyumnena jāgṛve*, explained *svatejasā sarvadā jāgaraṇopeta*,[1] always endowed with his vigilance by own lustre or energy, *loka-rakṣārtham*, for the preservation of the world.

२६४१. अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः। यज्ञेषु य उ चायवः।।४।।

4. *Agni*, with all the divine fires, respect the praises of those who in (their) sacrifices are (your especial) worshippers.

२६४२. अग्ने दा दाशुषे रयिं वीरवन्तं परीणसम्। शिशीहि नः सूनुमतः।।५।।

5. Grant, *Agni*, ample wealth and progeny to the donor (of the oblation): make us prosperous, possessed of offspring.

[सूक्त-२५]

[ऋषि– विश्वामित्र गाथिन। देवता– अग्नि, ४-अग्नीन्द्र। छन्द– विराट्।]

२६४३. अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः।
ऋधग्देवाँ इह यजा चिकित्वः।।१।।

1. *Agni*, who is omniscient, and the discriminator (of acts), you are the son of heaven or the son of earth: do you who is intelligent worship severally the gods on this occasion.

२६४४. अग्निः सनोति वीर्याणि विद्वान्त्सनोति वाजममृताय भूषन्।
स नो देवाँ एह वहा पुरुक्षो।।२।।

2. The wise *Agni* bestows faculties (securing prosperity and descendants); adorning (the world with lustre) he gives (sacrificial food) to the immortals: *Agni*, (to whom) many oblations (are offered), bring hither to us the gods.

२६४५. अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः।
क्षयन्वाजैः पुरुश्चन्द्रो नमोभिः।।३।।

3. *Agni*, the unbewildered, the ruler (of the world), the radiant, associated with vigour and food, illumines the divine immortal parents of all things, heaven and earth.

२६४६. अग्ने इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम्।
अमर्धन्ता सोमपेयाय देवा।।४।।

१. जागृविर्जागरणात् (निरु० ९.८)।

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4. *Agni*, do you and *Indra*, gods disdaining not (our rite), come to the sacrifice in the dwelling of the offerer of the libation to drink the *Soma* juice.

२६४७. अग्ने॑ अ॒पां समि॑ध्यसे दुरो॒णे नित्यः॑ सूनो सहसो जातवेदः।
सधस्था॑नि म॒हय॑मान ऊ॒ती।।५।।

5. *Agni*, son of strength, *Jātavedas* the eternal traversing the inhabited regions with your protection, you are kindled in the dwelling of the waters.

You are kindled in the dwelling of the waters— That is as lightning in the firmament.

[सूक्त-२६]

[ऋषि– विश्वामित्र गाथिन; ७ आत्मा। देवता– १-३ वैश्वानर अग्नि; ४-६ मरुद्गण; ७-८ आत्मा अथवा अग्नि; ९ विश्वामित्रोपाध्याय।
छन्द– १-६ जगती; ७-९ त्रिष्टुप्।]

२६४८. वै॒श्वा॒नरं मन॑साग्निं नि॒चाय्या॑ ह॒विष्म॑न्तो अनुष॒त्यं स्व॒र्वि॑दम्।
सुदानुं॑ दे॒वं र॑थि॒रं व॑सूयवो॑ गी॒र्भी र॒ण्वं कु॑शिकासो॑ हवामहे।।१।।

1. We of the race of *Kuśika* offering oblations, desirous of wealth, having contemplated him in our minds, invoke with praises the divine *Vaiśvānara*, the observer of truth, the cognizant of heaven, the bountiful, the charioteer, the frequenter (of sacrifices).

Observers of truth— *Anuṣatya*, from *anu* and *satya*: in this and similar compounds which are of frequent recurrence the notion, at least according to the Scholiast, is not that of observing truth in the abstract, but of keeping faith with the sacrificer, by giving him the desired recompense to which he is justly entitled.

२६४९. तं शु॒भ्रम॒ग्निमव॑से हवामहे वैश्वा॒नरं मा॑त॒रिश्वा॑नमु॒क्थ्य॑म्।
बृह॒स्पतिं॑ मनु॑षो दे॒वता॑तये॒ विप्रं॒ श्रोता॑रमति॑थिं रघु॒ष्यद॑म्।।२।।

2. We invoke you for our own protection and for the devotions of mankind, the radiant *Agni*, *Vaiśvānara*, the illuminator of the firmament, the adorable lord of sacred rites, the wise, the hearer (of supplications), the guest (of man), the quick-moving.

The adorable lord of sacred rites— *Bṛhaspati*, explained here *Bṛhato yajñasya patim*, the lord of the great sacrifice; *tatpālakatayā svāminam*, lord through protecting it.

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२६५०. अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे।
स नो अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृविः।।३।।

3. *Vaiśvānara* is kindled in every age by the *Kuśikas* as a neighing foal (is nourished) by its mother: may that *Agni*, vigilant amongst the immortals, give us wealth with excellent offspring and good horses.

२६५१. प्र यन्तु वाजास्तविषीभिरग्नयः शुभे सम्मिश्लाः पृषतीरयुक्षत।
बृहदुक्षो मरुतो विश्ववेदसः प्र वेपयन्ति पर्वताँ अदाभ्याः।।४।।

4. May the swift fires combined with the vigorous winds proceed to the pure (region of the water), uniting the drops (of rain): the *Maruts* irresistible, all-knowing, agitate the copious-shedding clouds.

२६५२. अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम्।
ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषक्रतवः सुदानवः।।५।।

5. The fire-beautified, all-agitating *Maruts*: we seek their fierce radiance for protection: they, the sons of *Rudra*, the bountiful *Maruts*, whose form is the rain, are loud like roaring lions.

२६५३. व्रातंव्रातं गणंगणं सुशस्तिभिरग्नेर्भामं मरुतामोज ईमहे।
पृषदश्वासो अनवभ्रराधसो गन्तारो यज्ञं विदथेषु धीराः।।६।।

6. We solicit the might of the *Maruts*, the irradiation of *Agni* with solemn prayers in every assembly and company (of worshippers); those *Maruts* who have partly-coloured steeds, who are dispensers of unfailing wealth, firm (of purpose), and frequenters of sacrifices.

२६५४. अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन्।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम।।७।।

7. I, *Agni*, am by birth endowed with knowledge of all that exists: clarified butter is my eye: ambrosia is my mouth: I am the living breath of three-fold nature, the measure of the firmament, eternal warmth: I am also the oblation.

I, Agni, am by birth, Etc.— Agni asmi janmanā jātavedā.

Clarified butter is my eye, Etc.— This is a somewhat mystical description of the universality of *Agni* in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of

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fire, air, and the sun, presiding over earth, mild-heaven, and heaven: the eye of *Agni* is the light of all, which light is fed by oblations of butter: ambrosia is the reward of pious acts or enjoyment of heaven and the like, which is procurable through oblations to fire, as if through his mouth or countenance, *amṛtam me āsan: arkastridhātuh; arka* is explained *jagatsraṣṭā prāṇaḥ*,[1] world-creating vital air, which, becoming threefold, is *Vāyu*, in the firmament, *Agni,* on earth, and *Āditya* as the source of eternal warmth and life. Sāyaṇa furnishes another and more simple illustration of some of the phraseology, or, as the eye lights up the world, so *ghī* thrown upon the fire causes it to burn fiercer and dispense more light: *amṛta* he explains also by *prabhā*, light, light is in my countenance: *tridhātu* he refers to the three vital airs termed *prāṇa, apāna*, and *vyāna*: the identity with the air and the sun is similarly explained: the verse occurs in the *Yajuṣ* 18.66, where Mahīdhara interprets it differently: according to him, it is the *yajamāna* who identifies himself with *Agni*, saying, I am by birth, *Agni*, or of the form of *Agni*. *Agni-rūpa*, the lord of all that is born, the sacrifice (*arka*), the three Vedas, the measure of the water, the eternal sun: *ghī* is the eye; that is, I behold the offerer of *ghī* on the fire; I convert the oblation that is put into my mouth it to ambrosia: thus there is no duality between *Agni* and the individual, *evamātmānyagnyādvaitam*.

२६५५. त्रिभिः पवित्रैरपुंपोद्ध्यर्१कं हृदा मतिं ज्योतिरनुं प्रजानन्।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद् द्यावांपृथिवी पर्यपश्यत्॥८॥

8. *Agni*, thoroughly comprehending the light that is to be understood by the heart, has purified himself (by the three) purifying (forms); he has made himself most excellent treasure by (these) self-manifestations, and has thence contemplated heaven and earth.

Having by self-contemplation recognized his identity with the three manifestations, *Agni, Vāyu*, and *Āditya*, he comes to know his identity with the universe, as by the text, *ātmani vijñāte sarvam idam vijñātam bhavati*, the self being known, all this (universe) is known.

२६५६. शतधांरमुत्समक्षीयमाणं विपश्चितं पितरं वक्त्वांनाम्।
मेळिं मदंन्तं पित्रोरुपस्थे तं रोंदसी पिपृतं सत्यवाचंम्॥९॥

9. Heaven and earth be kind to that stage who is as it were a many-channelled and inexhaustible stream (of knowledge); the parent (of his disciples), the collater of holy texts, rejoicing on the lap of his parents, whose words are truth.

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१. (श० ब्रा० १०.६.५)।

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That sage— That is, *Viśvāmitra* himself: in consequence of his discovery that *Vaiśvānara* is *Para-brahma* the supreme spirit: as it would be scarcely decorous to say so much in his own commendation this stanza may be ascribed to *Brahma*.

[सूक्त- २७]

[ऋषि– विश्वामित्र गाथिन। देवता– अग्नि, १ अग्नि अथवा ऋतुएँ। छन्द– गायत्री।]

२६५७. प्र वो॒ वाजा॑ अ॒भिद्य॑वो ह॒विष्म॑न्तो घृ॒ताच्या॑।
दे॒वाञ्जि॑गाति सुम्न॒युः॥१॥

1. The months, the half months, (the gods) who are the receivers of oblations, with the butter-yielding kine, preside over your rite: the sacrificer, desirous of prosperity, worships the gods.

The months, Etc.— *Pra vo vājā abhidyavo haviṣmanto ghṛtācyā*: the Scholiast explains *vājā* by *māsāḥ* months, and *abhidyavaḥ* by *ardhamāsāḥ*, half months: *haviṣmanta,* literally, having the *haviṣ* or oblation of butter, he considers an epithet of *devāḥ,* gods, upon the authority of the *Taittirīya*;[1] but they also explain it by *paśavaḥ*, animals yielding milk, of which the *haviṣ* is made, in which the *Vājasaneyis* concur: *Ghṛtācī* he renders *Gau*, but the *Vājasaneya* is quoted for its meaning, *Sruk*, a ladle: there is no verb, but *pra* is regarded as implying *prabhavanti*, all these preside over your sacrificing: the explanation of Sāyaṇa is that of the *Taittirīya Brāmaṇa*, but the line is obscure, the words in the senses given are unusual, and the whole is elliptical.

२६५८. ईळे॑ अ॒ग्निं वि॑प॒श्चितं॒ गि॒रा य॒ज्ञस्य॒ साध॑नम्। श्रु॒ष्टी॒वानं॑ धि॒तावा॑नम्॥२॥

2. I worship with praise the wise *Agni*, the accomplisher of sacrifice, the possessor of happiness, the repository of wealth.

२६५९. अग्ने॑ श॒केम॑ ते व॒यं यमं॑ दे॒वस्य॑ वा॒जिनः॑। अति॑ द्वेषां॑सि तरेम॥३॥

3. May we offering oblations effect the detention of you is divine (until the completion of the rite), and may we (thereby) overcome all animosities.

Animosities— *Dveṣāṁsi*, hatreds: Sāyaṇa proposes *pāpāni*, sins.

२६६०. स॒मि॒ध्यमा॑नो अ॒ध्व॒रे॒३॒॑ग्निः पा॑व॒क ईड्यः॑। शो॒चिष्के॑श॒स्तमी॑महे॥४॥

4. We solicit that *Agni*, who is being kindled at the sacrifice, the purifier, the adorable, whose hair is flame.

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१. तै० सं० २.५.७.४।

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२६६१. पृथुपाजा अमर्त्यो घृतनिर्णिक्स्वाहुतः। अग्निर्यज्ञस्य हव्यवाट्॥५॥

5. *Agni*, the bright-shining, the immortal, the cleanser with clarified butter, the fitly-invoked, the bearer of the oblation in the sacrifice.

२६६२. तं सबाधो यतस्रुच इत्था धिया यज्ञवन्तः। आ चक्रुरग्निमूतये॥६॥

6. The exorcisers (of the demons), lifting up their ladles, and offering sacrifice, have called upon *Agni* by this ceremony for their protection.

The Exorcisers— *Sabādhaḥ*, repelling the disturbers of sacred rites by repeating the *mantras* or charm for their destruction, is Sāyaṇa's explanation, *rakṣoghnamantroccāraṇena tadviśayabādhaḥ*.

२६६३. होता देवो अमर्त्यः पुरस्तादेति मायया। विदथानि प्रचोदयन्॥७॥

7. The offerer of the oblation, the divine, immortal, *Agni*, comes first (at the ceremony) directing solemnities by his experience.

By his experiences— *Māyayā*, usually illusion or guile: it is here explained *karmaviśayajñānam*, knowledge of the objects of sacred rites.

२६६४. वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते। विप्रो यज्ञस्य साधनः॥८॥

8. The mighty *Agni* is placed (foremost by the gods) in battle; he is brought forward reverently at holy rites; for he is the sage fulfiller of the sacrifice.

२६६५. धिया चक्रे वरेण्यो भूतानां गर्भमा दधे। दक्षस्य पितरं तना॥९॥

9. He who has been made by the sacred rite, the choice (of the worshipper), who comprehends (within himself) the germ of all creatures, and whom the daughter of *Dakṣa* (receives) as the parent of the world.

As the Parent of the world— *Dakṣasya pitaram tanā* is explained by Sāyaṇa as *dakṣasya prajāpater tanayā*, the daughter of the *Prajāpati Dakṣa*; that is, the earth, here identified with the altar, *vedirūpa*: she sustains, *dhārayati*, understood, him, *Agni*, the protector or father of the world, *sarvasya jagataḥ pālakam dhārayati*: this and the two preceding stanzas occur in the *Sāmaveda* 1479.

२६६६. नि त्वा दधे वरेण्यं दक्षस्येळा सहस्कृत।
अग्ने सुदीतिमुशिजम्॥१०॥

10. *Agni*, strength-engendered, *Iḷā* (the daughter) of *Dakṣa* has sustained you, the desirable, the resplendent, and longing (for the oblation).

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Iḷā— As before, earth or the altar.

२६६७. अग्निं यन्तुरमप्तुरमृतस्य योगे वनुषः। विप्रा वाजैः समिन्धते।।११।।

11. The wise (priests) performers (of the ceremony) kindle with oblations for the due celebration of the rite, *Agni*, the regulator (of all), the sender of the rain.

२६६८. ऊर्जो नपातमध्वरे दीदिवांसमुप द्यवि। अग्निमीळे कविक्रतुम्।।१२।।

12. I adore at this sacrifice *Agni* the grandson of (sacrificial) food, shining above in the firmament, the creation of the wise.

Grandson of Food— *Ūrjo napātam* or the son of the oblation, as blazing when fed by butter and the like; or the descent may be differently accounted for, from the oblation proceeds *Āditya*, and from *Āditya, Agni*.

The creation of the wise— *Kavikratum*, of whom, *kavayaḥ*, the wise, that is the *adhvaryu*, and the rest, are the makers, *kartāraḥ*, by their rubbing the sticks to evolve flame.

२६६९. ईळेन्यो नमस्यस्तिरस्तमांसि दर्शतः। समग्निरिध्यते वृषा।।१३।।

13. *Agni*, who is to be worshipped with praise and with prostration, the dispeller of darkness, the beautiful the showerer (of benefits) is kindled.

२६७०. वृषो अग्निः समिध्यतेऽश्वो न देववाहनः। तं हविष्मन्त ईळते।।१४।।

14. The offerers of oblations glorify that *Agni* who is the showerer (of benefits) and is the bearer of the offerings to the gods as a horse (bears his rider to his home).

२६७१. वृषणं त्वा वयं वृषन्वृषणः समिधीमहि। अग्ने दीद्यतं बृहत्।।१५।।

15. Showerer (of benefits) we profusely offering (oblations) kindle you mighty and resplendent *Agni*, who is the sender of showers.

The sender of showers— The Scholiast cites *Manu* III.76, for this property of *Agni*: "the offering that is sacrificed with fire proceeds entirely to the sun, from the sun generated rain, and from rain food; from thence mankind."

[सूक्त-२८]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– अग्नि। **छन्द**– १- २, ६ गायत्री; ३ उष्णिक् ; ४ त्रिष्टुप्; ५ जगती।]

२६७२. अग्ने जुषस्व नो हविः पुरोळाशं जातवेदः।
प्रातः सावे धियावसो।।१।।

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1. *Agni*, by whom all is known, who rewards pious acts with wealth, accept our cakes offered with butter at the morning worship.

२६७३. पुरोळा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः। तं जुषस्व यविष्ठ्य।।२।

2. The cakes and butter are dressed, *Agni*, and verily prepared for you: accept them youngest (of the gods).

२६७४. अग्ने वीहि पुरोळाशमाहुतं तिरोअह्न्यम्।
सहसः सूनुरस्यध्वरे हितः।।३।।

3. Eat, *Agni*, the cakes and butter offered as the day disappears: you, son of strength, are stationed (by us) at the sacrifice.

२६७५. माध्यन्दिने सवने जातवेदः पुरोळाशमिह कवे जुषस्व।
अग्ने यह्वस्य तव भागधेयं न प्र मिनन्ति विदथेषु धीराः।।४।।

4. Wise *Jātavedas* accept the cakes and butter offered in this sacrifice at the mid-day rite; prudent (worshippers), withold not at solemn ceremonies the portion of you who are mighty.

२६७६. अग्ने तृतीये सवने हि कानिषः पुरोळाशं सहसः सूनवाहुतम्।
अथा देवेष्वध्वरं विपन्यया धा रत्नवन्तममृतेषु जागृविम्।।५।।

5. Be pleased, *Agni*, son of strength, with the cakes and butter offered at the third (daily sacrifice), and do you (propitiated) by praise convey the precious imperishable and awakening (oblation) to the immortal gods.

Awakening (Oblation)— *Jāgṛvim*: according to the Scholiast the *Soma* juice offered at dawn is termed *Jāgṛvi* the sleep-dispelling, *svapnanivārakaḥ* but here we are at the third or evening worship.

२६७७. अग्ने वृधान आहुतिं पुरोळाशं जातवेदः। जुषस्व तिरोअह्न्यम्।।६।।

6. *Agni* who is *Jātavedas* and is thriving upon oblations accept the cakes the butter as the day disappears.

[सूक्त- २९]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– अग्नि; ५ अग्नि, अथवा ऋत्विज्।
छन्द– त्रिष्टुप्; १, ४, १०, १२ अनुष्टुप्; ६, ११, १४, १५ जगती]

२६७८. अस्तीदमधिमन्थनमस्ति प्रजननं कृतम्।
एतां विश्पत्नीमा भराग्निं मन्थाम पूर्वथा।।१।।

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1. This, the apparatus of attrition is ready; the generation (of the flame) is ready; take up this (stick) the protectress of mankind, and let us churn the fire as has been done of old.

The Apparatus of Attrition is Ready— *Astīdam adhimanthanam asti prajananaṁ kṛtam: Adhimanthana* is the stick, the string, and the like placed upon the two pieces of wood to assist in their attrition: *Prajananam* may have its general sense of begetting, or it denotes a tuft of dry grass used to catch and communicate the flame.

२६७९. अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः।।२।।

2. *Jātavedas* has been deposited in the two sticks as the embryo is deposited in pregnant women: *Agni* is to be adored day by day by vigilant men laden with oblations.

Sāmaveda, 79.

२६८०. उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान।
अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट।।३।।

3. Let the intelligent priest place the lower of the sticks with the face upwards, the upper (with the surface) downwards, so that quickly impregnated it my generate the showerer (of benefits) *Agni*: then the bright blazing son of *Iḷā* whose light dissipates the darkness is born of the wood of attrition.

Son of *Iḷā*— The fire of the Altar.

२६८१. इळायास्त्वा पदे वयं नाभा पृथिव्या अधि।
जातवेदो नि धीमह्यग्ने हव्याय वोळ्हवे।।४।।

4. *Agni* who is *Jātavedas*, we place you upon the earth in the centre, in the place of *Iḷā*, for the purpose of receiving the oblation.

In the Place of Iḷa— *Iḷāyāspade nābhā pṛthivyāḥ adhi*; that is, in the middle of the northern altar: this and the preceding occur in the *Yajuṣ*, 34.14.15: the passage is also quoted in the *Aitareya Brāhmaṇa Pañc.* I, *Adhy.* 5, and similarly explained in the commentary.

२६८२. मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम्।
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम्।।५।।

5. Conductors of the rite, produce by attrition the far-seeing, single-minded, intelligent, immortal, radiant-limbed *Agni*: generate him, leaders (of the solemnity), in the first place the chief standard of the sacrifice, who is the source of felicity.

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२६८३. यदी मन्थन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्वा।
चित्रो न यामन्नश्विनोरनिवृतः परि वृणक्त्यश्मनस्तृणा दहन्।।६।।

6. When they rub (the sticks) with their arms the radiant *Agni* bursts forth from the wood like a fleet courser, and like the many-coloured car of the Aśvins unresisted in its course, *Agni* spreads wide around consuming stones and trees.

२६८४. जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः।
यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु।।७।।

7. As soon as born *Agni*, shines intelligent, swift-moving, skilled in rites, praised by the wise, and liberal in gifts; (and it is he) whom the gods have held as the bearer of oblations at sacrifices, adorable and all-knowing.

२६८५. सीद होतः स्व उ लोके चिकित्वान्त्सादया यज्ञं सुकृतस्य योनौ।
देवावीर्देवान्हविषा यजास्यग्ने बृहद्यजमाने वयो धाः।।८।।

8. Offerer of oblations sit down in your own sphere, for you are cognizant (of holy acts), and station the institutor of the ceremony in the chief place of the sacred rite: cherisher of the gods, worship the gods, *Agni*, and bestow abundant food on the founder of the sacrifice.

In your own sphere— Sāyaṇa explains *sve loke* by *uttaravedyāḥ nābhau* on the centre of the north altar: Mahīdhara, *Yajurveda*, 11.35, says, *kṛṣṇājine* on the hide of the black antelope.

In the chief place of the sacred rite— *Sādayā yajñam sukṛtasya yonau; yajña*, according to Sāyaṇa, is put for the *yajamāna, yajñasya kartāram*, who is to be stationed *uttame loke*, in the best place, or that which enjoys the fruit of the holy rite, *sukṛtajanyopabhogasya sthāne:* Mahīdhara says, *sukṛta yoniḥ* means the *kṛṣṇājina*, the black antelope-hine.

२६८६. कृणोत धूमं वृषणं सखायोऽस्रेधन्त इतन वाजमच्छ।
अयमग्निः पृतनाषाट् सुवीरो येन देवासो असहन्त दस्यून्।।९।।

9. Produce, friends, smoke, the showerer (of benefits): indefatigable persist in the contest with (*Agni*): the heroic *Agni* is able to encounter hosts, and by him the gods overcome their foes.

Produce Smoke— *Kṛṇota dhūmam*, produce fire, by metonymy.

२६८७. अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः।
तं जानन्नग्न आ सीदाथा नो वर्धया गिरः।।१०।।

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10. This in every season, *Agni*, is your place, whence, as soons as generated, you have ever shone: knowing that to be so, *Agni*, there abide, and thrive by our praises.

Your place— Sāyaṇa says this alludes to the *Arṇi* the stick of *vetasa* of *aśvattha*, or other trees: Mahīdhara *Yajurveda*, 3.14, explains it the *Gārhapatya*, or household fire: he renders the concluding phrase also differently, give us increase of riches.

२६८८. तनूनपांदुच्यते गर्भं आसुरो नराशंसों भवति यद्विजायंते।

मातरिश्वा यदमिंमीत मातरि वातंस्य सर्गो अभवत्सरींमणि।।११।।

11. When (existing) as an embryo (in the wood), *Agni* is called *Tanunapāt*; when he is generated (he is called) the *Asura*-destroying *Nārāśaṁsa*; when he has displayed (his energy) in the material firmament, *Matariṣvan*; and the creation of the wind is in his rapid motion.

Tanūnapāt— He who does not consume the persons of the worshippers *yaṣṭṛṇāṁ tanūḥ, śarīrāṇi na pātayati, na dahati*, or it may have the meaning previously given, the grandson of the waters.

Matariśvan— Who breathes, *śvasiti*, in the maternal atmosphere *mātari*.

२६८९. सुनिर्मथा निर्मथितः सुनिधा निहिंतः कविः।

अग्नें स्वध्वरा कृंणु देवान्देवयते यंज।।१२।।

12. *Agni*, who is pronounced by reverential attrition, and deposited with reverential care, and who are far-seeing, render our rites (exempt from defects), and worship the gods (on behalf) of the devout worshipper.

२६९०. अजींजनन्नमृतं मर्त्यासोऽस्त्रेमाणं तरणिं वीळुजंम्भम्।

दश स्वसांरो अग्रुवंः समीचीः पुमांसं जातमभि सं रंभन्ते।।१३।।

13. Mortals have begotten the immortals, the undecaying (*Agni*), the devourer of oblations, the conveyance (by which they cross over sin), the ten sister fingers intertwined proclaim him born as if it was a male (infant).

Proclaim him born, Etc.— When the priests and assistants behold the flame break forth they clap their hands and make sounds of rejoicing, like the parents of a new-born son.

२६९१. प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोंचदूधंनि।

न नि मिंषति सुरणों दिवेदिंवे यदसुरस्य जठरादजांयत।।१४।।

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14. *Agni*, who has seven ministering priests, shines eternally: when he has blazed upon the bosom and lap of his mother (earth), he is vociferous (with delight): day by day he never slumbers after he is born from the interior of the (spark) emitting wood.

२६९२. अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः।
द्युम्नवद्ब्रह्म कुशिकास एरिर एकएको दमे अग्निं समीधिरे।।१५।।

15. The *Kuśikas*, the first-born of Brahmā, armed against enemies like the energies of the *Maruts*, comprehend the universe: they have uttered the prayer accompanied by the oblation: they have one by one lighted *Agni* in this dwelling.

२६९३. यदद्य त्वा प्रयति यज्ञे अस्मिन्होतश्चिकित्वोऽवृणीमहीह।
ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन्विद्वाँ उप याहि सोमम्।।१६।।

16. *Agni*, offerer of oblations, cognizant of rites, inasmuch as we have recourse to you today in this progressing sacrifice, therefore do you steadily convey (the offering to the gods), or tranquilly be at rest, and knowing (the purport of our acts), and wise (in all respects), approach (and accept) the *Soma* libation.

[सूक्त-३०]

[ऋषि– विश्वामित्र गाथिन। देवता– इन्द्र। छन्द– त्रिष्टुप्।]

ANUVAKA III

२६९४. इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि।
तितिक्षन्ते अभिशस्तिं जनानामिन्द्र त्वदा कश्चन हि प्रकेतः।।१।।

1. The bearers of the libations desire you; your friends pour forth the *Soma* juice; they offer copious oblations: (supported by you they endure patiently the calumny of men, for who is so renowned as you are.

२६९५. न ते दूरे परमा चिद्रजांस्या तु प्र याहि हरिवो हरिभ्याम्।
स्थिराय वृष्णे सवना कृतेमा युक्ता ग्रावाणः समिधाने अग्नौ।।२।।

2. Master of tawny steeds, the remotest regions are not remote for you: then come quickly with your horses: to you the steady showerer (of benefits), these sacrifices are presented; the stones (for bruising the *Soma*) are ready, as the fire is being kindled.

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२६९६. इन्द्रः सुशिप्रो मघवा तरुत्रो महाव्रातस्तुविकूर्मिर्ऋघावान्।
यदुग्रो धा बाधितो मर्त्येषु क्व१त्या ते वृषभ वीर्याणि।।३।।

3. Showerer (of benefits, who are *Indra*, the wearer of the helmet, the professor of opulence, the conveyes (of men beyond evil), the leader of the numerous troop (of the *Maruts*), the achiever of many great deeds, the devastator of hostile (regions), the terror of your foes, where are those heroic deeds (which you have performed) against the mortal (*Asuras*) when opposed (by them in battle).

The Wearer of the Helmet— *Suśipra*, in more than one previous passage, has been explained, having a handsome nose or chin, for which Sāyaṇa here also quotes the *Nirukta*, VI.17, but he proposes a new meaning, *śiras strāṇam* a guard of the head, a helmet.

The conveyor of Men Beyond Evil— *Tarutra* may also be rendered, he by whom the gods surpass or defeat the *Asuras*.

२६९७. त्वं हि ष्मा च्यावयन्नच्युतान्येको वृत्रा चरसि जिघ्नमानः।
तव द्यावापृथिवी पर्वतासोऽनु व्रताय निमितेव तस्थुः।।४।।

4. You alone casting down the firmly-footed (*Asuras*) proceed, destroying the *Vṛtras*, and obedient to your command the heaven and earth and the mountains stood as if immoveable.

२६९८. उताभये पुरुहूत श्रवोभिरेको दृळ्हमवदो वृत्रहा सन्।
इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मघवन्काशिरित्ते।।५।।

5. You alone, when invoked by many, and the slayer of *Vṛtra*, by your prowess, did say firmly (to the gods), fear not! *Indra*, endowed with opulence, vast is your grasp, wherewith you have seized these unbounded regions, heaven and earth.

२६९९. प्र सू त इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून्।
जहि प्रतीचो अनूचः पराचो विश्वं सत्यं कृणुहि विष्टमस्तु।।६।।

6. Let (your car), *Indra*, drawn by your horses (rush) downwards (upon the *Asuras*); let your destroying thunder-bolt fall upon your enemies; slay those that assail in front or in rear, or that fly (from the combat): make the universe (the abode of) truth; (let such power) be concentred in you.

२७००. यस्मै धायुरदधा मर्त्यायाभक्तं चिद्भजते गेह्यं१ सः।
भद्रा त इन्द्र सुमतिर्घृताची सहस्रदाना पुरुहूत रातिः।।७।।

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7. The man to whom you grant, lord of power, (your good-will), enjoys unprecedented domestic (prosperity): *Indra*, who are invoked by many, your auspicious favour, which is obtained by oblations, is the giver of unbounded wealth.

Which is obtained by oblations— *Sumatirghṛtācī*: the application of the epithet is not very obvious, that which goes to or obtains clarified butter, *havir añcati, prāpnoti*, but it is not applicable to anything else in the hemistich.

२७०१. सहदांनुं पुरुहूत क्षियन्तंमहस्तमिंन्द्र सं पिंणक्कुणांरुम्।
अभि वृत्रं वर्धमानं पियांरुमपादंमिन्द्र तवसां जघन्थ।।८।।

8. *Indra*, who are invoked by many, grind to dust the reviling malevolent *Vṛtra* opposing you, dwelling with the mother of the *Dānavas*, and increasing in might, until having deprived him of hand and foot, you have destroyed him by your strength.

Having deprived him of hand, Etc.— *Sahadānuṁ kṣiyantam sampiṇak kuṇārum*: this is the usual allegory of the destruction of the cloud,; or it may mean, united with the *Dānavas*, or, according to Mahīdhara, *Yajurveda*, 18.69, it may be simply *Sahau* from *sahas*, strength: *kṣiyantam*, according to Sāyaṇa, is *badhamānam*, rain opposing: Mahīdhara explains it *nikaṭavartamānam*, being near to: *Kuṇāru* may be a proper name, that of an *Asura*, a noisy one, *kvaṇanaśīlam*, or evil-speaking, *durvacavadanam*, or, according to *Yāksa, parikavaṇana*, loud-sounding: Sāyaṇa also gives us another interpretation; crush the increasing cloud shedding water, *sahadānum udakadānapetam*; abiding in the sky, *kṣiyantam, ākāṣe nivasantam*; and thundering, *kuṇārum, garjantam*.

२७०२. नि सांमनामिंषिरामिंन्द्र भूमिं महीमंपारां सदंने ससत्थ।
अस्तंभ्नाद् द्यां वृषभो अन्तरिंक्षमर्षन्त्वापस्त्वयेह प्रसूंताः।।९।।

9. You have fixed tranquil in its position the vast unbounded and wandering earth: the showerer (of benefits) has upheld the heaven and the firmament: let the waters engendered by you here descend.

२७०३. अलातृणो वल इंन्द्र व्रजो गोः पुरा हन्तोर्भयंमानो व्यांर।
सुगान्पथो अंकृणोन्निरजे गाः प्रावन्वाणींः पुरुहूतं धमंन्तीः।।१०।।

10. The heavy cloud, the receptacle of the water, dreading you its destroyer, opened out before (you had cast your bolt); then *Indra* made easily-traversed paths for the waters to issue, and desirable and loud sounding they proceeded to the (waters of the earth) invoked of many.

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The Heavy Cloud— *Alātṛṇo valaḥ*, the first is explained, a cloud, and the second, that which by its abundance of water is able to do mischief: the verse is similarly explained by Yāska, *Nir.* VI.2, but the construction and phraseology both make it somewhat obscure.

Desirable and loud-sounding, Etc.— *Prāvan puruhūtaṁ, vāṇirdhamantīḥ*[1] is explained *vananīyaḥ śabdāyamānās-tā āpaḥ puruhūtaṁ bahubhirāhūtaṁ pārthivaṁ udakam abhyagacchan*, as in the text.

२७०४. एको द्वे वसुमती समीची इन्द्र आ पंप्रौ पृथिवीमुत द्याम्।
उतान्तरिक्षादभि नः समीक इषो रथीः सयुजः शूर वाजान्।।११।।

11. *Indra* alone has filled the two, both earth and heaven mutually combined, and abounding with wealth: do you hero, mounted in your car, come with your harnessed horses from the firmament, impatient to be near us.

२७०५. दिशः सूर्यो न मिनाति प्रदिष्टा दिवेदिवे हर्यश्वप्रसूताः।
सं यदानळध्वन आदिदश्वैर्विमोचनं कृणुते तत्त्वस्य।।१२।।

12. *Sūrya* harms not the quarters (of the horizon), set open daily (for his journey), the progeny of *Haryaśva*: when he has traversed the roads (he is to travel), then he lets loose his horses, for such is his office.

Harms not the quarters— *Diśaḥ sūryo na mināti na hiṁsati*, he does not injure.

Haryaśva— *Indra*, or he with the tawny horses.

२७०६. दिदृक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम्।
विश्वे जानन्ति महिना यदागादिन्द्रस्य कर्म सुकृता पुरूणि।।१३।।

13. All me are anxious to behold the great and variegated host (of the solar rays) at the issuing of the dawn after the night has been displaced; and when the morning has come, they recognize the many great and glorious acts of *Indra*.

२७०७. महि ज्योतिर्निहितं वक्षणास्वामा पक्वं चरति बिभ्रती गौः।
विश्वं स्वाद्म सम्भृतमुस्रियायां यत्सीमिन्द्रो अदधाद्भोजनाय।।१४।।

14. A great light has been shed upon the rivers: the cow yet immature grazes, charged with the ripe (milk), for *Indra* has placed in the cow all this collected sweetness for food.

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१. धमतिर्गतिकर्मा (निरु० ६.२)।

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२७०८. इन्द्र दृह्य यामकोशा अभूवन्यज्ञाय शिक्ष गृणते सखिभ्यः।
दुर्मायवो दुरेवा मर्त्यासो निषङ्गिणो रिपवो हन्त्वासः॥१५॥

15. *Indra*, be firm, for there are obstructors of your path: secure to the worshipper and his friends (the means of completing) the sacrifice: mortal enemies bearing bows, armed with mischievous weapons, and coming with evil intent, must be destroyed (by you).

Mortal enemies— *Martyāsaḥ: Sāyaṇa* explains it here, *Mārayitāraḥ*, killers, murderers.

२७०९. सं घोषः शृण्वेऽवमैरमित्रैर्जही न्येष्वशनिं तपिष्ठाम्।
वृश्चेमधस्ताद्वि रुजा सहस्व जहि रक्षो मघवन् रन्धयस्व॥१६॥

16. The sound (of your bolt) has been heard by the approaching foes: hurl upon them the consuming thunder-bolt, cut them up by the root, oppose; *Maghavan*, over-come, slay the *Rākṣasas*, complete (the sacrifice).

२७१०. उद्वृह रक्षः सहमूलमिन्द्र वृश्चा मध्यं प्रत्यग्रं शृणीहि।
आ कीवतः सललूकं चकर्थ ब्रह्मद्विषे तपुषिं हेतिमस्य॥१७॥

17. Pluck up the *Rākṣasas*, *Indra*, by the root; cut as under the middle, blight the summit: to whatever remote (regions) you have driven the sinner, cast upon the enemy of the Veda you consuming weapon.

The enemy of the Veda— *Brahmadviṣe*: Sāyaṇa renders it *brahmanadveṣakāriṇe*, or him who entertains hatred against the Brahman; but *brahma* may mean the prayer of the Vedas, or the Vedas, which is here the more likely meaning, or at least the religion or ritual of the followers of the Veda.

२७११. स्वस्तये वाजिभिश्च प्रणेतः सं यन्महीरिष आसत्सि पूर्वीः।
रायो वन्तारो बृहतः स्यामास्मे अस्तु भग इन्द्र प्रजावान्॥१८॥

18. Regulator (of the world, provide us) with horses for our welfare, and when you are seated near to us may we become mighty, enjoying abundant food, and ample riches, and may there be to us wealth accompanied by progeny.

२७१२. आ नो भर भगमिन्द्र द्युमन्तं नि ते देष्णस्य धीमहि प्ररेके।
ऊर्वइव पप्रथे कामो अस्मे तमा पृण वसुपते वसूनाम्॥१९॥

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19. Bring to us, *Indra*, splendid affluence: we rely on the bounty of you who are fond of giving: our desire is as insatiable as the fire of the ocean: appease it, lord of infinite riches.

२७१३. इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन्॥२०॥

20. Gratify this our desire (of wealth) with cows, with horses, with shining treasure, and make us renowned: the wise *Kuśikas*, desirous of heaven, offer praise to you *Indra*, with pious (prayers).

२७१४. आ नो गोत्रा दर्दृहि गोपते गाः समस्मभ्यं सनयो यन्तु वाजाः।
दिवक्षा असि वृषभ सत्यशुष्मोऽस्मभ्यं सु मघवन्बोधि गोदाः॥२१॥

21. *Indra*, lord of cattle, (divide the clouds and send us) rain, whence nutritious food may come to us: showerer (of benefits), you are spread through the sky, and powerful through truth: *Maghavan*, consider yourself as our protector.

२७१५. शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानाम्॥२२॥

22. We invoke for our protection the opulent *Indra* distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles the destroyer of foes, the conqueror of wealth.

[सूक्त-३१]

[ऋषि– कुशिक ऐषीरथि अथवा विश्वामित्र गाथिन।
देवता– इन्द्र। **छन्द–** त्रिष्टुप्।]

२७१६. शासद्वह्निर्दुहितुर्नप्त्यं गाद्विद्वाँ ऋतस्य दीधितिं सपर्यन्।
पिता यत्र दुहितुः सेकमृञ्जन्त्सं शग्म्येन मनसा दधन्वे॥१॥

1. The sonless father, regulating (the contract), refers to his grandson, (the son) of his daughter, and relying on the efficiency of the rite, honours (his son-in-law) with valuable gifts: the father, trusting to the impregnation of the daughter, supports himself with a tranquil mind.

The sonless father— *Śāsadvahniḥ*: the latter is said to be the father of a daughter only, not of a son, because he conveys away (*vahati, prāpayati*) his property through his married daughter into another family: *śāsad, śāsti*, he stipulates, that his daughter's son, his grandson, *duhitur*

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naptyam, shall be his son, a mode of affiliation recognized by law; and relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied.

२७१७. न जामये तान्वो रिक्थमारैक्चकार गर्भं सनितुर्निधानम्।
यदी मातरो जनयन्त वह्निमन्यः कर्ता सुकृतोरन्य ऋन्धन्।।२।।

2. (A son) born of the body, does not transfer (paternal) wealth to a sister: he has made (her) the receptacle of the embryo of the husband: if the parents procreate children (of either sex), one is the performer of holy acts, the other is to be enriched (with gifts).

Born of the body— *Tānvaḥ*, same as *tanujaḥ na jāmaye riktham āraik*, if there be a son the inheritance does not go to the sister, *jāmaye, bhaginyai*.[1]

He has made her the receptacle— And by so doing he makes her *sanskṛta*—he secures for her one of the essential purificatory rites.

If the parents procreate children— *Yadi mātaro janayanti vahnim*: here *vahni* is explained offspring, or rather male offspring, a son, whilst *avahni* is said to mean a daughter but it may imply both, as having been *borne* by the wife, and the context requires this meaning; for the one, the son, the performer of obsequial and other rites, is the heir, whilst the other is *rindhan, ridhyamāna*, to be increased or made wealthy, with dresses, ornaments, and the like

1 and 2— These two verses, if rightly interpreted, are wholly unconnected with the subject of the *Sūkta* and come in without any apparent object: they are very obscure, and are only made somewhat intelligible by interpretations which seem to be arbitrary, and are very unusual, although not peculiar to Sāyaṇa, his explanations being based on those of *Yāksa, Nir.*, III.4—6.

२७१८. अग्निर्जज्ञे जुह्वा३ रेजमानो महस्पुत्राँ अरुषस्य प्रयक्षे।
महान्गर्भो मह्या जातमेषां मही प्रवृद्धर्यश्वस्य यज्ञैः।।३।।

3. For the worship of the resplendent (*Indra*), *Agni*, glowing with flame, has begotten mighty sons: great was the germ, and great was their birth, and great was their efficacy, for the worship of Haryaśva.

२७१९. अभि जैत्रीरसचन्त स्पृधानं महि ज्योतिस्तमसो निरजानन्।
तं जानतीः प्रत्युदायन्नुषासः पतिर्गवामभवदेक इन्द्रः।।४।।

4. The victorious (*Maruts*) associated (with *Indra* when contending with *Vṛtra*) perceived a great light issuing from the

१. याज्ञ० २.१२४।

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darkness. The dawns recognizing him (as the sun) arose, and *Indra* was the sole sovereign of the rays (of light).

२७२०. वीळौ सतीरभि धीरा अतृन्दन्प्राचाहिन्वन्मनसा सप्त विप्राः।
विश्वामविन्दन्पथ्यामृतस्य प्रजानन्नित्ता नमसा विवेश॥५॥

5. The seven intelligent sages (the *Aṅgirasas*) having ascertained that (the cows) were concealed in the strong (cavern), propitiated (*Indra*) by mental devotion: they recovered them all by the path of sacrifice; for *Indra*, knowing (their pious acts), and offering them homage, entered (the cave).

२७२१. विदद्यदी सरमा रुग्णमद्रेर्महि पाथः पूर्व्यं सध्र्यक्कः।
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात्॥६॥

6. When *Saramā* discovered the broken (entrance) of the mountain, then *Indra* made great and ample (provision) for her young, as previously (promised): then the sure-footed (animal), forest recognizing their lowing, proceeded, and came to the presence of the imperishable kine.

See vol. i (55): the verse occurs also in *Yajurveda*, 33.59, where the commentator gives, besides the usual legendary illustration, a different and more mystical interpretation, explaining *saramā* by *vāk*, speech, that in which the gods *saharamante*, delight together: the other phrases are explained not very distinctly, to the same purport.

२७२२. अगच्छदु विप्रतमः सखीयन्नसूदयत्सुकृते गर्भमद्रिः।
ससान मर्यो युवभिर्मखस्यन्नथाभवदङ्गिराः सद्यो अर्चन्॥७॥

7. The most sage (*Indra*), desirous of the friendship of the (*Aṅgirasas*), went to the cave, and he mountain yielded its contents to the valiant (deity), aided by the youthful *Maruts*, equally wishing (to conciliate the sages): the destroyer (of the Asuras) recovered (the cattle), and immediately *Aṅgirasas* became his worshipper.

२७२३. सतःसतः प्रतिमानं पुरोभूर्विश्वा वेद जनिमा हन्ति शुष्णम्।
प्र णो दिवः पदवीर्गव्युरर्चन्त्सखा सखीँरमुञ्चन्निरवद्यात्॥८॥

8. May he who is the type of all that is excellent the anticipator (of his foes), he who knows all that is born, who destroys *Śuṣṇa*, the far-seeing, the restorer of cattle may he, a friend coming from heaven, honouring us as his friends, be free from all reproach.

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Far-seeing— *Padavīḥ, kavitama*, most wise or far-seeing as to the past, from *pada*, on object, and *viḥ*, who knows.

May he be free from all reproach— *Muñcanniravadyāt*, always, *nitarām*, be free, *muñcatu*—from such a fault as that of the nature of the death of *Vṛtra*: *Vṛtravadharūpād-doṣāt*; but this is a *Paurāṇika* notion, *Vṛtra*, according to the *Purāṇas*, being a *Brahman*, and by killing him *Indra* was guilty of the heinous sin of *Brahmahatyā*.

२७२४. नि गव्यता मनसा सेदुरर्कैः कृण्वानासो अमृतत्वाय गातुम्।
इदं चिन्नु सदनं भूर्येषां येन मासाँ असिषासन्नृतेन॥९॥

9. The *Aṅgirasas*, with minds intent on their cattle, (sat down to worship *Indra*) with hymns, following the road to immortality: great was this their perseverance, by which they sought for months to accomplish (their ends).

२७२५. सम्पश्यमाना अमदन्नभि स्वं पयः प्रत्नस्य रेतसो दुघानाः।
वि रोदसी अतपद्घोष एषां जाते निःष्ठामदधुर्गोषु वीरान्॥१०॥

10. Contemplating their own (cattle) giving milk to their former progeny (the *Aṅgirasas*) were delighted: their shouts spread through heaven and earth; they replaced the recovered kine in their places, and stationed guards over the cows.

२७२६. स जातेभिर्वृत्रहा सेदु हव्यैरुदुस्रिया असृजदिन्द्रो अर्कैः।
उरूच्यस्मै घृतवद्भरन्ती मधु स्वाद्म दुदुहे जेन्या गौः॥११॥

11. *Indra*, the slayer of *Vṛtra*, let loose the milch kine, assisted by the *Maruts*, born for his aid, and entitled to praises and oblations, and the excellent (cows) contributing abundantly to sacred offerings, and yielding the butter of libation, milked for him sweet (sacrificial) food.

२७२७. पित्रे चिच्चक्रुः सदनं समस्मै महि त्विषीमत्सुकृतो वि हि ख्यन्।
विष्कभ्नन्तः स्कम्भनेना जनित्री आसीना ऊर्ध्वं रभसं वि मिन्वन्॥१२॥

12. They (the *Aṅgirasas*) performing pious acts made for their protector a spacious and splendid abode which they celebrated: seated (at the sacrifice) and supporting with the pillar (of the firmament) the parents (of all things heaven and earth), they established the rapid *Indra* on high (in heaven).

२७२८. मही यदि धिषणा शिश्नथे धात्सद्योवृधं विभ्वं१ रोदस्योः।
गिरो यस्मिन्ननवद्याः समीचीर्विश्वा इन्द्राय तविषीरनुत्ताः॥१३॥

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13. Inasmuch as our devout praise has appointed a thriving ruler for the regulation of heaven and earth, to whom faultless and appropriate commendations (are due), therefore are all the energies of *Indra* spontaneously exerted.

२७२९. मह्या ते सख्यं वश्मि शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः।
महि स्तोत्रमव आगन्म सूरेरस्माकं सु मघवन्बोधि गोपाः॥१४॥

14. I wish, *Indra*, for your friendship, and (the exercise of) your powers: many horses come to the slayer of *Vṛtra*: we offer to you, sage, great praise and oblations: consider yourself, Maghavan as our protector.

२७३०. महि क्षेत्रं पुरु श्चन्द्रं विविद्वानादित्सखिभ्यश्चरथं समैरत्।
इन्द्रो नृभिरजनद्दीद्यानः साकं सूर्यमुषसं गातुमग्निम्॥१५॥

15. Wide fields, vast treasure, (spacious) pastures has the much-knowing (*Indra*) bestowed upon his friends: the radiant *Indra* with the leaders (of rites, the *Maruts*) generated the sun, the dawn, the earth, and fire.

२७३१. अपश्चिदेष विभ्वो३ दमूनाः प्र सध्रीचीरसृजद्विश्वश्चन्द्राः।
मध्वः पुनानाः कविभिः पवित्रैर्द्युभिर्हिन्वन्त्यक्तुभिर्धनुत्रीः॥१६॥

16. This lowly-minded *Indra* has created the wide-spread, commingled, all-delighting waters; and they, purifying the sweet (libations) with the sage purifiers, and being benevolent (to all), proceed with (the revolutions) of days and nights.

With the sage purifiers— *Kavibhiḥ pavitraiḥ*: according to the commentator, the sages, who are as it were the filters or purifiers of the *Soma* libations are the divinities, *Agni*, *Vāyu* and *Sūrya*.

Proceed with days and nights— *Dyubhir-hinvantyaktubhiḥ*, they go with days and nights: according to the Scholiast, they regulate by day and night the respective functions of all the world: *ratridivaṁ saravaṁ jagat sva svavyāparapravanam kurvanti*, they make the whole world diligent in its respective functions by night and day.

२७३२. अनु कृष्णे वसुधिती जिहाते उभे सूर्यस्य मंहना यजत्रे।
परि यत्ते महिमानं वृजध्यै सखाय इन्द्र काम्या ऋजिप्याः॥१७॥

17. The two adorable (alternations of) day and night, upholding (all things) by the might of the sun, successively revolve: your sincere and acceptable friends (the *Maruts*) are ready to encounter (your foes) and maintain you greatness.

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Day and Night— The text has *Ubhe kṛṣṇe*, both the blacks, meaning, the Scholiast affirms, *ahorātre*, day and night.

By the Might of the Sun— *Sūryasya marihanā*; the commentator identifies *Sūrya* with *Indra*, the impeller, *preraka*, of the world.

२७३३. पतिर्भववृत्रहन्त्सूनृतानांगिरांविश्वायुर्वृषभो वयोधाः।
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन्॥१८॥

18. Slayer of *Vṛtra*, do you, who is long lived the showerer (of benefits), the giver of food, be the lord of our true praises, repairing (to the sacrifice), come to us great, with great, friendly, and auspicious protections.

२७३४. तमङ्गिरस्वन्नमसा सपर्यन्नव्यं कृणोमि सन्यसे पुराजाम्।
द्रुहो वि याहि बहुला अदेवीः स्वश्च नो मघवन्त्सातये धाः॥१९॥

19. Worshipping him with reverence, like an *Aṅgiras*, I make the ancient (*Indra*) renovate to accept the oblation: destroy the many impious oppressors (of your worshippers) and bestow upon us, *Maghavan*, yours own (wealth) for our acceptance.

२७३५. मिहः पावकाः प्रतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम्।
इन्द्र त्वं रथिरः पाहि नो रिषो मक्षूमक्षू कृणुहि गोजितो नः॥२०॥

20. You purifying water have been spread abroad: fill their beds for our welfare: riding on the car, defend us from the malevolent, and make us quickly the conquerors of cattle.

२७३६. अदेदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णाँ अरुषैर्धामभिर्गात्।
प्र सूनृता दिशमान ऋतेन दुरश्च विश्वा अवृणोदप स्वाः॥२१॥

21. *Indra*, the slayer of *Vṛtra*, the lord of herds, has discovered the cattle, and by his radiant effulgence driven away the black (*Asuras*), and indicating with veracity (to the *Aṅgirasas*) the honest (kine), he shut the gate upon all their own cattle.

He shut the gate upon all, Etc.— *Duraśca viśvā avṛṇod apa svāḥ*; that is, according to Sāyaṇa, having placed the cattle in the cow-pens, he covered or closed the doors; *vraje gāḥ sthāpayitvā tāni dvārāṇyacchāditavān*.

२७३७. शुनं हुवेममघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानाम्॥२२॥

22. We invoke for our protection the opulent *Indra*, distinguished in this combat, the leader in the food-bestowing

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(strife), hearing (our praise), terrible in battles the destroyer of foes, the conqueror of wealth.

[सूक्त- ३२]

[ऋषि– विश्वामित्र गाथिन। देवता– इन्द्र। छन्द– त्रिष्टुप्।]

२७३८. इन्द्र सोमं सोमपते पिबेमं माध्यंन्दिनं सवनं चारु यत्ते।
प्रप्रुथ्या शिप्रे मघवन्नृजीषिन्विमुच्या हरी इह मादयस्व।।१।।

1. *Indra*, lord of the *Soma*, drink this *Soma* juice which is grateful to you at noon-day sacrifice; *Maghavan*, partaker of the spiritless *Soma*, unyoke your horses, and filling their jaws (with fodder), exhilarate them at this ceremony.

Spiritless *Soma*— *Ṛjiṣin*, possessing *ṛjiṣam, gatasāram Somam, Soma* having lost its strength.

२७३९. गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सोमं ररिमा ते मदाय।
ब्रह्मकृता मारुतेना गणेन सजोषा रुद्रैस्तृपदा वृषस्व।।२।।

2. *Indra*, drink the *Soma* juice mixed with milk, with butter-milk, or fresh: we offer it for your exhilaration, associated with the devout company of the *Maruts* and the *Rudras*: drink it till you are satisfied.

Mixed with milk, Etc.— *Gavaśiram, manthinam, śukram*: the first occurred before; the second is explained, *manthasaṁyuktam*, mixed with butter-milk; and the last, *abhinavam*, new or fresh; or they may mean *śukramanthigrahe vartamānam*, being in the vessel of acid butter-milk.

Devout— Brahmakṛta, Indrastotraṁ kurvāṇena, making the praise of Indra.

२७४०. ये ते शुष्मं ये तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्त ओजः।
माध्यंन्दिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः सुशिप्र।।३।।

3. These are the *Maruts*, *Indra*, who, worshipping your prowess, augment your withering force (by their aid): attended by the *Rudras*, drink, wielder of the thunder-bolt, and handsome-chinned, at the noon-day sacrifice.

२७४१. त इन्न्वस्य मधुमद्विविप्र इन्द्रस्य शर्धो मरुतो य आसन्।
येभिर्वृत्रस्यैषितो विवेदामर्मणो मन्यमानस्य मर्म।।४।।

4. Those were the *Maruts* who were the strength of *Indra*, and gently encouraged him; animated by whom he pierced the vital part of *Vṛtra*, fancying himself invulnerable.

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२७४२. मनुष्वदिन्द्र सवनं जुषाणः पिबा सोमं शश्वते वीर्याय।
स आ ववृत्स्व हर्यश्व यज्ञैः सरण्युभिरपो अर्णा सिसर्षि।।५।।

5. Phased with the sacrifice, as if it was that of *Manu*, drink, *Indra*, the *Soma* juice, for the sake of perpetual vigour: come, lord of the tawny steeds, with the adorable *Maruts*, and with the traversers (of the air); send down the waters (of the firmament) to (blend with) the waters of the earth.

Send down the waters, Etc.— *apo arṇā sisarṣi; antarikṣa-sthitānyudakāni pārthivānyudakāni prāpaya*, cause the waters staying in mid-air to reach, or become those of, earth: the notion has occurred before.

२७४३. त्वमपो यद्ध वृत्रं जघन्वाँ अत्याँइव प्रासृजः सर्तवाजौ।
शयानमिन्द्र चरता वधेन वव्रिवांसं परि देवीरदेवम्।।६।।

6. Inasmuch as you have slain with active strife the slumbering, darking, water-investing *Vṛtra*, you have let forth the bright waters like horses (rushing) into battle.

२७४४. यजाम इन्नमसा वृद्धमिन्द्रं बृहन्तमृष्वमजरं युवानम्।
यस्य प्रिये ममतुर्यज्ञियस्य न रोदसी महिमानं ममाते।।७।।

7. Therefore we sacrifice with reverence to the vast and mighty *Indra*, who is adorable, undecaying, young; whose magnitude the unbounded heaven and earth have not measured, nor can measure.

२७४५. इन्द्रस्य कर्म सुकृता पुरूणि व्रतानि देवा न मिनन्ति विश्वे।
दाधार यः पृथिवीं द्यामुतेमां जजान सूर्यमुषसं सुदंसाः।।८।।

8. All the gods cannot detract from the many glorious exploits, and pious works of *Indra*: he who has upheld earth, and heaven, and the firmament, and who, the performer of great deeds, has engendered the sun and the dawn.

२७४६. अद्रोघ सत्यं तव तन्महित्वं सद्यो यज्जातो अपिबो ह सोमम्।
न द्याव इन्द्र तवसस्त ओजो नाहा न मासाः शरदो वरन्त।।९।।

9. Doer of no wrong, such was your true greatness, that as soon as born, you have quaffed the *Soma* juice: neither the heavens, nor days, nor months, nor years, resist the force of you who is mighty.

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२७४७. त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन्।
यद्ध द्यावापृथिवी आविवेशीरथाभवः पूर्व्यः कारुधायाः।।१०।।

10. As soon as born in the highest heaven, you have quaffed, *Indra*, the *Soma* juice for your exhilaration; and when you had pervaded the heaven and earth, you became the primary artificer (of creation).

२७४८. अहन्नहिं परिशयानमर्ण ओजायमानं तुविजात तव्यान्।
न ते महित्वमनु भूदध द्यौर्यदन्यया स्फिग्या३ क्षामवस्थाः।।११।।

11. *Indra*, from whom many are born; you who is vigorous have slain *Ahi*, enveloping the slumbering water and confiding in his prowess: yet the heaven apprehended not your greatness as you remained concealing the earth by one of your flames.

As you remained concealing, Etc.— *Anyayā sphigyā kṣām avasthā*, is explained, *ekatarayā kaṭyā bhūmim avacchādya tiṣṭhasi*: the meaning is not very clear.

२७४९. यज्ञो हि त इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः।
यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहत्य आवत्।।१२।।

12. This our sacrifice, *Indra*, is your augmentation, for the rite in which the *Soma* is effused is acceptable to you do you who is deserving of worship protect the worshipper by (the efficacy of) the worship, and may this sacrifice strengthen your thunderbolt for the slaying of Ahi.

२७५०. यज्ञेनेन्द्रमवसा चक्रे अर्वागैनं सुम्नाय नव्यसे ववृत्याम्।
यः स्तोमेभिर्वावृधे पूर्व्येभिर्यो मध्यमेभिरुत नूतनेभिः।।१३।।

13. The worshipper, by his conservatory sacrifice, has made *Indra* present: may I bring him to my presence to obtain new wealth, him who has been exalted by praises, whether ancient, medieval, or recent.

२७५१. विवेष यन्मा धिषणा जजान स्तवै पुरा पार्यादिन्द्रमह्नः।
अंहसो यत्र पीपरद्यथा नो नावेव यान्तमुभये हवन्ते।।१४।।

14. When the thought of glorifying *Indra* entered my mind, then I gave birth (to his praises): may I laud him before encountering distant (evil) days, whereby he may guide us beyond sin; for those on both sides of us invoke him, as (those on either bank of a river hail) a passenger in a boat.

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२७५२. आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै।
समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमास इन्द्रम्।।१५।।

15. The vase is filled for him (with *Soma*); welcome *Indra*: I pour it out for you to drink, as a water-carrier (pours water) from his bag: may the grateful *Soma* juice flow in reverence round *Indra* for his exhilaration.

२७५३. न त्वा गभीरः पुरुहूत सिन्धुर्नाद्रयः परि षन्तो वरन्त।
इत्था सखिभ्य इषितो यदिन्द्रा दृळ्हं चिदरुजो गव्यमूर्वम्।।१६।।

16. Invoked of many, the deep ocean arrests you not, nor do the accompanying mountains (stay you; and therefore, summoned by your friends, you have repressed the strong flame abiding in the abyss.

You have repressed the strong flame, Etc.— *Dṛḷham cid arujo gavyam ūrvam*, is interpreted by Sāyaṇa, *prabalam api avate vartamānam ūrvānalam samyagabhāṅkṣīḥ* you have entirely broken the strong (*ūrva*) fire abiding in the deep.

२७५४. शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्।।१७।।

17. We invoke for our protection the opulent *Indra*, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

[सूक्त-३३]

[**ऋषि**– विश्वामित्र गाथिन; ४,६,८,१० नद्यः (ऋषिका)। **देवता**– नद्यः; ४,८,१० विश्वामित्र; ६,७ इन्द्र। **छन्द**– त्रिष्टुप्; १३ अनुष्टुप्।]

III.3.4 *Śutrudri*— According to the legend cited by Sāyaṇa, given also by Yāska, *Nir.*, II.24, Viśvāmitra, the family priest of *Sudās*, the son of *Paijavana*, having gained much wealth in his service, was returning with it home, when his road brought him to the confluence of the *Vipāś* and *Śutudri*: in order to make them fordable, he addressed to them the first stanzas of this hymn, to which they replied, and allowed him and his followers to cross.

२७५५. प्र पर्वतानामुशती उपस्थादश्वेइव विषिते हासमाने।
गावेव शुभ्रे मातरा रिहाणे विपाट्छुतुद्री पयसा जवेते।।१।।

1. Rushing from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins contending (with each

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other in speed), like two fair mother cows (hastening) to caress (their calves), the *Vipāś* and *Śutudri*, flow rapidly with (united) waters.

Vipāś and Śutudri— The modern *Beyah* and Satlaj, the former of which falls into the latter: the more usual reading of the ancient Sanskrit names are *Vipāśā* and *Śutudri*.

२७५६. इन्द्रेषिते प्रसवं भिक्षमाणे अच्छा समुद्रं रथ्येव याथः।
समाराणे ऊर्मिभिः पिन्वमाने अन्या वामन्यामप्येति शुभ्रे।।२।।

2. Impelled by *Indra*, soliciting (his commands), you go to the ocean like charioteers (to their goal): flowing together, and swelling with (your) waves, bright (rivers) one of you proceeds to the other.

२७५७. अच्छा सिन्धुं मातृतमामयासं विपाशमुर्वीं सुभगामगन्म।
वत्समिव मातरा संरिहाणे समानं योनिमनु सञ्चरन्ती।।३।।

3. I repaired to the most maternal river; I went to the wide auspicious *Vipāś*, flowing together to a common receptacle, like parent cows (hastening to) caress the calf.

२७५८. एना वयं पयसा पिन्वमाना अनु योनिं देवकृतं चरन्तीः।
न वर्तवे प्रसवः सर्गतक्तः किंयुर्विप्रो नद्यो जोहवीति।।४।।

4. The rivers speak Fertilizing (the land) with this (our) current, we are flowing to the receptacle which has been appointed by the deity (*Indra*): the course appointed for our going (permits) not of delay: of what is the sage desirous, that he addresses the rivers?

२७५९. रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहूर्तमेवैः।
प्र सिन्धुमच्छा बृहती मनीषावस्युरह्वे कुशिकस्य सूनुः।।५।।

5. *Viśvāmitra* speaks: Rivers, charged with water, rest a moment from your course at my request, who go to gather the *Soma* (plant): I, the son of *Kuśika*, desirous of protection, address with earnest prayer especially the river before me.

At my request— *Me vacase somyāya*, to my speech importing the *Soma*, i.e., according to the Scholiast, the object of my address is, that having crossed over, I may go together the *Soma* plant: Yāska agrees with Sāyaṇa in the interpretation of this stanza, *Nir*. II.25.

The river before me— That is, the *Śutudri*.

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२७६०. इन्द्रो अस्माँ अरदद्वज्रबाहुरपाहन्वृत्रं परिधिं नदीनाम्।
देवोऽनयत्सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः॥६॥

6. The rivers speak: *Indra*, the wielder of the thunder-bolt, dug our channels when he slew *Ahi* the blocker-up of rivers: the divine and well-handed *Savitā* has led us (on our path), and obedient to his commands we flow (as) ample (streams).

The blocker-up of rivers— The cloud imprisoning the water of the rains.

Savitā— Sāyaṇa considers *Savitā* as an epithet of *Indra*, the impeller or animator of the world, *Savitā sarvasya jagataḥ prerakaḥ*: the *Nirukta* has a similar explanation, II.26.

२७६१. प्रवाच्यं शश्वधा वीर्यं१ तदिन्द्रस्य कर्म यदहिं विवृश्चत्।
वि वज्रेण परिषदो जघानायन्नापोऽयनमिच्छमानाः॥७॥

7. *Viśvāmitra* speaks: Ever is that heroic exploit of *Indra* to be celebrated when he cut *Ahi* to pieces, and with his thunderbolt destroyed the surrounding (obstructors of the rain), whence the waters proceed in the direction they desire.

२७६२. एतद्वचो जरितर्मापि मृष्ठा आ यत्ते घोषानुत्तरा युगानि।
उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नमस्ते॥८॥

8. The rivers speak: Praiser of *Indra*, forget not this speech, nor the worlds that (you have addressed to us) for future ages (to reverence): celebrator (of holy rites), be favourable to us in solemn prayers; treat us not after the (arrogant fashion) of men: salutation be to you!

२७६३. ओ षु स्वसारः कारवे शृणोत ययौ वो दूरादनसा रथेन।
नि षू नमध्वं भवता सुपारा अधोअक्षाः सिन्धवः स्रोत्याभिः॥९॥

9. *Viśvāmitra* speaks: Listen, sister (streams), kindly to him who praises you; who has come from afar with a waggon and chariot: bow down lowlily; become easily fordable; remain, rivers, lower than the axle (of the wheel) with your currents.

With a waggon and chariot— *Anasā rathena*: the commentator, and Yāska also, separate these words, *śakatena rathena ca*, by a cart and a carriage: the *anas*, a cart or waggon, or truck, would be for the conveyance of the *Soma* plant.

२७६४. आ ते कारो शृणवामा वचांसि ययाथ दूरादनसा रथेन।
नि ते नंसै पीप्यानेव योषा मर्यायेव कन्या शश्वचै ते॥१०॥

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10. The rivers speak: Hymner, we hear your words, that you have come from afar with a waggon and chariot: we bow down before you: like a woman nursing (her child), like a maiden bending to embrace a man, (so will we do) for you.

For you— *Te* is repeated at the end of the line without any apparent connexion, according to the Scholiast it is repeated out of respect, *te iti punaruktir-ādarārtham*.

२७६५. यदङ्ग त्वां भरताः सन्तरेयुर्गव्यन्ग्रामं इषित इन्द्रजूतः।
अर्षादह प्रसवः सर्गतक्त आ वो वृणे सुमतिं यज्ञियानाम्॥११॥

11. *Viśvāmitra* speaks (Since, rivers, (you have allowed me to cross), so may the *Bharatas* pass over (your united stream): may the troop desiring to cross the water, permitted (by you), and impelled by *Indra*, pass; then let the course appointed for your going (be resumed): I have recourse to the favour of you who are worthy of adoration.

The *Bharatas*— The *Bharatās* are said to be of the same race as *Viśvāmitra*; *Bharatakulajā madiyāḥ sarve*; but possibly nothing more is meant than those who were the bearers of *Viśvāmitra*'s goods and chattels; for his connexion with the Bharatas is somewhat remote: besides which their family priest was Vasiṣṭha. Mahābhārata *Ādi Parva*, V. 3734: it is also to be observed that the word in the text is *Bharatā*, whilst the name of the race is most correctly *Bhāratā*, with the first vowel long, although the short vowel is also allowable by the rules of derivation.

२७६६. अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम्। प्र
पिन्वध्वमिषयन्तीः सुराधा आ वक्षणाः पृणध्वं यात शीभम्॥१२॥

12. The *Bharatās* seeking cattle passed over: the sage enjoyed the favour of the rivers: streams dispensing food, productive of wealth, spread abundance, fill (your beds), flow swiftly.

२७६७. उद्व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत।
मादुष्कृतौ व्येनसाघ्न्यौ शूनमारताम्॥१३॥

13. Let your waves (rivers) so flow that the pin of the yoke may be above (their) waters: leave the traces full, and may (the two streams), exempt from misfortune or defect, and uncensured, exhibit no (present) increase.

The Pin— *Śamyā, yugkīla*: the commentator explains it also as the ropes that are fastened to the ends of the yoke, the traces, *yugyakanṭ hapārśvādisaṅlagna rajjavaḥ* but he renders *yoktrāṇi*, which immediately occurs, in the same manner, and that is more properly the traces.

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Exhibit no present increase— *Ma śūnam āratām*: Sāyaṇa explains *śūnam* by *samṛddhim*, increase, referring, most probably, merely to the present moment—meaning, may the rivers not so rise as to prevent his passage; otherwise it might be thought to convey a wish that the rivers might never suffer any diminution, taking *śūnam* in the sense of *śūnyam*, emptiness. Professor Roth has translated this *Sūkta*, in his *Litteratur des Veda*, p. 101: there are of course differences of interpretation between us, especially when he corrects both Sāyaṇa and Yāska, as i V.5.

[सूक्त-३४]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– इन्द्र। **छन्द**– त्रिष्टुप्।]

२७६८. इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून्।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे॥१॥

1. *Indra*, the destroyer of cities, possessed of wealth manifesting (his greatness), merciless to his enemies has overspread the day with his radiance: attracted by prayer, increasing in bulk, and armed with many weapons, he has delighted both heaven and earth.

Armed with many weapons— *Bhūridātra: dātra* from *do*, to cut, is explained a weapon.

२७६९. मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन्।
इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा॥२॥

2. Decorating you, I address sincere prayers to you who are adorable and mighty, for the sake of (obtaining) food: you, *Indra* are the preceder of men the descendants of *Manu*, and of the descendants of the gods.

The preceder of men— *Pūrvayāvā*,[1] *agrato gantā*, the goer before: there is no other explanation.

२७७०. इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्पणीतिः।
अहन्व्यंसमुशधग्वनेष्वाविर्धेना अकृणोद्राम्याणाम्॥३॥

3. *Indra*, of glorious deeds, destroyed *Vṛtra*: resistless in combat, he has overcome the deceivers resolved to consume him: he slew the mutilated (demon lurking) in the woods, and made manifest the (stolen) kine (that had been hidden) in the night.

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१. या प्रापणे।

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२७७१. इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः।
प्रारोचयन्मनवे केतुमह्नामविन्दज्ज्योतिर्बृहते रणाय।।४।।

4. *Indra*, the giver of *Svarga,* generating the days, has subdued victorious with the eager (*Aṅgirasas*) the hostle hosts, and illumining for man the banner of the days, he obtained light for the great conflict.

Illumining the banner of the days— *Prārocayan ketuṁ ahnām*, lighting up, according to the comment, *sūrya*, or the sun.

२७७२. इन्द्रस्तुजो बर्हणा आ विवेश नृवद्दधानो नर्या पुरूणि।
अचेतयद्धिय इमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम्।।५।।

5. *Indra* entered the confiding hostile (hosts) like a man distributing many (gifts) to (his) leaders: he has animated these dawns for the worshipper, and heightened their bright radiance (by his own).

२७७३. महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि।
वृजनेन वृजिनान्त्सं पिपेष मायाभिर्दस्यूँरभिभूत्योजाः।।६।।

6. They celebrate many great and glorious exploits of this mighty *Indra*: he crushed the strong by his strength, and, of overpowering prowess, he overcame the *Dasyus* by delusions.

२७७४. युधेन्द्रो मह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः।
विवस्वतः सदने अस्य तानि विप्रा उकथेभिः कवयो गृणन्ति।।७।।

7. Lord of the virtuous, fulfiller of the wishes of men, he gave to the gods the wealth (that had been won) in fierce battle, and therefore far-seeing sages glorify those his exploits with praises in the dwelling of the worshipper.

To the Gods— *Devebhyaḥ:* Sāyaṇa explains it *stotrebhyaḥ*, to the praisers or worshippers.

In the dwelling of the worshipper— *Vivasvataḥ sadane: vivasvataḥ* is here explained, of whom dwelling *vasataḥ*, where various (*vi*) religious rites are performed.

२७७५. सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं मदन्त्यनु धीरणासः।।८।।

8. Devout worshippers propitiate *Indra*, the victorious, the excellent, the bestower of strength, the enjoyer of heaven and the divine waters, and who was the giver of the earth and heaven and this (firmament to their inhabitants).

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२७७६. स॒सा॒नात्याँ उ॒त सूर्यं॑ ससा॒नेन्द्रः॑ ससान पुरु॒भोज॑सं॒ गाम्।
हि॒र॒ण्यय॑मु॒त भोगं॑ ससान ह॒त्वी दस्यू॒न्प्रार्यं॒ वर्ण॑मावत्॥९॥

9. He gave horses, he gave also the sun, and *Indra* gave also the many-nourishing cow: he gave golden treasure, and having destroyed the *Dasyus*, he protected the *Ārya* tribe.

The *Ārya* Tribe— *Āryam varṇam*: Sāyaṇa considers this as implying only the best tribe, or order, *uttamam varṇam*, or the three first castes collectively.

२७७७. इन्द्र॒ ओष॑धीरसनो॒दहा॑नि व॒नस्पतीँ॑रसनोद॒न्तरि॑क्षम्।
बि॒भेद॑ व॒लं नु॑नु॒दे विवा॒चोऽथा॑भवद्द॒मि॒ताभिक्र॑तूनाम्॥१०॥

10. *Indra* bestowed plants and days, he have trees and the firmament, he divided the cloud, he scattered opponents, he was the tamer of adversaries.

२७७८. शु॒नं हु॑वेम म॒घवा॑नमिन्द्र॑म॒स्मिन्भरे॑ नृत॑मं॒ वाज॑सातौ।
शृ॒ण्वन्त॑मु॒ग्रमू॒तये॑ स॒मत्सु॒ घ्नन्तं॑ वृ॒त्राणि॑ स॒ञ्जितं॒ धना॑नाम्॥११॥

11. We invoke for our protection the opulent *Indra*, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

[सूक्त-३५]

[ऋषि– विश्वामित्र गाथिन। देवता– इन्द्र। छन्द– त्रिष्टुप्।]

२७७९. तिष्ठा॒ हरी॒ रथ॒ आ यु॒ज्यमा॑ना या॒हि वा॒युर्न नि॒युतो॑ नो॒ अच्छ॑।
पिबा॒स्यन्धो॑ अ॒भिसृ॑ष्टो अ॒स्मे इन्द्र॒ स्वाहा॑ ररि॒मा ते॒ मदा॑य॥१॥

1. Stay, *Indra*, having yoked the horses to the car, as *Vāyu* stops when he has put to his steeds, and come to our presence: solicited by us to drink of the (*Soma*) beverage, which with reverence we offer for your exhilaration.

२७८०. उपा॑जि॒रा पु॑रुहू॒ताय॒ सप्ती॒ हरी॒ रथ॑स्य धू॒र्ष्वा यु॑नज्मि।
द्र॒वद्यथा॒ सम्भृ॑तं वि॒श्वत॑श्चि॒दुपे॒मं य॒ज्ञमा व॑हात॒ इन्द्र॑म्॥२॥

2. I harness for you, who is invoked by many, the swift gliding horses to the shafts of the car, that they may bear *Indra* to this sacrifice that is prepared with all (that is required).

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२७८१. उपो नयस्व वृषणा तपुष्पोतेमव त्वं वृषभ स्वधावः।
ग्रसैतामश्वा वि मुचेह शोणा दिवेदिवे सदृशीरद्धि धानाः॥३॥

3. Showerer (of benefits), giver of food, guide hither your vigorous horses, defending (us) against foes, and protect (your worshippers): here unharness the bay steeds, and give them fodder, and you eat daily suitable food.

Eat suitable food— *Sadṛśīr-addhi dhānāḥ*, eat suitable grains, that is, according to the Scholiast, fried barley, *bhṛṣṭayavān*.

२७८२. ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू।
स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि सोमम्॥४॥

4. I harness with prayer your horses, who are to be harnessed with prayer, who are allies and swift-paced in battle: arise, and all-knowing *Indra*, mounting on your firm and easy chariot, come to the libation.

२७८३. मा ते हरी वृषणा वीतपृष्ठा नि रीरमन्यजमानासो अन्ये।
अत्यायाहि शश्वतो वयं तेऽरं सुतेभिः कृणवाम सोमैः॥५॥

5. Let not other sacrifices attract your vigorous and smooth-backed steeds: disregarding others, come perpetually hither, that we may propitiate you sufficiently with effused *Soma* libations.

२७८४. तवायं सोमस्त्वमेह्यर्वाङ् शश्वत्तमं सुमना अस्य पाहि।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र॥६॥

6. This *Soma* libation is for you: come down, and well disposed, drink of it unceasingly: seated on the sacred grass at this sacrifice, take *Indra*, this (libation) into your belly.

Yajurveda, 26.23.

२७८५. स्तीर्णं ते बर्हिः सुत इन्द्र सोमः कृता धाना अत्तवे ते हरिभ्याम्।
तदोकसे पुरुशाकाय वृष्णे मरुत्वते तुभ्यं राता हवींषि॥७॥

7. The sacred grass is strewn for you; the *Soma* juice *Indra*, is poured forth; the grain wherewith to feed your horses is prepared; the oblations are offered to you abiding on the sacred grass, who is praised of many, and is the showerer (of benefits), attended by the *Maruts*.

२७८६. इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गोभिर्मधुमन्तमक्रन्।
तस्यागत्या सुमना ऋष्व पाहि प्रजानन्विद्वान्पथ्या३ अनु स्वाः॥८॥

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8. The leaders (of the ceremony) have prepared for you, *Indra*, this (libation), sweetened with milk, the stones, the water: beautiful *Indra*, who is favourable disposed, and who is wise, knowing well (the worship) that is according to your peculiar paths, come and drink of this libation.

Knowing well (The Worship), Etc.— *Prajānan pathyā anu svāḥ*, that is, according to the Scholiast, rightly apprehending the praises which are due or peculiar, and which are offered with the rites enjoined by the Vedas.

२७८७. याँ आभजो मरुत इन्द्र सोमे ये त्वामवर्धन्नभवन्गणस्ते।
तेभिरेतं सजोषा वावशानोऽग्नेः पिब जिह्वया सोममिन्द्र।।९।।

9. Associated, *Indra*, with those *Maruts* with whom you have shared in the libation, who encouraged you (in battle), and are your attendant troop, drink, desirous (of the beverage), the *Soma* juice, along with them, with the tongue of *Agni*.

२७८८. इन्द्र पिब स्वधया चित्सुतस्याग्नेर्वा पाहि जिह्वया यजत्र।
अध्वर्योर्वा प्रयतं शक्र हस्ताद्धोतुर्वा यज्ञं हविषो जुषस्व।।१०।।

10. Adorable *Indra*, drink of the effused libation, either by your own effort, or through the tongue of *Agni*: drink it, *Śakra*, offered by the hand of the *Adhvaryu*, on accept the presentation of the oblation (from the hand) of the *Hotā*.

२७८९. शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानाम्।।११।।

11. We invoke for our protection the opulent *Indra* distinguished in this combat; the leader in the food bestowing (strife), hearing (our praises), terrible in battles the destroyer of foes, the conqueror of wealth.

[सूक्त-३६]

[ऋषि– विश्वामित्र गाथिन , १० घोर आङ्गिरस।
देवता– इन्द्र। छन्द– त्रिष्टुप्।]

२७९०. इमामू षु प्रभृतिं सातये धाः शश्वच्छश्वदूतिभिर्यादमानः।
सुतेसुते वावृधे वर्धनेभिर्यः कर्मभिर्महद्भिः सुश्रुतो भूत्।।१।।

1. *Indra*, who is constantly seeking (association) with your allies (the *Maruts*) accept this, our offering (made) for the grant

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(from you of riches); for you are one who grows with augmenting energies, through reiterated libations, and has been renowned for glorious deeds.

२७९१. इन्द्राय सोमाः प्रदिवो विदाना ऋभुर्येभिर्वृषपर्वा विहायाः।
प्रयम्यमानान्प्रति षू गृभायेन्द्र पिब वृषधूतस्य वृष्णः।।२।।

2. To *Indra* have libations been presented in the days of old, whereby he has become illustrious, the regulator of time, the granter of desires: accept, *Indra*, these prescribed (offerings), and drink of this auspicious (beverage), expressed by the stones.

Has become illustrious, Etc.— *Ṛbhur yebhiḥ, vṛṣaparvā vihāyāḥ,* with which (libations) he is *Ṛbhu*, or, as the Scholiast explains it, *diptaḥ*, enlightened; also *vṛṣaparvā*, or he on whom the rainy season, and other divisions of time *parvāṇi*, depend; or, in fact, time itself, *kalātmakaḥ* and *vihāyā*, who abandons or resigns to those who ask anything, that which they desire: the two first, *Ṛbhu* and *Vṛṣaparvā*, may also be considered as proper names or appellations of *Indra*.

Expressed by the stones— *Vṛṣadhūtasya vṛṣṇaḥ,* shew the usual predilection for, *vṛṣ*, showering, reining: the literal acceptation of these terms would be of rain-shaken rainer, but the second is explained, the *Soma* that bestows *svarga*, and such other benefits, and the first *grāvabhir-abhiṣūtam*,juice expressed by the stones used for the purpose; the same idea of their being showerers, or bestowers of blessings, suggesting this appellation of them.

२७९२. पिबा वर्धस्व तव घा सुतास इन्द्र सोमासः प्रथमा उतेमे।
यथापिबः पूर्व्याँ इन्द्र सोमाँ एवा पाहि पन्यो अद्या नवीयान्।।३।।

3. Drink, *Indra*, and thrive: yours are these (present) libations, as were the primitive libations: you who is adorable, drink today the recent libations, as you drank those of old.

२७९३. महाँ अमत्रो वृजने विरप्श्यु१ग्रं शवः पत्यते धृष्ण्वोजः।
नाह विव्याच पृथिवी चनैनं यत्सोमासो हर्यश्वममन्दन्।।४।।

4. The great *Indra*, the victorious in battle, the defier of foes: his fierce strength and resolute vigour are exerted: verily the earth does not contain him, neither (does the heaven), when the *Soma* libations exhilarate the lord of the tawny steeds.

२७९४. महाँ उग्रो वावृधे वीर्याय समाचक्रे वृषभः काव्येन।
इन्द्रो भगो वाजदा अस्य गावः प्र जायन्ते दक्षिणा अस्य पूर्वीः।।५।।

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5. The mighty, fierce, auspicious *Indra*, the showerer (of benefits), augments (in power) as he is animated for heroic (acts) by praise: his cattle are generated givers of food: many are his donations.

Many are his donations— *Dakṣiṇā asya pūrvīḥ:* according to Sāyaṇa, these are both epithets of *gāvaḥ, bahvyastā gāvo dakṣiṇāḥ prajāyante*, those many cows, givers (of milk and the like) are born; but *dakṣinā* more usually means the fee or present to *Brāhmaṇas* or priests at sacrifices.

२७९५. प्र यत्सिन्धवः प्रसवं यथायन्नापः समुद्रं रथ्येव जग्मुः।
अतश्चिदिन्द्रः सदसो वरीयान्यदीं सोमः पृणति दुग्धो अंशुः॥६॥

6. As the rivers pursue their course, the waters rush to the ocean like the drivers of cars (to a goal), so the vast *Indra* (hastens) from his dwelling (in the firmament), when the humble *Soma* libation propitiates him.

When the Humble *Soma* Libation Propitiates Him— According to the Scholiast, the comparison is to this effect, as small rivers and scanty waters contribute to the vast ocean, so the *Soma* juice, however insignificant, contributes to the gratification of the great *Indra*.

२७९६. समुद्रेण सिन्धवो यादमाना इन्द्राय सोमं सुषुतं भरन्तः।
अंशुं दुहन्ति हस्तिनो भरित्रैर्मध्वः पुनन्ति धारया पवित्रैः॥७॥

7. As the rivers are solicitous (to mix) with the ocean, so (are the priests) bearing the efficient libation to *Indra*: holding in their hands they milk the *Soma* plant, and purify the sweet juices (as they fall) in drops through the purifying filters.

२७९७. ह्रदाइव कुक्षयः सोमधानाः समीं विव्याच सवना पुरूणि।
अन्ना यदिन्द्रः प्रथमा व्याश वृत्रं जघन्वाँ अवृणीत सोमम्॥८॥

8. The stomach of *Indra* (is) as capacious (a receptacle) of *Soma*, as a lake, for he has partaken of it at many sacrifices; and inasmuch as he has eaten the first (sacrificial) viands, he has been the slayer of *Vṛtra*, and has shared the *Soma* (with the gods).

As capacious of *Soma* as a lake— *Hradā iva kukṣayaḥ somadhānāḥ*; bellies, *udarāṇi*, is used in the plural, to intimate capaciousness for holding the *Soma*.

२७९८. आ तू भर माकिरेतत्परि ष्ठाद्विद्मा हि त्वा वसुपतिं वसूनाम्।
इन्द्र यत्ते माहिनं दत्रमस्त्यस्मभ्यं तद्धर्यश्व प्र यन्धि॥९॥

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9. Quickly, *Indra*, bring (wealth); let no one impede you, for we know you to be the lord of wealth, of all treasures: and since, *Indra*, your greatness is munificence, therefore, lord of the tawny steeds, grant us (riches).

२७९९. अस्मे प्र यन्धि मघवन्नृजीषिन्निन्द्र रायो विश्ववारस्य भूरेः।
अस्मे शतं शरदो जीवसे धा अस्मे वीराञ्छश्वत इन्द्र शिप्रिन्॥१०॥

10. Opulent *Indra*, receiver of the spiritless *Soma* juice, give to us riches in universally desired quantity; grant us to live a hundred years; bestow upon us, *Indra* with the handsome chin, numerous posterity.

२८००. शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानाम्॥११॥

11. We invoke for our protection the opulent *Indra*, distinguished in this combat; the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

[सूक्त-३७]

[ऋषि– विश्वामित्र गाथिनः। देवता– इन्द्र। छन्द– गायत्री; ११ अनुष्टुप्।]

२८०१. वार्त्रहत्याय शवसे पृतनाषाह्याय च। इन्द्र त्वा वर्तयामसि॥१॥

1. We excite you, *Indra*, to exert the strength that destroys *Vṛtra,* and overpowers hostile armies.

२८०२. अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो। इन्द्र कृण्वन्तु वाघतः॥२॥

2. May your praisers, *Indra*, who is worshipped in a hundred rites, direct your mind and yours eyes towards us.

Worshipped in a hundred rites— *Śatakratu* is a name of *Indra*, or it may be used as an epithet, he to whom a hundred (i.e. many) sacrifices are offered, or by whom many great acts are performed.

२८०३. नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे। इन्द्राभिमातिषाह्ये॥३॥

3. We recite, *Indra*, who is worshipped in a hundred rites, (your many) names in all our hymns for strength to resist our foes.

२८०४. पुरुष्टुतस्य धामभिः शतेन महयामसि। इन्द्रस्य चर्षणीधृतः॥४॥

4. We repeat the praise of the many-lauded *Indra* the supporter of man, invested with a hundred glories.

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२८०५. इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे। भरेषु वाजसातये।।५।।

5. I invoke you, *Indra*, who is invoked of many for the slaying of *Vṛtra*, and the granting of food (as the spoil) of battle.

२८०६. वाजेषु सासहिर्भव त्वामीमहे शतक्रतो। इन्द्र वृत्राय हन्तवे।।६।।

6. Be victorious, *Indra*, in battles: we solicit you object of many rites, to destroy *Vṛtra*.

२८०७. द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च। इन्द्र साक्ष्वाभिमातिषु।।७।।

7. Overcome, *Indra*, those who are adverse to us in riches, in battle, in hostile hosts, in strength.

२८०८. शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम्। इन्द्र सोमं शतक्रतो।।८।

8. Drink, *Indra*, object of many rites, for our preservation, the most invigorating, fame-conferring, sleep-dispelling, *Soma* juice.

Sleep-dispelling *Soma* juice— According to Sāyaṇa, drinking the Soma is preventive of sleep, *pītaḥ somaḥ svapnanivāraka.*

२८०९. इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु। इन्द्र तानि त आ वृणे।।९।

9. *Indra*, object of many rites, I regard the organs of sense, that exist in the five races (of beings dependent) on you as yours.

२८१०. अगन्निन्द्र श्रवो बृहद्द्युम्नं दधिष्व दुष्टरम्। उत्ते शुष्मं तिरामसि।।१०।

10. May the abundant (sacrificial) food (we offer) reach you, *Indra*: great us wealth that may not easily be-surpassed: we augment your vigour (by our offerings).

२८११. अर्वावतो न आ गह्यथो शक्र परावतः।
उ लोको यस्ते अद्रिव इन्द्रेह तत आगहि।।११।।

11. Come to us *Śakra*, whether from afar or nigh; whatever, *Indra*, wielder of the thunderbolt, be your region, come from thence hither.

[सूक्त-३८]

[ऋषि– प्रजापति वैश्वामित्र अथवा विश्वामित्र गाथिन। देवता– इन्द्र।
छन्द– त्रिष्टुप्।]

२८१२. अभि तष्टेव दीधया मनीषामत्यो न वाजी सुधुरो जिहानः।
अभि प्रियाणि मर्मृशत्पराणि कवीँरिच्छामि सन्दृशे सुमेधाः।।१।।

1. Repeat (to *Indra*) pious praise, as a carpenter (planes the wood), and engaging (zealously in sacred rites), as a quick horse

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bearng well his burden: endowed with intelligence, and reflecting upon the future acts acceptable (to *Indra*), I desire to behold the sages (who have gone to heaven).

As a quick horse— The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse.

Acts acceptable to *Indra*, Etc.— *Abhipriyāṇi marmṛśat parāṇi kavin icchāmi sandṛśe*: the meaning is not very obvious, and the coherence still less so, although we have the additional aid of the explanation of the passage in the *Aitareya Brāhmaṇa* vi.20: *priyāṇi* is said by Sāyaṇa to be *Indrasya priyatamāni*, and *parāṇi* to imply *uttamāni*, best and most dear to *Indra*, *karmāṇi*, acts; or *parāṇi* may mean the acts to be done on subsequent days, *uttareśvahassu kriyamāṇāni: kavi*, which is usually explained *krāntadarśī* a seer of the past, is said to mean here a holy person who, for his assiduous devotion, has attained deification, *yaḥ pūrvam anuṣṭhitayajñāḥ devabhūyam agamat;* so the *Brāhmaṇa, ye vai tena Ṛṣayaḥ purve pretās-te vai kavayaḥ.*

२८१३. इनोत पृच्छ जनिमा कवीनां मनोधृतः सुकृतस्तक्षत द्याम्।
इमा उ ते प्रण्योऽ वर्धमाना मनोवाता अध नु धर्मणि ग्मन्।।२।।

2. Ask of the lords (of earth, the holy teachers), the birth of those deified sages, who with well-governed minds, and diligent in sacred rites, fabricated the heavens: and may these propitiatory (praises), augmenting (your power) and rapid as the wind, reach you at this solemn rite.

२८१४. नि षीमिदत्र गुह्या दधाना उत क्षत्राय रोदसी समञ्जन्।
सं मात्राभिर्ममिरे येमुरुर्वी अन्तर्मही समृते धायसे धुः।।३।।

3. Comprehending hidden (mysteries) here on earth, they have, through their power, made manifest (the things of) heaven and earth; they have set limits to them by their elements; they connected them both mutually united, wide-spread and vast, and fixed the intermediate (firmament) to sustain them.

They have set limits, Etc.— *Saṁ mātrābhir mamire*, is explained, *mātrābhiḥ rodasyau iyattayā paricchinne cakruḥ*, with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent.

२८१५. आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियो वसानश्चरति स्वरोचिः।
महत्तद्वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ।।४।।

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4. They all ornamented (*Indra*) standing (in his car) and, clothed in beauty, he proceeds self-radiant: wonderful are the acts of that showerer (of benefits), the influencer (of consciences), who omniform, presides over the ambrosial (waters).

The Influencer of Consciences— The text has only *asurasya:* the comment explains it by *prerakasya antaryāmitava*, impeller, from being in the inner spirit.

२८१६. असूत पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः।
दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो दधाथे॥५॥

5. The showerer (of benefits), the preceder and elder (of the gods), generated (the waters): they are the abundant allayers of his thirst: sovereign *Indra* and *Varuṇa*, grandsons of heaven, you possess the wealth (that is to be acquired) by the rites of the splendid sacrifice.

२८१७. त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि।
अपश्यमत्र मनसा जगन्वान्व्रते गन्धर्वाँ अपि वायुकेशान्॥६॥

6. Royal *Indra* and *Varuṇa*, embellish the three universal sacrifices (and make them) full (of all requisites) for this celebration: you have gone to the rite, for I have beheld in my mind, at this solemnity, the *Gandharvas* with hair (waving) in the wind.

The Gandharvas, Etc.— *Gandharvān vāyukeśān;* the *Gandharvas*, according to the Scholiast, are the guardians of the *Soma, Somarakṣakān:* he quotes the *Taittirīyakas* for the specification of similar beings, although the particular name is not given: *Svānabhrājān, bambhāre, hasta, suhasta, kṛśānaḥ ete vaḥ somakrayaṇās, tān rakṣadhvaṁ mā vo dabhan.*

२८१८. तदिन्न्वस्य वृषभस्य धेनोरा नामभिर्ममिरे सक्म्यं गोः।
अन्यदन्यदसुर्यं१ वसाना नि मायिनो ममिरे रूपमस्मिन्॥७॥

7. Those who, for (the sake of) the showerer (of benefits), milk the agreeable (produce) of the milch cow, (who is known) by (many) names, they invested with the diversified strength (of the *Asuras*) and practising delusive are have deposited their own nature in him.

This stanza is singularly obscure, and is very imperfectly explained by the commentators.

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२८१९. तदिन्न्वस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्रेत्।
आ सुष्टुती रोदसी विश्वमिन्वे अपीव योषा जनिमानि वव्रे।।८।।

8. No one (distinguishes) my golden lustre from that of this *Savitā*, in which (lustre) he has taken refuge: gratified by pious praise, he cherishes the all-fostering heaven and earth as a woman cherishes her offspring.

This *Savitā*— *Asya savitur nakir me:* Savitā, according to the Scholiast, here means *Indra, sarvasya jagato antaryāmitayā prerayitur Indrasya*, of *Indra* the impeller, through his being the internal pervader of the whole world: this verse is little less unintelligible than the preceding.

२८२०. युवं प्रत्नस्य साधथो महो यद्दैवी स्वस्तिः परि णः स्यातम्।
गोपाजिह्वस्य तस्थुषो विरूपा विश्वे पश्यन्ति मायिनः कृतानि।।९।।

9. You two secure the great felicity of the ancient (worshipper), that which is happiness in heaven: do you (therefore) be eve about us: all those who exercise illusion, contemplate the manifold exploits of the everlasting and blandly-speaking *Indra*.

All those who exercise illusion— *Viśve māyinaḥ*, the Scholiast explains, *sarve devāḥ*, all the gods: *māyā* sometimes signifies wisdom, intelligence, so that it might be rendered also the wise: in the ordinary sense of *māyā* it may mean all the deceivers, or *Asuras*: the whole of this *Sūkta* is very obscure.

२८२१. शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानाम्।।१०।।

10. We invoke for our protection the opulent *Indra*, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

[सूक्त-३९]

[**ऋषि–** विश्वामित्र गाथिन। **देवता–** इन्द्र। **छन्द–**त्रिष्टुप्।]

ANUVAKA IV

२८२२. इन्द्रं मतिर्हृद आ वच्यमानाच्छा पतिं स्तोमतष्टा जिगाति।
या जागृविर्विदथे शस्यमानेन्द्र यत्ते जायते विद्धि तस्य।।१।।

1. The praise that is prompted by the heart, and is uttered by the reciters of sacred hymns, proceeds to the presence of the lord,

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and is his awakener when repeated at the sacrifice: be cognizant *Indra*, of this praise, which is born for you.

२८२३. दिवश्चिदा पूर्व्या जायमाना वि जागृविर्विदथे शस्यमाना।
भद्रा वस्त्राण्यर्जुना वसाना सेयमस्मे सनजा पित्र्या धीः॥२॥

2. That praise which is begotten before (the dawn) of day is the awakener of *Indra*, when repeated at the (morning) sacrifice: auspicious and clothed in white raiment is this our ancient and paternal hymn.

Auspicious and clothed in white raiment— *Bhadrā vastrāṇi arjunā vasānā-vāk*: speech auspicious, wearing white garments, that is, *tejāṁsi*, according to the Scholiast, splendours, energies.

Our Ancient and Paternal Hymn— *Pitryā dhīḥ pitṛkramāgatā stuti*, praise come in the succession of progenitors.

२८२४. यमा चिदत्र यमसूरसूत जिह्वाया अग्रं पतदा ह्यस्थात्।
वपूंषि जाता मिथुना सचेते तमोहना तपुषो बुध्न एता॥३॥

3. The parent of twins (the dawn), has brought forth the twin (*Aśvins*) on this occasion, (in the praise of whom) the tip of my tongue remains tremulous: they two, the dispersers of darkness, combine, assuming bodies as a pair (of twins) at the origin of the day.

At the origin of the day— The *Aśvins* are especially worshipped at the morning ceremony.

२८२५. नकिरेषां निन्दिता मर्त्येषु ये अस्माकं पितरो गोषु योधाः।
इन्द्र एषां दृंहिता माहिनावानुद्गोत्राणि ससृजे दंसनावान्॥४॥

4. There are no revilers amongst men of those who were our progenitors and combatants for (the recovery of) the cattle; for the mighty *Indra*, the acheriver of great deeds, liberated for them the numerous herds.

२८२६. सखा ह यत्र सखिभिर्नवग्वैरभिज्ञ्वा सत्वभिर्गा अनुग्मन्।
सत्यं तदिन्द्रो दशभिर्दशग्वैः सूर्यं विवेद तमसि क्षियन्तम्॥५॥

5. A friend, accompanied by the faithful friends who had celebrated the nine months rite, and tracking the cows upon their knees, and in like manner accompanied by those ten who had accomplished the ten months' rite, *Indra* made manifest the true (light of the sun) (theretofore) dwelling in (the) darkness (of the cave).

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The Faithful Friends— The *Aṅgirasas*.
Ten Months' Rite— *Navagvaḥ* and *Dśagvaḥ*.

२८२७. इन्द्रोमधुसम्भृतमुस्त्रियायां पद्वद्विवेद शफवन्नमे गोः।
गुहां हितं गुह्यं गूळ्हमप्सु हस्ते दधे दक्षिणे दक्षिणावान्।।६।।

6. *Indra* discovered the sweet milk secreted in the milch-cow, and thereupon, brought forth (from their concealment) the herd (of cattle) having feet and having hoofs: munificent (in gifts), he held in his right hand that which had been hidden in the cavern, which was concealed in the waters.

He held in his right hand— That is, he delivered the rains from their imprisonment in the clouds of the firmament.

२८२८. ज्योतिर्वृणीत तमसो विजानन्नारे स्याम दुरितादभीके।
इमा गिरः सोमपाः सोमवृद्ध जुषस्वेन्द्र पुरुतमस्य कारोः।।७।।

7. The discriminating (*Indra*) has separated the light from the darkness: may we, removed afar from evil, be ever in security: *Indra*, drinker of the *Soma* juice, who is nourished by the beverage, be pleased with these praises of your worshipper who is the discomfiter of his foes.

२८२९. ज्योतिर्यज्ञाय रोदसी अनु ष्यादारे स्याम दुरितस्य भूरेः।
भूरि चिद्धि तुजतो मर्त्यस्य सुपारासो वसवो बर्हणावत्।।८।।

8. May light be spread throughout heaven and earth for (the promotion of the) sacrifice: may we be far removed from exceeding ill: *Vasus*, who are to be rendered present (by pious praise), bestow increasing affluence upon the men who is liberal of gifts.

२८३०. शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानाम्।।९।।

9. We invoke for our protection the opulent *Indra*, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

[सूक्त-४०]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– इन्द्र। **छन्द**– गायत्री।]

२८३१. इन्द्र त्वा वृषभं वयं सुते सोमे हवामहे।
स पाहि मध्वो अन्धसः।।१।।

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1. We invoke you, *Indra*, showerer (of benefits), to the effused libation: you drink of the exhilarating beverage.

Indra— The commentary here gives various etymologies of the name *Indra*, taken from Yāska and the *Taittirīya Āraṇyaka, viz.*, he who sports (*ramate*) in the *Soma* juice (*indu*); or he who shows this (*idam*) universe; or he who divides (*dṛṇāti*), or gives (*dadāti*), or takes (*dadhāti*), or causes to worship (*dārayati*), or possesses (*dhārayati*) spirituous liquor (*iram*), or who runs or passes (*dravati*), the *Soma* juice (*indau*); or kindles or animates (*inddhe*) living beings; or he who beholds the pure spirit, or *Brahmā*, which is this (*idam*) universe: the grammarians derive it from *idi* to rule with the affix-*ran*.

२८३२. इन्द्रं क्रतुविदं सुतं सोमं हर्य पुरुष्टुत। पिबा वृषस्व तातृपिम्।।२।।

2. *Indra*, the praised of many, accept the effused *Soma* juice, the conferrer of knowledge: drink; imbibe the satisfactory draught.

Imbibe— *Vṛṣasva*, sprinkle, shower, that is, into the stomach, so that it may not, according to the Scholiast, descend below the stomach.

२८३३. इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः। तिर स्तवान विश्पते।।३।।

3. *Indra*, lord of men, who is praised (by the devout) and aided by the gods, perfect this our sacrifice in which the oblation is offered (to you).

२८३४. इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते। क्षयं चन्द्रास इन्दवः।।४।

4. *Indra*, lord of the virtuous, these effused *Soma* juices, exhilarating and brilliant, proceed to your abode.

Your abode— *Kṣayam tava: kṣaya*, an abode, here means Indra's belly, *jaṭhara*.

२८३५. दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम्। तव द्युक्षास इन्दवः।।५।।

5. Receive, *Indra*, into your stomach this excellent effused libation, these bright (drops) abide with you in heaven.

२८३६. गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे। इन्द्र त्वादातमिद्यशः।।६।।

6. *Indra*, who is glorified with praise, drink this our libation, for you are sprinkled with the drops of the exhilarating (draught); the (sacrificial) food is verily purified by you.

२८३७. अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता।
पीत्वी सोमस्य वावृधे।।७।।

7. The brilliant and imperishable (*Soma* juice), offered by the worshipper, encompasses *Indra*: having drank of the libation, he increases (in vigour).

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२८३८. अर्वावतो न आ गहि परावतश्च वृत्रहन्। इमा जुषस्व नो गिरः।।८।।

8. Slayer of *Vṛtra*, whether from nigh or from afar, come to us, accept these our praises.

२८३९. यदन्तरा परावतमर्वावतं च हूयसे। इन्द्रेह तत आ गहि।।९।।

9. Whether you are called from nigh or from afar, or from mid space, come hither, *Indra*, from thence.

[सूक्त-४१]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– इन्द्र। **छन्द**– गायत्री।]

२८४०. आ तू न इन्द्र मद्र्यग्घुवानः सोमपीतये। हरिभ्यां याह्यद्रिवः।।१।।

1. *Indra*, wielder of the thunderbolt, come to me with your horses, when invoked to drink the *Soma* at our (sacrifice).

२८४१. सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक्। अयुज्रन्प्रातरद्रयः।।२।।

2. The invoking priest is seated at the proper season; the sacred grass woven together has been spread; the stones are placed in contact for the morning (libation)

२८४२. इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद।
वीहि शूर पुरोळाशम्।।३।।

3. Bearer of prayers, these prayers are offerd (by us): sit down on the sacred grass: partake, hero, of the oblation.

Bearer of Prayers— *Brahmavāhaḥ, stotrāṇi vahati,* who bears or receives praise, or it may mean *brahmaṇā stotreṇa prāpyate*, who is attained by praise or prayer.

२८४३. रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन्। उक्थेष्विन्द्र गिर्वणः।।४।।

4. Slayer of *Vṛtra*, *Indra*, who is gratified by praise, be pleased with these our praises and prayers at our (daily) sacrifices.

२८४४. मतयः सोमपामुरुं रिहन्ति शवसस्पतिम्। इन्द्रं वत्सं न मातरः।।५।।

5. Our praises caress the mighty *Indra*, the drinker of the *Soma* juice, as cows lick their calves.

२८४५. स मन्दस्वा ह्यन्धसो राधसे तन्वा महे। न स्तोतारं निदे करः।।६।।

6. Be exhilarated bodily (by drinking) of the libation which we offer for the sake of ample wealth: expose not yours adorer to reproach.

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२८४६. वयमिन्द्र त्वायवो हविष्मन्तो जरामहे। उत त्वमस्मयुर्वसो।।७।।

7. Devoted, *Indra*, to you an doffering oblations, we glorify you giver of dwellings: do you be favourably disposed to us.

Devoted to you— *Tvāyavaḥ* from *tvaṁ* you with *kyac* aff.[1], converting it to *Tvāyu*: so, presently, *asmayuḥ*, devoted or inclined to us; these are not infrequent *Vedic* forms, but do not occur elsewhere.

२८४७. मारे अस्मद्वि मुमुचो हरिप्रियार्वाङ् याहि।
इन्द्र स्वधावो मत्स्वेह।।८।।

8. Lover of horses, *Indra*, loosen not your steeds whilst far from us, but come (with them) to our presence: enjoyer of the offering, be exhilarated at this sacrifice.

२८४८. अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना। घृतस्नू बर्हिरासदे।।९।।

9. May your long-maned and sleek-coated steeds bring you down in your easy chariot to sit upon the sacred grass.

[सूक्त-४२]

[ऋषि– विश्वामित्र गाथिन। देवता– इन्द्र। छन्द– गायत्री।]

२८४९. उप नः सुतमा गहि सोममिन्द्र गवाशिरम्।
हरिभ्यां यस्ते अस्मयुः।।१।।

1. Come, *Indra*, to this our effused *Soma* juice mixed with milk and curds, with your horses (yoked to your car), which is favourably disposed to us.

२८५०. तमिन्द्र मदमा गहि बर्हिःष्ठां ग्रावभिः सुतम्।
कुविन्न्वस्य तृष्णवः।।२।।

2. Come, *Indra*, to the exhilarating (*Soma*) expressed by the stones, and poured upon the sacred grass: drink of it to satiety, for there is plenty.

२८५१. इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः। आवृते सोमपीतये।।३।।

3. May my praises, addressed from hence and in this manner, attain *Indra*, to bring him hither to drink the *Soma* juice.

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१. सुप आत्मनः क्यच्।

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२८५२. इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे।
उक्थेभिः कुविदागमत्॥४॥

4. We invoke *Indra* to this rite with prayers to drink the *Soma* juice: may he, repeatedly invoked, come hither.

२८५३. इन्द्र सोमाः सुता इमे तान्दधिष्व शतक्रतो। जठरे वाजिनीवसो॥५॥

5. *Indra*, these *Soma* juices are poured out: take them, *Śatakratu*, into your stomach: you who is rich in (abundant) food.

२८५४. विद्मा हि त्वा धनञ्जयं वाजेषु दधृषं कवे। अधा ते सुम्नमीमहे॥६॥

6. Far-seeing *Indra*, we know you to be victorious and winner of wealth in battles; therefore we ask of you riches.

२८५५. इममिन्द्र गवाशिरं यवाशिरं च नः पिब।
आगत्या वृषभिः सुतम्॥७॥

7. Having come (to our rite) drink, *Indra*, this our (libation), effused by the stones, and mixed with milk and curds, and with barley.

२८५६. तुभ्येदिन्द्र स्व ओक्ये३ सोमं चोदामि पीतये।
एष रारन्तु ते हृदि॥८॥

8. I offer to you, *Indra*, this *Soma* juice for your drinking, to be taken into its proper receptacle: may it delight your heart.

२८५७. त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे। कुशिकासो अवस्यवः॥९॥

9. Descendants of *Kuśa*, desirous of protection, we invoke you, *Indra*, who is of old, to drink of the libation.

[सूक्त-४३]

[ऋषि- विश्वामित्र गाथिन। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

२८५८. आ याह्यर्वाङुप वन्धुरेष्ठास्तवेदनु प्रदिवः सोमपेयम्।
प्रिया सखाया वि मुचोप बर्हिस्त्वामिमे हव्यवाहो हवन्ते॥१॥

1. Descend to us riding in your car, for verily yours is this ancient libation: unharness your beloved and friendly (horses) near to the sacred grass, for these offerers of the oblation present it to you.

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२८५९. आ याहि पूर्वीरति चर्षणीराँ अर्य आशिष उप नो हरिभ्याम्।
इमा हि त्वा मतयः स्तोमतष्टा इन्द्र हवन्ते सख्यं जुषाणाः॥२॥

2. Passing by multitudes, come hither, noble *Indra*, with your steeds, (to receive) our benedictions; for these praises, *Indra*, composed by the devout, invoke you propitiating your friendship.

२८६०. आ नो यज्ञं नमोवृधं सजोषा इन्द्र देव हरिभिर्याहि तूयम्।
अहं हि त्वा मतिभिर्जोहवीमि घृतप्रयाः सधमादे मधूनाम्॥३॥

3. Divine *Indra*, come quickly with your steeds, and well pleased, to our food-augmenting sacrifice: offering (sacred) food with butter, I invoke you verily with praises in the chamber of the sweet libations.

२८६१. आ च त्वामेता वृषणा वहातो हरी सखाया सुधुरा स्वङ्गा।
धानावदिन्द्रः सवनं जुषाणः सखा सख्युः शृणवद्वन्दनानि॥४॥

4. May these two vigorous friendly burden-bearing and well-limbed steeds convey you hither, where, *Indra*, approving of the ceremony (in which the offering) is parched grain, may hear as a friend the praises of his friend (the worshipper).

२८६२. कुविन्मा गोपां करसे जनस्य कुविद्राजानं मघवन्नृजीषिन्। कुविन्म
ऋषिं पपिवांसं सुतस्य कुविन्मे वस्वो अमृतस्य शिक्षाः॥५॥

5. Possessor of wealth, accept of the spiritless *Soma* juice; make me the protector, or rather a monarch of men; make me verily a holy sage, a drinker of the libation; make me verily the possessor of imperishable wealth.

Or rather a Monarch of Men— *Kuvid māṁ gopām karase janasya kuvid rājānam*: *kuvid* is here explained by *api*, surely, verily.

२८६३. आ त्वा बृहन्तो हरयो युजाना अर्वागिन्द्र सधमादो वहन्तु।
प्र ये द्विता दिव ऋञ्जन्त्याताः सुसम्मृष्टासो वृषभस्य मूराः॥६॥

6. May your mighty horses, *Indra*, harnessed (in your car), and alike exhilarated (by the beverage), bring your our presence, for they are the destroyers (of the foes) of the showerer (of benefits), and kindly rubbed by his hand they traverse, going quickly, the regions of the sky, making them as it were twofold.

Making them as it were twofold— *Pra ye dvitā diva ṛñjanti; sarvā diśo dvitā, dvidhām, yathā bhavati tathā prakarṣeṇa sādhayanti*, they especially make all the quarters of the horizon double, so that it (the sky)

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becomes twofold: such is Sāyaṇa's explanation: what it means exactly it is difficult to comprehend.

२८६४. इन्द्र पिब वृषधूतस्य वृष्ण आ यं ते श्येन उशते जभार।
यस्य मदे च्यावयसि प्र कृष्टीर्यस्य मदे अप गोत्रा ववर्थ।।७।।

7. Drink, *Indra*, of the bountiful (libation) expressed by the beneficent (stones); that which the falcon has borne to you desiring it, in whose exhilaration you cast down (opposing) men, in whose exhilaration you have set open the clouds.

That which the falcon, Etc.— This alludes to a legend briefly told in the *Aitareya Brāhmaṇa, Pañcikā* III, *Adhyāya* 13, and which is amplified by the Scholiast on that work: the *Soma* plant grew formerly, it is said, only in heaven, the *Ṛṣis* and the gods considered how it might be brought down to earth, and desired the *Chāndasas*, the metres of the Vedas, to bring it: changing themselves to birds (*Suparṇas*), they undertook the office: the only one who succeeded, however, was the *Gāyatrī*, in the shape of a hawk (*śyenī*), and she was wounded by an arrow shot by one of the *Somapālas*, or *Gandharvas*, the guardians of the *Soma*, thence termed *Somabhrājās*, which cut off a nail of her left foot: the ichor from the wound became the *vasā* or adeps of the burnt offering: other metamorphoses are detailed.

२८६५. शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानाम्।।८।।

8. We invoke for our protection the opulent *Indra* distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

[सूक्त-४४]

[ऋषि– विश्वामित्र गाथिन। देवता– इन्द्र। छन्द– बृहती।]

III.4.6— The main purport of this hymn seems to be to ring the changes on the derivatives of the root *hri*, to take as in a former one it was upon those of the root *vṛṣ*, shower: thus we have *haryataḥ*, taking, captivating, desirable *harit*, the stone that bruises the *Soma* plant; also, *Indra*'s horses in the *dual* or plural, *hari, harayaḥ*: again, *harit*, green, *haryaśvaḥ*, he who has the horses called *hari: haridhayasam*, yellow-rayed, *harivar-pasam*, green-coloured, and so on, in every one of the five verses.

२८६६. अयं ते अस्तु हर्यतः सोम आ हरिभिः सुतः।
जुषाण इन्द्र हरिभिर्न आ गह्या तिष्ठ हरितं रथम्।।१।।

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1. May this desirable and gratifying *Soma* expressed by the stones, by, *Indra*, for you ascend the verdant chariot, and with your tawny (steeds) come to us.

२८६७. हर्यन्नुषसमर्चयःसूर्यंहर्यन्नरोचयः।
विद्वांश्चिकित्वान्हर्यश्व वर्धस इन्द्र विश्वा अभि श्रियः॥२॥

2. Desiring (the *Soma*), you honour the dawn; desiring the *Soma*, you have lighted up the sun; knowing and discriminating (all our wishes), lord of the tawny steeds, you augment upon us all (sorts of) prosperity.

२८६८. द्यामिन्द्रो हरिधायसं पृथिवीं हरिवर्पसम्।
अधारयद्धरितोर्भूरि भोजनं ययोरन्तर्हरिश्चरत्॥३॥

3. *Indra* has upheld the yellow-rayed heaven: the verdant tinted earth; there is abundant pasture (for his steeds) in the two azure spheres of heaven and earth, between which *Hari* travels.

२८६९. जज्ञानो हरितोवृषा विश्वमा भाति रोचनम्।
हर्यश्वो हरितं धत्त आयुधमा वज्रं बाह्वोर्हरिम्॥४॥

4. The azure-coloured showerer (of benefits), illumes, as soon as born, the whole luminous region: the lord of the tawny steeds holds in his hands the yellow weapon, the destroying thunderbolt.

२८७०. इन्द्रो हर्यन्तमर्जुनं वज्रं शुक्रैरभीवृतम्।
अपावृणोद्धरिभिरद्रिभिः सुतमुद्गा हरिभिराजत॥५॥

5. *Indra* has uncovered the desirable white-coloured, fast-flowing *Soma*, effused by the expressing stones, and overlaid with the shining (milk and other liquids), in like manner as when, borne by his tawny steeds, he rescued the cattle.

Sāyaṇa cites another text in support of *Indra's* discovering or uncovering the hidden *Soma*, in which, however, the act is ascribed to *Pūṣan*, see 243.

[सूक्त-४५]

[ऋषि– विश्वामित्र गाथिन। देवता– इन्द्र। छन्द– बृहती।]

२८७१. आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः।
मा त्वा के चिन्नि यमन्विं न पाशिनोऽति धन्वेव ताँ इहि॥१॥

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1. Come, *Indra*, with your exulting peacock-haired steeds; let no persons detain you, as (fowlers) throwing snares catch a bird: pass them by (quickly) as (travellers cross) a desert.

Peacock-haired— *Mayūra-romabhiḥ*, with hair like the feathers of the peacock.

The verse occurs twice in the *Sāmaveda*, 246; 1718; once in the *Yajuṣ*, 20.53: Mahīdhara agrees with Sāyaṇa in the interpretation.

२८७२. वृत्रखादो वलंरुजः पुरां दर्मो अपामजः।
स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृळ्हा चिदारुजः।।२।।

2. The devourer of *Vṛtra*, the fracturer of the cloud, the sender of the waters, the demolisher of cities, *Indra*, the destroyer of powerful enemies, has mounted his chariot to urge his horses to our presence.

२८७३. गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गा इव।
प्र सुगोपा यवसं धेनवो यथा ह्रदं कुल्याइवाशत।।३।।

3. You cherish the celebrator of the pious rite as you fill the deep seas (with water); or as a careful herdsman (cherishes) the cows: (you imbibe the *Soma*) as cows (obtain) fodder, (and the juices flow into you as rivulets flow into a lake.

The verse is unintelligible without such filling up of the several ellipses as the Scholiast suggests: we may say, however, of it, as of many other passages, with Professor Benfey, doch bleibt die wendung dunkel: *Sāmaveda*, 1720.

२८७४. आ नस्तुजं रयिं भरांशं न प्रतिजानते।
वृक्षं पक्वं फलमङ्कीव धूनुहीन्द्र सम्पारणं वसु।।४।।

4. Grant us riches, securing (us against foes), (as a father bestows) his portion on (a son) arrived at maturity: send down upon us, *Indra*, wealth adequate (to our desires), as a crook brings down the ripe fruit from a tree.

२८७५. स्वयुरिन्द्र स्वराळसि स्मद्दिष्टिः स्वयशस्तरः।
स वावृधान ओजसा पुरुष्टुत भवा नः सुश्रवस्तमः।।५।।

5. You are possessed of opulence, *Indra*; you are the lord of heaven, auspicious and renowned: may you who is adored of many, increasing in vigour, be to us a most (bountiful bestower) of food.

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[सूक्त-४६]

[ऋषि– विश्वामित्र गाथिन। देवता– इन्द्र। छन्द– त्रिष्टुप्।]

२८७६. युध्मस्य॑ ते वृष॒भस्य॑ स्व॒राज॑ उ॒ग्रस्य॒ यून॑: स्थवि॑रस्य॒ घृष्वे॑:।
अजू॑र्यतो व॒ज्रिणो॑ वी॒र्या॒३॒॑णीन्द्र॑ श्रु॒तस्य॑ मह॒तो म॒हानि॑॥१॥

1. Vast are the energies of you, *Indra*, the warrior, (the showerer of benefits), the lord of wealth, the fierce; who is (both) young and old; the ovecomer of foes, the undecaying, the wielder of the thunderbolt, and who is mighty and renowned.

२८७७. म॒हाँ अ॑सि महि॒ष वृष्ण्ये॑भिर्धन॒स्पृदु॑ग्र॒ सह॑मानो अ॒न्यान्।
एको॒ विश्व॑स्य॒ भुव॑नस्य॒ राजा॒ स यो॒धया॑ च क्ष॒यया॑ च॒ जना॑न्॥२॥

2. Adorable and powerful *Indra*, you are great and magnificent, overcoming adversaries by your prowess: you alone are lord of all the world: do you war (upon our enemies), and give safe dwellings to men.

२८७८. प्र मात्रा॑भी रिरिचे॒ रोच॑मान॒: प्र दे॒वेभि॑र्वि॒श्वतो॒ अप्र॑तीतः।
प्र म॒ज्मना॑ दि॒व इन्द्र॑: पृथि॒व्याः प्रोरोर्म॒हो अ॒न्तरि॑क्षादृजी॒षी॥३॥

3. The resplendent and every way unlimited *Indra*, drinking the spiritless *Soma* juice, far surpasses the elements, (far exceeds) the gods in power: he is more vast than heaven and earth, or the widespread spacious firmament.

२८७९. उ॒रुं ग॑भी॒रं ज॒नुषा॒भ्यु१॒॑ग्रं वि॒श्वव्य॑चसमव॒तं म॑ती॒नाम्।
इन्द्रं॒ सोमा॑सः प्र॒दिवि॑ सु॒तास॑: समु॒द्रं न स्र॒वत॒ आ वि॑शन्ति॥४॥

4. The *Soma* juices daily poured out enter into the vast and profound *Indra*, fierce from his birth, all-pervading, the protector of the pious (worshipper), as rivers flow into the sea.

२८८०. यं सोम॑मिन्द्र पृथि॒वीद्यावा॒ गर्भं॒ न मा॒ता बि॑भृ॒तस्त्वा॒या।
तं ते॑ हिन्वन्ति॒ तमु॑ ते मृजन्त्यध्व॒र्यवो॑ वृषभ॒ पात॒वा उ॑॥५॥

5. Which *Soma*, *Indra*, the heaven and earth, containing for you, as a mother contains the embryo: showerer (of benefits), the priests pour it out for you they purify it for your drinking.

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[सूक्त-४७]

[ऋषि- विश्वामित्र गाथिन। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

२८८१. मरुत्वाँ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय।
आ सिञ्चस्व जठरे मध्व ऊर्मिं त्वं राजासि प्रदिवः सुतानाम्।।१।।

1. *Indra*, attended by the *Maruts*, the showerer (of benefits), drink the *Soma* offered after the other presentations, for your exhilaration for battle: take into your belly the (full) wave of the inebriating (*Soma*), for you are lord of libations from the days of old.

Yajurveda, 7.38: there is a slight variety of reading, *pratīpaḥ* for *pradivaḥ*. Mahīdhara renders the first and other lunar days or *tithis*, until the full moon, during which offerings of *Soma* are daily presented: *Yāska* agrees with the *Ṛcā*, *Nir.*, IV.8.

२८८२. सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान्।
जहि शत्रूँरप मृधो नुदस्वाथाभयं कृणुहि विश्वतो नः।।२।।

2. *Indra*, hero, rejoicing with and accompanied by the host of *Maruts*, drink the *Soma*, for you are the slayer of *Vṛtra* the sage; subdue our enemies, drive away the malevolent, make us safe on every side from peril.

Drive away the malevolent— *Apanudasva mṛdhaḥ* may also mean, drive away all those who are engaged in battle, i.e., enemies; or keep off from us battles; *mṛdh*, meaning war, battle, *saṅgrāma*; the *Yajuṣ* has this verse also, 7.37, and Mahīdhara explains it to the same purport.

२८८३. उत ऋतुभिर्ऋतुपाः पाहि सोममिन्द्र देवेभिः सखिभिः सुतं नः।
याँ आभजो मरुतो ये त्वान्वहन्वृत्रमदधुस्तुभ्यमोजः।।३।।

3. Drinker of the *Soma* in season, drink with your divine friend the *Maruts* the *Soma* that is presented by us; those *Maruts* whose aid you have enjoued (in battle), and who, following you have given you the strength whereby you have slain *Vṛtra*.

२८८४. ये त्वाहिहत्ये मघवन्नवर्धन्ये शाम्बरे हरिवो ये गविष्टौ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः।।४।।

4. They who encouraged you, *Maghavan*, to slay *Ahi*, who (aided you) in the conflict with *Śambara*, and in the recovery of the cattle, and who, possessed of wisdom, contribute verily to your exhilaration, with them, the troop of the *Maruts*, do you *Indra*, drink the *Soma*.

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२८८५. मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम्।
विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम॥५॥

5. We invoke to this sacrifice for present protection *Indra*, the chief of the *Maruts*, the showerer (of benefits) augmenting (in glory), overcoming many foes, divine regulator (of good and ill), the subduer of all (enemies), the fierce, the bestower of strength.

[सूक्त-४८]

[ऋषि– विश्वामित्र गाथिन। देवता– इन्द्र। छन्द– त्रिष्टुप्।]

२८८६. सद्यो ह जातो वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य।
साधोः पिब प्रतिकामं यथा ते रसाशिरः प्रथमं सोम्यस्य॥१॥

1. May the showerer (of rain), who, as soon as born, is the object of affection, protect the offerer of the effused libation: drink at will, *Indra*, before (the other gods), of the pure *Soma* juice mixed with milk.

२८८७. यज्जायथास्तदहरस्य कामेंऽशोः पीयूषमपिबो गिरिष्ठाम्।
तं ते माता परि योषा जनित्री महः पितुर्दम आसिञ्चदग्रे॥२॥

2. On the day on which you were born, you did drink at will the mountain-abiding nectar of this *Soma* plant, for your youthful parent mother (*Aditi*), in the dwelling of your great sire (*Kaśyapa*), gave it to you before she gave the breast.

२८८८. उपस्थाय मातरमन्नमैट्ट तिग्ममपश्यदभि सोममूधः।
प्रयावयन्नचरद्गृत्सो अन्यान्महानि चक्रे पुरुधप्रतीकः॥३॥

3. Approaching his mother he asked for food, and beheld the acrid *Soma* upon her bosom: eager he proceeds, dislodging the advesaries (of the gods); and, putting forth manifold (energy), he performed great (deeds).

२८८९. उग्रस्तुराषाळभिभूत्योजा यथावशं तन्वं चक्र एषः।
त्वष्टारमिन्द्रो जनुषाभिभूयामुष्या सोममपिबच्चमूषु॥४॥

4. Fierce, rapid in assault, of overpowering strength he made his form obedient to his will: having ovecome *Tvṣṭā* by his innate (vigour), and carried off the *Soma* juice, he drank it (deposited) in the ladles.

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Made his form obedient to his will— So according to another text, *Sūkta* III.8, *rūpam rūpam, Maghavan bobhavīti, Maghavan* is repeatedly of various forms: he can take what form he will.

२८९०. शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानाम्।।५।।

5. We invoke for our protection the opulent *Indra*, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

[सूक्त-४९]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– इन्द्र। **छन्द**– त्रिष्टुप्।]

२८९१. शंसा महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सोमपाः काममव्यन्।
यं सुक्रतुं धिषणे विभ्वतष्टं घनं वृत्राणां जनयन्त देवाः।।१।।

1. I glorify the mighty *Indra*, in whom all men, drinking the *Soma* juice, obtain their wishes; whom the powerful (heaven and earth) and the gods begot, the doer of great deeds, the slayer of the *Vṛtras*, who was fashioned by *Vibhu* (the creator).

Fashioned by *Vibhu*— *Vibhvataṣṭam*: the Scholiast explains it, appointed by *Brahmā* for the government of the world, *jagadādhipatye Brahmaṇā sthāpitam*.

२८९२. यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम्।
इनतमः सत्वभिर्यो ह शूषैः पृथुज्रया अमिनादायुर्दस्योः।।२।।

2. Whom, when borne by his steeds, foremost and eminent in battles, breaking in two the (hostile host), no one ever surpasses: supreme in away, attended by his faithful *Maruts*, and hastening to combat, he has destroyed with foe-withering (energies) the existence of the *Dasyu*.

२८९३. सहावा पृत्सुतरणिर्नार्वा व्यानशी रोदसी मेहनावान्।
भगो न कारे हव्यो मतीनां पितेव चारुः सुहवो वयोधाः।।३।।

3. Vigorous, rushing through (hostile hosts), like a war-horse, he has pervaded heaven and earth, sending down rain: he is to be worshipped with oblations at the solemn (rite) like *Bhaga*: he is as the father of those who adore (him): he is beautiful, worthy of invocation, the bestower of food.

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२८९४. धर्ता दिवो रजसस्पृष्ट ऊर्ध्वो रथो न वायुर्वसुभिर्नियुत्वान्।
क्षपां वस्ता जनिता सूर्यस्य विभक्ता भागं धिषणेव वाजम्॥४॥

4. The upholder of heaven and of the firmament, the wind, like a chariot traversing the upper (region) accompanied by the *Vasus*; the clother of the night (with gloom), the parent of the sun, the distributor of the portion (allotted to the pious), like the words (of the wealthy appropriating to all) the food.

The construction here makes the sense very doubtful: *priṣṭaḥ ūrdhvo ratho na vāyur vasubhir niyutvān*: it would seem as if *Indra* is also designated here as *Vāyu*; the *Vasus* are said to be the *Maruts*: besides the explanation followed in the text, Sāyaṇa has another, as, *Vāyu*, having the *Niyuts* for his steeds, moves like a chariot on high, so does *Indra*, accompanied by the *Maruts*.

२८९५. शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानाम्॥५॥

5. We invoke for our protection the opulent *Indra*, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

[सूक्त-५०]

[ऋषि- विश्वामित्र गाथिन। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

२८९६. इन्द्रः स्वाहा पिबतु यस्य सोम आगत्या तुम्रो वृषभो मरुत्वान्।
ओरुव्यचाः पृणतामेभिरन्नैरास्य हविस्तन्व१ः काममृध्याः॥१॥

1. May *Indra* drink the libation; he of whom is the *Soma*, having come to the sacrifice; he who is the repeller (of adversaries), the showerer (of benefits), the lord of the *Maruts*: may he, the wide-pervading, be pleased with these (sacrificial) viands: may the oblation be adequate to the wants of his body.

२८९७. आ ते सपर्यू जवसे युनज्मि ययोरनु प्रदिवः श्रुष्टिमावः।
इह त्वा धेयुर्हरयः सुशिप्र पिबा त्व१स्य सुषुतस्य चारोः॥२॥

2. I yoke (to your car), to bring you quickly, your two docile horses, whose speed you have of old employed: may your horses, handsome *Indra*, bring you hither, and drink promptly of this well-effused agreeable libation.

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२८९८. गोभिर्मिमिक्षुं दधिरे सुपारमिन्द्रं ज्यैष्ठ्याय धायसे गृणानाः।
मन्दानः सोमं पपिवाँ ऋजीषिन्त्समस्मभ्यं पुरुधा गा इषण्य॥३॥

3. His adorers support with cattle, *Indra*, who is willing to bestow upon them their desires, and ready to come to the sacrifice, for the sake of obtaining eminent prosperity and prolonged life: acceptor of the spiritless *Soma*, who are the drinker of the *Soma* juice, and are exhilarated (by the draught), grant to us freely cattle in abundance.

२८९९. इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन्॥४॥

4. Gratify this our desire (of wealth) with cows, with horses, with shining treasure, and make us renowned: the wise *Kuśikas*, desirous of heaven, offer praise of you, *Indra*, with pious (prayers).

२९००. शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानाम्॥५॥

5. We invoke for our protection the opulent *Indra*, distinguished in this combat, the leader in the food-bestowing (strife), hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.

[सूक्त-५१]

[**ऋषि–** विश्वामित्र गाथिन। **देवता–** इन्द्र। **छन्द–** त्रिष्टुप् ; १-३ जगती ; १०-१२ गायत्री।]

२९०१. चर्षणीधृतं मघवानमुक्थ्य१मिन्द्रं गिरो बृहतीरभ्यनूषत।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे॥१॥

1. Let abundant praises celebrate *Indra*, the stay of man, the possessor of opulence, the adorable, prospering with increase, the invoked of many, the immortal, who is daily to be propitiated with sacred hymns.

Sāmaveda, 374.

२९०२. शतक्रतुमर्णवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः।
वाजसनिं पूर्भिदं तूर्णिमप्तुरं धामसाचमभिषाचं स्वर्विदम्॥२॥

2. My praises constantly propitiate *Indra*, the object of many rites, the sender of rain, attended by the *Maruts*, the leader (of all),

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the giver of food, the destroyer of cities, the swift (in combat), the prompt (dispenser) of waters, the distributor of riches, the subduer of foes, the conferrer of heaven.

२९०३. आकरे वसोर्जरिता पनस्यतेऽनेहसः स्तुभ इन्द्रो दुवस्यति।
विवस्वतः सदन आ हि पिप्रिये सत्रासाहमभिमातिहनं स्तुहि॥३॥

3. *Indra*, the enfeebler (of adversaries), is praised as a mine of wealth; he is propitiated by righteous commendations; he is gratified in the dwelling of the offerer of oblations: glorify *Indra*, the conqueror, the destroyer of his enemies.

As a mine of wealth— *Ākare vasoḥ*, or, according to Sāyaṇa, he is praised to procure his aid in battle, which when successful, is the source of wealth or booty; *ākīryate yuddhārthaṁ dhanam atra ityākaro yuddham*, he is celebrated for the sake of war, for therein is wealth, therefore *ākara* is the same as *yuddha*: or *vasoḥ jarayitā* may be put together, weakener of the foe, *Vasu* here meaning enemy.

२९०४. नृणामु त्वा नृतमं गीर्भिरुक्थैरभि प्र वीरमर्चता सबाधः।
सं सहसे पुरुमायो जिहीते नमो अस्य प्रदिव एक ईशे॥४॥

4. The priests glorify you, heroic leader of men, with praises and with prayers: *Indra*, the author of many delusions, exerts himself for (the acquirement of(strength: he from of old is the lord of this (oblation).

२९०५. पूर्वीरस्य निषिधो मर्त्येषु पुरू वसूनि पृथिवी बिभर्ति।
इन्द्राय द्याव ओषधीरुतापो रयिं रक्षन्ति जीरयो वनानि॥५॥

5. Many are his prohibitions (against evil enjoined) to men: many are the treasures that the earth enshrines: for *Indra* the heavens, the plants, the waters, men and priests, preserve their riches.

Many are his prohibitions— *Purvīr asya niṣidho martyeṣu* is explained *nānāprakārāṇi anuśasanāni* various kinds of commands or regulations: a similar phrase in a former passage, vol.I. verse 95, *purūṇiṣ idha* has been rendered, repeller of many foes: there is no material incompatibility, the latter being a compound epithet, and the substantive in both cases being derived from *ṣidh* to succeed, to go, with the preposition *nir*, out, *ex*, to exclude to prohibit.

२९०६. तुभ्यं ब्रह्माणि गिर इन्द्र तुभ्यं सत्रा दधिरे हरिवो जुषस्व।
बोध्यापिरवसो नूतनस्य सखे वसो जरितृभ्यो वयो धाः॥६॥

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6. To you, *Indra*, (the pious) address prayers, and praises, and sacrifices: accept them, lord of horses: giver all things, partake of this present oblation, and grant food to the worshippers.

२९०७. इन्द्रं मरुत्व इह पाहि सोमं यथा शार्याते अपिबः सुतस्यं।
तव प्रणीती तवं शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः।।७।।

7. *Indra*, accompanied, by the *Maruts*, drink the *Soma* at this ceremony as you have drunk of the libation of the son of *Śāryāti*: your far-seeing and devout worshippers, being in security, adore you through their offerings.

Śāryāti— See *Ṛg* i,51.12.

Being in security— *Tava śarman a vivāsanti*, they worship you in the security, or unassailable place, dependent on, or protected by you, *tavasambandhini śarmani nirbādhasthāne sthitāḥ:* Mahīdhara, *Yajurveda*, 7.35, explains *śarman* either by *sukha-nimitte* for the sake of happiness, or *yajña-gṛha*, the chamber of sacrifice.

२९०८. स वांवशान इह पाहि सोमं मरुद्भिरिन्द्र सखिभिः सुतं नः।
जातं यत्त्वा परि देवा अभूषन्महे भराय पुरुहूत विश्वें।।८।।

8. Do you, *Indra*, who is gratified by the beverage, drink the *Soma* that has been effused by us, together with your friends, the *Maruts*, at this ceremony: you who is invoked of many, and whom all the gods equipped as soon as born for the great battle (with the *Asuras*).

२९०९. अप्तूर्यैमरुतआपिरेषोऽमन्दन्निन्द्रमनुदातिवाराः।
तेभिः साकं पिबतु वृत्रखादः सुतं सोमं दाशुषः स्वे सधस्थें।।९।।

9. *Maruts*, this is your friend for sending of the waters: they (the *Maruts*), the givers of strength, have yielded *Indra* gratification: may the devourer of *Vṛtra* drink with them the libation offered by the worshipper in his own abode.

२९१०. इदं ह्यन्वोजसा सुतं राधानां पते। पिबा त्व१स्य गिर्वणः।।१०।।

10. Lord of riches, entitled to praise, this libation has been effused agreeably to (our) strength: do you drink of it quickly.

Sāmaveda, 165 and 737.

२९११. यस्ते अनु स्वधामसत्सुते नि यच्छ तन्वम्।
स त्वा ममत्तु सोम्यम्।।११।।

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11. Invigorate your body with the *Soma* that has been poured out as food for you: may it exhilarate you, delighting in the *Soma* draught.

Sāmaveda, 738.

२९१२. प्र ते॑ अश्नोतु कु॒क्ष्योः प्रेन्द्र॒ ब्रह्म॑णा॒ शिरः॑। प्र बा॒हू शू॑र॒ राध॑से॥१२॥

12. May this libation, *Indra*, penetrate to your flanks; may it, (aided) by prayer, reach your head; may it spread, hero, through your arms, (that they may distribute) wealth.

[सूक्त-५२]

[ऋषि– विश्वामित्र गाथिन। देवता– इन्द्र। छन्द– त्रिष्टुप्; १-४ गायत्री, ६जगती।]

२९१३. धा॒नाव॑न्तं कर॒म्भिण॑मपू॒पव॑न्तमु॒क्थिन॑म्। इन्द्र॑ प्रा॒तर्जु॑षस्व नः॥१॥

1. Accept, *Indra*, at our morning sacrifice, this libation, combined with fresh barley, with parched grain and curds, and with cakes, and sanctified by holy prayer.

Yajurveda, 20.29: *Sāmaveda*, 210.

२९१४. पु॒रो॒ळाशं॑ पच॒त्यं॑ जु॒षस्वे॑न्द्रा गु॒रस्व॑ च। तुभ्यं॑ ह॒व्यानि॑ सिस्रते॥२॥

2. Accept, *Indra*, the prepared cakes and butter; eat them eagerly: the oblations flow for your.

२९१५. पु॒रो॒ळाशं॑ च नो॒ घसो॑ जो॒षया॑से॒ गिर॑श्च नः। व॒धू॒युरि॑व॒ योष॑णाम्॥३॥

3. Eat, *Indra*, our (offered) cakes and butter; derive enjoyment from our praises, as a lover from his mistress.

As a lover from his mistress— *Vadhūyur iva yoṣaṇām*, as one fond of women, a libertine, enjoys a youthful female.

२९१६. पु॒रो॒ळाशं॑ सनश्रुत प्रातः॒सावे जु॑षस्व नः। इन्द्र॒ क्रतु॒र्हि ते॑ बृ॒हन्॥४॥

4. *Indra*, renowned of old, accept our cakes and butter, offered at dawn; for great are your deeds.

२९१७. माध्यं॑दिनस्य॒ सव॑नस्य धा॒नाः पु॑रो॒ळाश॑मिन्द्र कृष्वे॒ह चारु॑म्।
प्र यत्स्तो॒ता ज॑रि॒ता तूर्ण्य॑र्थो वृषा॒यमा॑ण॒ उप॑ गी॒र्भिरीट्टे॑॥५॥

5. Partake, *Indra*, of the barley and the delicious cakes and butter of the midday sacrifice, when your zealous worshipper, hastening to adore you, and eager as a bull, is present, and celebrates (you) with hymns.

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२९१८. तृतीये धानाः सवने पुरुष्टुत पुरोळाशमाहुतं मामहस्व नः।
ऋभुमन्तं वाजवन्तं त्वा कवे प्रयस्वन्त उप शिक्षेम धीतिभिः॥६॥

6. *Indra*, who is praised of many, accept readily from our friend of barley, and cakes, and butter, offered at the third (or evening) sacrifice: laden with sacrificial viands, we approach with praises to you sage *Indra*, who is accompanied by the *Ṛbhus* and by *Vāja*.

२९१९. पूषण्वते ते चकृमा करम्भं हरिवते हर्यश्वाय धानाः।
अपूपमद्धि सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान्॥७॥

7. We have prepared the parched grain and curds for you, associated with Pūṣan; the fried barley for you, lord of the tawny horses, associated with your steeds: attend by the troop of *Maruts*, eat the cakes: hero, who is wise, and the slayer of *Vṛtra*, drink the libation.

२९२०. प्रति धाना भरत तूयमस्मै पुरोळाशं वीरतमाय नृणाम्।
दिवेदिवे सदृशीरिन्द्र तुभ्यं वर्धन्तु त्वा सोमपेयाय धृष्णो॥८॥

8. Offer to him quickly (priests) the fried barley: offer to the most heroic of leaders the cakes and butter: may the like offerings, victorious *Indra*, presented to you daily, augment your vigour for the drinking of the *Soma* juice.

[सूक्त-५३]

[**ऋषि–** विश्वामित्र गाथिन। **देवता–** इन्द्र, १ इन्द्र तथा पर्वत; १५, १६ वाक् (ससर्परी) ; १७-२० रथाङ्ग; २१-२४ इन्द्र तथा अभिशाप।
छन्द– त्रिष्टुप्; १०, १६ जगती; १३ गायत्री; १२, २०, २२ अनुष्टुप्; १८ बृहती।]

२९२१. इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः।
वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिळया मदन्ता॥१॥

1. *Indra* and *Parvata*, bring hither, in a spacious car, delightful viands (generative of) good progeny: partake, deities, of the oblations (offered) at (our) sacrifices, and gratified by the (sacrificial) food, be elevated by one praises.

Sāmaveda, 338.

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२९२२. तिष्ठा सु कं मघवन्मा परा गाः सोमस्य नु त्वा सुषुतस्य यक्षि।
पितुर्न पुत्रः सिचमा रभे त इन्द्र स्वादिष्ठया गिरा शचीवः॥२॥

2. Tarry a while contentedly, *Maghavan* (at our rite): go not away; for I offer to you (the libation) of the copiously-effused *Soma*: powerful *Indra*, I lay hold of the skirts (of your robe) with sweet-flavoured commendations, as a son (clings to the garment) of a father.

२९२३. शंसावध्वर्यो प्रति मे गृणीहीन्द्राय वाहः कृणवाव जुष्टम्।
एदं बर्हिर्यजमानस्य सीदाथा च भूदुक्थमिन्द्राय शस्तम्॥३॥

3. *Adhvaryu*, let us two offer praise: do you concur with me: let us address pleasing praise to *Indra*: sit down, *Indra*, on the sacred grass (prepared by) the institutor of the rite; and may our commendations be most acceptable to *Indra*.

Do you concur with me— *Prati me gṛṇīhi*; the *Hotā* is supposed to speak to the *Adhvaryu* to direct their joint performance of some part of the ceremony.

२९२४. जायेदस्तं मघवन्त्सेदु योनिस्तदित्त्वा युक्ता हरयो वहन्तु।
यदा कदा च सुनवाम सोममग्निष्ट्वा दूतो धन्वात्यच्छ॥४॥

4. A man's wife, *Maghavan*, is his dwelling; verily she is his place of birth: thither let your horses, harnessed (to your car), convey you: we prepare the *Soma* juice at the fit season: may *Agni* come as our messenger before you.

His place of birth— *Jāyā id astam sedu yoniḥ,* the apropos of this is not very evident: *astam* the commentator explains by *gṛham*, and he quotes the *Smṛti* for the identity of house and housewife, *gṛhiṇī gṛham ucyate iti smṛteḥ*:[1] the notion that a man is born of his wife evidently originates in the fanciful etymology of *Jāyā*, a wife, from *jan*, to be born, as it is first found in the *Brāhmaṇa*—

Tasyām punar navo bhūtvā daśame māsi jāyate,
Tad jāyā jāyā bhavati, yad asyām jāyate punaḥ.

Again, in her being renewed (as a son) he is born in the tenth month. And a wife therefore becomes *jāyā*, because he is again born in her:

from this, passing probably through the *Sūtras*, we have the same in *Manu*, ix.18,

Patir-bhāryām sampraviśya garbho bhūtveha jāyate
Jāyāyās-taddhi jāyātvam yad asyām jāyate punaḥ.

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१. 'न गृहं गृहमित्याहुर्गृहिणी गृहमुच्यते।

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२९२५. परां याहि मघवन्ना चं याहीन्द्रं भ्रातरुभयत्रां ते अर्थम्।
यत्रा रथंस्य बृहतो निधानं विमोचंनं वाजिनो रासंभस्य।।५।।

5. Depart, *Maghavan*; come *Indra*: both ways, protector, there is a motive for you whether it be standing in your vast chariot, or liberating you neighing steed.

Both ways— *Ubhayatra te artham*, according to the Scholiast, *Indra*'s wife awaits his return, the *Soma* libation invites his stay.

Protector— *Bhrātā*, lit. brother, but here explained *poṣaka*, nourisher.

२९२६. अपाः सोममस्तंमिन्द्र प्र यांहि कल्याणीर्जाया सुरणं गृहे तें।
यत्रा रथंस्य बृहतो निधानं विमोचंनं वाजिनो दक्षिंणावत्।।६।।

6. When you have drunk the *Soma*, then, *Indra*, go home: an auspicious life (abides) pleasantly in your dwelling: in either (case) there is the standing in your car or liberating the steeds for provender.

२९२७. इमे भोजा अङ्गिरसो विरूंपा दिवस्पुत्रासो असुंरस्य वीराः।
विश्वामिंत्राय ददंतो मघानिं सहस्रसावे प्र तिंरन्त आयुंः।।७।।

7. These (sacrificers) are the *Bhojas*, of whom the diversified *Aṅgirasas* (are the priests): and the heroic sons of the expeller (of the foes of the gods) from heaven, bestowing riches upon *Viśvāmitra* at the sacrifice of a thousand (victims), prolong (his) life.

These sacrificers are the *Bhojas* Etc.— The text is merely *Ime Bhojā aṅgiraso virūpā*: the Scholiast explains the former, *Kṣatriya* descendants of *Sudās: Saudāsaḥ kṣatriya, yāgam kurvāṇaḥ*, instituting the sacrifice at which the latter, Medhātithi, and the rest of the race of *Aṅgiras* were their *Yājakas*, or officiating priests.

The Expeller— *Rudra*: his sons are the *Maruts*.

Sacrifice of a Thousand Victims— *Sahasrasave*, according to the comment, the *aśvamedha*.

२९२८. रूपंरूपं मघवां बोभवीति मायाः कृण्वानस्तन्वं१ परि स्वाम्।
त्रिर्यद्दिवः परिं मुहूर्तमागात्स्वैर्मन्त्रैरनृंतुपा ऋतावां।।८।।

8. *Maghavan* becomes repeatedly (manifest) in various forms, practising delusions with respect to his own peculiar person; and invoked by his appropriate prayers, he comes in a moment from

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heaven to the three (daily rites), and, although observant of seasons, is the drinker (of the *Soma*) irrespective of season.

२९२९. महाँ ऋषिर्देवजा देवजूतोऽस्तभ्नात्सिन्धुमर्णवं नृचक्षाः।
विश्वामित्रो यदवहत्सुदासमप्रियायत कुशिकेभिरिन्द्रः॥९॥

9. The great *Ṛṣi* the generator of the gods, the attracted by the deities, the overlooker of the leaders (at holy rites), *Viśvāmitra* arrested the watery stream when he sacrificed for *Sudās*; *Indra*, with the *Kuśikas* was pleased.

The Generator of the Gods— *Devajāḥ* is explained by Sāyaṇa, the generator of radiances or energies, *tejasām janayitā*: the compound is not *devajā* god-born, nor was is explained *taistejobhir-akṛṣṭa*, drawn or attracted by those energies.

Arrested the Watery Stream— *Astabhnāt sindhum arṇavam*: he is said to have stopped the current of the confluence of the *Vipāśā* and *Śutudri* rivers.

***Indra* with the *Kuśikas* was pleased**— *Apriyayata kuśikebhir Indra:* Sāyaṇa explains this, *Kuśikagotrotpannair-ṛṣibhiḥ saha*, with the *Ṛṣis* of the race of *Kuśika*, or it might be rendered, pleased by the *Kuśikas*.

२९३०. हंसाइव कृणुथ श्लोकमद्रिभिर्मदन्तो गीर्भिरध्वरे सुते सचा। देवेभि-
र्विप्रा ऋषयो नृचक्षसो वि पिबध्वं कुशिकाः सोम्यं मधु॥१०॥

10. Sages and saints overlooks of the leaders (of sacred rites), *Kuśikas*, when the *Soma* is expressed with stones at the sacrifice, then exhilarating (the gods) with praises, sing the holy strain (aloud) like (screaming) swans, and, together with the gods, drink the sweet juice of the *Soma*.

२९३१. उप प्रेत कुशिकाश्चेतयध्वमश्वं रायेप्र मुञ्चता सुदासः।
राजा वृत्रं जङ्घनत्प्रागपागुदगथा यजाते वर आ पृथिव्याः॥११॥

11. Approach, *Kuśikas,* the steed of *Sudās*; animate (him), and let him loose to (win) riches (for the *raja*); for the king (of the gods) has slain *Vṛtra* in the East, in the West, in the North, therefore let (*Sudās*) worship him in the best (regions) of the earth.

२९३२. य इमे रोदसी उभे अहमिन्द्रमतुष्टवम्।
विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम्॥१२॥

12. I have made *Indra* glorified by these two, heaven and earth, and this prayer of *Viśvāmitra* protects the race of *Bharata*.

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Made *Indra* Glorified— *Indram atuṣṭavam*: the verb is the third preterite of the causal, I have caused to be praised; or if taken in place of the present tense by Vedic licence, it may be, according to the commentator, I praise *Indra*, abiding between heaven and earth, i.e., in the firmament.

The verses of this, from verse 9, inclusive, are translated by Professor Roth: *Liter, und Gesch der Veda.* 105.

२९३३. विश्वामित्रा अरासत ब्रह्मेन्द्राय वज्रिणे। करदिन्नः सुराधसः।।१३।।

13. The *Viśvāmitras* have addressed the prayer to *Indra*, the wielder of the thunderbolt; may he therefore render us very opulent.

The Viśvāmitrās— The *Bharatās*, or descendants of *Bharata*, are in one sense the descendants of *Viśvāmitra, Bharata* being the son of *Śakuntalā*, the daughter of the sage. *Mahā. Ādi* P.: the same authority, however, makes Vasiṣṭha the family priest of the *Bharatas*, and their restorer to dominion from which they had been expelled by the *Pañcālas*—*Ibid.*, 3735.

२९३४. किं ते कृण्वन्ति कीकटेषु गावो नाशिरं दुह्रे न तपन्ति घर्मम्।
आ नो भर प्रमगन्दस्य वेदो नैचाशाखं मघवन्रन्धया नः।।१४।।

14. What do the cattle for you among the *Kikaṭas*; they yield no milk to mix with the *Soma*, they need not the vessel (for the libation): bring them to us: (bring also) the wealth of the son of the usurer, and given us *Maghavan*, (the possessions) of the low branches (of the community)

The Kīkaṭās— The *Kīkaṭas* are said by Sāyaṇa, following Yāska, *Nir.*, vi.32, to be countries inhabited by *Anāryas*, people who do not perform worship, who are infidels, *nāstikas: Kīkaṭa*[1] is usually identified with South Bihar, showing, apparently, that *Vedic* Hinduism had not reached the province when this was said; or as *Kīkaṭa* was the fountain-bed of *Buddhism*, it might be asserted that the *Buddhists* were here alluded to, if it were not wholly incompatible with all received notions of the earlier date of the Vedas.

Na tapanti gharmāṇi: Yāska explains the last *harmyam*, a house; but *Sāyaṇa* calls it a vessel termed *Mahāvīra* used at the rite called *Pragṛhya, pragṛhyākhyākarmopayuktam mahāvīrapātram*, which the cattle do not warm by yielding their milk to it.

Usurer— A *bhara pramagandasya vedas: maganda* is explained by both scholiast, *kusidin*, or usurer, one who says to himself, the money that goes from me will come back doubled, and *pra*, prefixed is equivalent to a patronymic.

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१. कीकटा नाम देशोऽनार्यनिवासः।

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Low Branches of the Community— *Naicāśākham,* that which belongs to a low (*nica*) branch, or class (*śākhā*); the posterity born of *Śudras* and the like.

२९३५. ससर्परीरमतिं बाधमाना बृहन्मिमाय जमदग्निदत्ता।
आ सूर्यस्य दुहिता ततान श्रवो देवेष्वमृतमजुर्यम्।।१५।।

15. The daughter of *Sūrya* given by *Jamadagni* gliding everywhere and dissipating ignorance, has emitted a mighty (sound), and has diffused ambrosial imperishable food amongst the gods.

Given by Jamadagni— *Jamadagni-dattā,* according to Sāyaṇa, may mean, given by the *Ṛṣis* maintain a blazing *jamat-jvalat,* fire, *Agni*; a sense confirmed by the use of the plural in the next verse: the daughter of *Sūrya*, so given, is said to be speech, or its personification, *vāk-devatā.*

Mighty Sound— The sound of thunder or the like in the sky.

Food among the Gods— As the prayers or exclamation which accompanies the burnt offering.

२९३६. ससर्परीरभरत्तूयमेभ्योऽधिश्रवः पाञ्चजन्यासु कृष्टिषु।
सा पक्ष्या३ नव्यमायुर्दधाना यां मे पलस्तिजमदग्नयो ददुः।।१६।।

16. May she, gliding everywhere, quickly bring us food (suited) to the five races of men: may she, the daughter of the sun whom the grey-haired *Jamadagnis* gave to me, (be) the bestower of new life.

Five Races of Men— *Pāñcajanyāsu kṛṣṭiṣu*: here, therefore, the five distinctions are restricted to human beings, confirming the Scholiast's notion that the four castes and barbarians are intended.

Daughter of the Sun— *Pakṣyā,* the daughter of *Pakṣa: pakṣa-nirvāhakasya*, the distributor of the parts (of the year?), that is, *sūryasya*, of the sun.

Bestower of new life— *Navyam āyur dadhāna,* having new life or food: the Scholiast adds, *mama kurvaṇā bhavatu.*

२९३७. स्थिरौ गावौ भवतां वीळुरक्षो मेषा वि वर्हि मा युगं वि शारि।
इन्द्रः पातल्ये ददतां शरीतोररिष्टनेमे अभि नः सचस्व।।१७।।

17. May the horses be steady, the axle be strong, the pole be not defective, the yoke not be rotten; may *Indra* preserve the two yoke-pins from decay: car with uninjured felloes, be ready for us.

The Horses— *Gāvau-gacchata, iti gāvau aśvau: gāvā* implies, those who go, or, in this place, horses.

Car be ready for us— *Viśvāmitra,* says the commentator, being about to depart from the sacrifice of *Sudās,* invokes good fortune for his conveyance.

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२९३८. बलं धेहि तनूषु नो बलमिन्द्रानळुत्सु नः।
बलं तोकाय तनयाय जीवसे त्वं हि बलदा असि।।१८।।

18. Give strength, *Indra*, to our bodies; give strength to our vehicles; (give) strength to our sons and grandsons; that they may live (long); for you are giver of strength.

२९३९. अभि व्ययस्व खदिरस्य सारमोजो धेहि स्पन्दने शिंशपायाम्।
अक्ष वीळो वीळित वीळयस्व मा यामादस्मादव जीहिपो नः।।१९।।

19. Fix firmly the substance of the *khayar* (axle), give solidity to the *śiśu* (floor) of the car: strong axle, strongly fixed by us, be strong; cast us not from out of our conveyance.

Khayar and Śiśu— *Khadirasya sāram* is the text, the essence of the *khadira, (mimosa catecu)* of which the Scholiast says the bolt of the axle is made, whilst the *Śiṁśapā, Dalbergia-sisu,* furnishes wood for the floor: these are still timber-trees in commonuse.

२९४०. अयमस्मान्वनस्पतिर्मा च हा मा च रीरिषत्।
स्वस्त्या गृहेभ्य आवसा आ विमोचनात्।।२०।।

20. May this lord of the forest never desert us nor do us harm: may we travel prosperously home until the stopping (of the car), until the unharnessing (of the steeds).

This Lord of the Forest— *Vanaspati,* that is, here, the timber of which the car is made.

२९४१. इन्द्रोतिभिर्बहुलाभिर्नो अद्य याच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु।।२१।।

21. *Indra*, hero, possessor of wealth, protect us this day against our foes with many and excellent defences: may the vile wretch who hates us fall (before us); may the breath of life depart from him whom we hate.

२९४२. परशुं चिद्वि तपति शिम्बलं चिद्वि वृश्चति।
उखा चिदिन्द्र येषन्ती प्रयस्ता फेनमस्यति।।२२।।

22. As (the tree) suffers pain from the axe, as the *Śimal* flower is (easily) cut off, as the injured cauldron leaking scatters foam, so may mine enemy perish.

The construction is elliptical: the ellipse is supplied by the Scholiast, as the tree is cut down by the axe, so may the enemy be cut down: as one cuts off without difficult the flower of the *Simabal,* so may he be

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destroyed: as the cauldron (*ukhā*) when struck (*prahata*), and thence leaking (*yeṣantī, sravantī*), scatters foam or breath from its mouth, so (*dveṣta madīya, mantrasāmarthyena prahataḥ san, phenam mukhād udgirtu*), may that hater, struck by the power of my prayer vomit foam from his mouth.

२९४३. न सायकस्य चिकिते जनासो लोधं नयन्ति पशु मन्यमानाः।
नावाजिनं वाजिना हासयन्ति न गर्दभं पुरो अश्वान्नयन्ति।।२३।।

23. Men, (the might) of the destroyer is not known to you: regarding him as a mere animal, they lead him away desirous (silently to complete his devotions): the wise condescend not to turn the foolish into ridicule, they do not lead the ass before the horse.

According to Sāyaṇa, the passage alludes to a legend of *Viśvāmitra* having been seized and bound by the followers of *Vasiṣṭha*, when observing a vow of silence these were his reflections on the occasion; disparaging the rivalry of *Vasiṣṭha* with himself, as if between an ass and a horse: some of the terms are unusual; *sāyakasya*, commonly, of an arrow, is explained agreeably to its etymology from so, to destroy, *avasānakāriṇaḥ: Lodham nayanti*, they lead the sage, deriving *lodha* from *lubdham*, desirous that his penance might not be frustrated, *tapasaḥ kṣayo mā bhūd iti, lobhena tuṣnīm sthitam Ṛṣim paśum manyamāna*, thinking the *Ṛṣi* silent through his desire, to be an animal, i.e., stupid. Yāska interprets the phrase in the same manner, *Lubdham ṛṣim nayanti paśum manyamānaḥ*, they take away the desiring *Ṛṣi*, thinking him an animal: in the second half the words are also of unusual application: *na avājinam vājinā hāsayanti:* Sāyaṇa derives *vājina* from *vac*, speed, with *ina* affix, and interprets it *sarvajña*, all-knowing; the contrary, *avajina*, by *mūrkha*, a fool.

२९४४. इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम्।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजौ।।२४।।

24. These sons of *Bharata*, *Indra*, understand severance (from the *Vasiṣṭhas*,) not association (with them): they urge their steeds (against them) as against a constant foe; they bear a strout bow (for their destruction) in battle.

Sons of *Bharata*— The sons of *Bharata* are the descendants of *Viśvāmitra* whose enmity to the race of *Vasiṣṭha* is here decidely expressed: this and the preceding stanzas are regarded as imprecations denounced by *Viśvāmitra* against *Vasiṣṭha*, with whom he had quarrelled on account of his disciple the *Rājā Sudās*.

The *Anukramaṇikā* observes— The last verses of this hymn have the sense of imprecations: they are inimical to the *Vasiṣṭhas*, and the

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Vasiṣṭhas hear them not; *antya abhiśaparthas ta vasiṣṭadveṣiṇyaḥ na vasiṣṭhaḥ śṛṇvanti:* the commentator on the Index cites this verse of the *Bṛhaddevatā* in confirmation: *śatadhā bhidyate murdhā kirtanena śrutena vā, teṣāṁ balaḥ pramiyante tasmāt tas tu na kirtayet,* the head is split a hundred times by reciting or listening to them, and his children perish; therefore let not a man repeat them: the commentator on the *Nirutka*, when he comes to the passage, *lodham ṛṣim nayanti,* passe it by without animadversion, expressly because he says the verses are inimical to the *Vasiṣṭhas,* and he is of the race of *Vasiṣṭha,* of the *Kapiṣṭhala* branch, *Sa Vasiṣṭhadveṣī ṛk-aham ca kapiṣṭhalo Vasiṣṭhaḥ, atas ta na nirbravīmi:* it is not unusual for transcribers to omit these passage altogether, as noticed by Professor Roth, and by Professor Müller: see the various readings of the latter, *Ṛgveda*, vol.II. Introduction.

[सूक्त-५४]

[ऋषि– प्रजापति वैश्वामित्र अथवा प्रजापति वाच्य।

देवता– विश्वेदेवा। छन्द– त्रिष्टुप्।]

ANUVAKA V

२९४५. इमं महे विदथ्याय शूषं शश्वत्कृत्व ईड्याय प्र जभ्रुः।

शृणोतु नो दम्येभिरनीकैः शृणोत्वग्निर्दिव्यैरजस्रः।।१।।

1. They recite repeatedly this gratifying praise to the great product of sacrifice (*Agni*): may he who (is endowed) with domestic radiance hear us: may the imperishable *Agni*, (endowed) with divine radiance, hear us.

२९४६. महि महे दिवे अर्चा पृथिव्यै कामो म इच्छञ्चरति प्रजानन्।

ययोर्ह स्तोमे विदथेषु देवाः सपर्यवो मादयन्ते सचायोः।।२।।

2. Knowing their greatness, offer worship to the vast heaven and to the earth: my desire, wishing (for felicity) proceeds (to them), in whose praise the gods, desirous of adoration, delight together with their worshippers at the sacrifice.

My desire proceeds— *Kāma me icchan carati*, lit. my desire wishing goes, or exists: the Scholiast adds to *icchan, sarān bhogān,* all enjoyments, but this does not make the expression more definte.

२९४७. युवोर्ऋतं रोदसी सत्यमस्तु महे षु णः सुविताय प्र भूतम्।

इदं दिवे नमो अग्ने पृथिव्यै सपर्यामि प्रयसा यामि रत्नम्।।३।।

3. Heaven and earth, may your truth be ever inviolable: be propitious to us for the due completion of the rite: this adoration

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(*Agni*) is offered to heaven and earth: I worship (them) with (sacrificial) food; I solicit of them precious (wealth).

२९४८. उतो हि वां पूर्व्या आविविद्र ऋतावरी रोदसी सत्यवाचः।
नरश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेविदानाः॥४॥

4. Heaven and earth, endowed with truth, they who are the ancient declarers of the truth, have obtained from you (what they desired); and so, earth, men cognizant (of the greatness of you both) have worshipped you for the sake of triumphing over (hostile) heroes in battle.

२९४९. को अद्धा वेद क इह प्र वोचद्देवाँ अच्छा पथ्या३का समेति।
ददृश्र एषामवमा सदांसि परेषु या गुह्येषु व्रतेषु॥५॥

5. Who knows what is the truth, or who may here declare it? What is the proper path that leads to the gods? Their inferior abiding places are beheld, as are those which (are situated) in superior mysterious rites.

Abiding places are beheld— As the constellations.

Superior mysterious rites— In the latter case they are made known, it is said, by the Veda.

२९५०. कविर्नृचक्षा अभि षीमचष्ट ऋतस्य योना विघृते मदन्ती।
नाना चक्राते सदनं यथा वेः समानेन क्रतुना संविदाने॥६॥

6. The far-seeing beholder of mankind (the sun), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the waters (the firmament), both concurring in community (of function), although they occupy various dwellings, like the diversified nests of a bird.

In community of function— In the interchange of moisture.

२९५१. समान्या वियुते दूरेअन्ते ध्रुवे पदे तस्थतुर्जागरूके।
उत स्वसारा युवती भवन्ती आदु ब्रुवाते मिथुनानि नाम॥७॥

7. Common (in function), disjoined, of distant termination, they remain vigilant in a permanent station: being, as it were, sisters, and ever young: they therefore address each other by twin appellations.

Heaven and earth are the personifications here alluded to.

Address each other by twin appellations— *Ādu bruvāte mithunāni nāma*: heaven and earth are designated together by *urvi* and other duplicate terms: *urvyādibhirdvandvanāmabhir, dyāvāpṛthivyavucyete*.

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२९५२. विश्वेदेते जनिमा सं विविक्तो महो देवान्बिभ्रती न व्यथेते।

एजद्ध्रुवं पत्यते विश्वमेकं चरत्पतत्रि विषुणं वि जातम्॥८॥

8. These two keep all born things discrete, and, although comprehending the great divinities, are not distressed: all moving and stationary beings rest upon one (basis), whether animals, or birds, or creatures of various kinds.

Keep all born things discrete— Heaven and earth keep all that is born distinct or separate, by furnishing interval or space, *avakāśapradānena*.

२९५३. सना पुराणमध्येम्यारान्महः पितुर्जनितुर्जामि तन्नः।

देवासो यत्र पनितार एवैरुरौ पथि व्युते तस्थुरन्तः॥९॥

9. I consider at present the eternal and ancient sister-hood to us of you, our great protectress and progenitrix, within whose vast and separated path your eulogists, the gods, travel in their chariots.

Protectress and Progentrix— *Mahaḥ pitur janitur, jāmi tan naḥ* is explained *mahatyaḥ pālayitryaḥ janayitryastava*, of you, that is, of the heaven; *jāmi* is put for *jāmitvam*, or *bhaginitvam*, sister-hood, the condition of a relative or sister: this will not allow of *pitā* and *janitā* being rendered father and progenitor, else we have had *Dyus*, heaven, which is here addressed, characterized by these attributes: see *Ṛg.* i,164.33

२९५४. इमं स्तोमं रोदसी प्र ब्रवीम्यृदूदराः शृणवन्नग्निजिह्वाः।

मित्रः सम्राजो वरुणो युवान आदित्यासः कवयः पप्रथानाः॥१०॥

10. I repeat this hymn, heaven and earth, to you; and may the soft-bellied, fire-tongued *Mitra*, royal *Varuṇa*, the youthful *Ādityas*, all cognizant of the past, and proclaiming (their own acts), hear it.

Proclaiming (their own acts)— *Paprathānāḥ* is explained as in the text, *svāni svāni karmāṇi prathayantaḥ*.

२९५५. हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवो विदथे पत्यमानः।

देवेषु च सवितः श्लोकमश्रेरादस्मभ्यमा सुव सर्वतातिम्॥११॥

11. The golden-handed, soft-tongued *Savitā* is descending from heaven (to be present) thrice (daily) at the sacrifice: accept, *Savitā*, the praise (recited) by the worshippers, and thereupon grant to us all our desires.

२९५६. सुकृत्सुपाणिः स्ववाँ ऋतावा देवस्त्वष्टावसे तानि नो धात्।

पूषण्वन्त ऋभवो मादयध्वमूर्ध्वग्रावाणो अध्वरमतष्ट॥१२॥

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12. May the divine *Tvaṣṭā*, the able artificer, the dextrous-handed, the possessor of wealth, the observer of truth, bestow upon us those things (which are necessary) for our preservation: *Ṛbhus*, associated with *Puṣaṇ,* make us joyful, as they (the priests), with uplifted stones, prepare the sacred libation.

२९५७. विद्युद्रथा मरुत ऋष्टिमन्तो दिवो मर्या ऋतजाता अयासः।
सरस्वती शृणवन्यज्ञियासो धाता रयिं सहवीरं तुरासः॥१३॥

13. May the *Maruts*, whose cars are the lightning, who are armed with spears, resplendent, destroyers of foes, from whom the waters proceed, (who are) unresting and adorable, and may *Sarasvatī* hera (my prayer); and may you (*Maruts*), speedy in your liberality, bestow (upon us) riches and good offspring.

२९५८. विष्णुं स्तोमासः पुरुदस्ममर्का भगस्येव कारिणो यामनि ग्मन्।
उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः॥१४॥

14. May (our) praises and prayers, the causes of good fortune, attain at this sacrifice *Viṣṇu*, the object of many rites: he, the wide-stepping; whose commands the many-blending regions of space, the generators (of all beings), do not disobey.

२९५९. इन्द्रोविश्वैर्वीर्यै३ः पत्यमान उभे आ पप्रौ रोदसी महित्वा।
पुरन्दरो वृत्रहा धृष्णुषेणः संगृभ्या न आ भरा भूरि पश्वः॥१५॥

15. *Indra*, invested with all energies, has filled both heaven and earth with his greatness: do you, who are the destroyer of cities, the slayer of *Vṛtra*, the leader of a conquering host, collect cattle and bestow them abundantly upon us.

२९६०. नासत्या मे पितरा बन्धुपृच्छा सजात्यमश्विनोश्चारु नाम।
युवं हि स्थो रयिदौ नो रयीणां दात्रं रक्षेथे अकवैरदब्धा॥१६॥

16. *Nasatyas*, my protectors, inquirers (after the wishes) of your kinsman, beautiful is your cognate appellation of *Aśvins*; be to us the liberal donors of riches: do you, who are irresistible, protect the offerer (of the oblation) with unblameable (defences).

२९६१. महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे।
सख ऋभुभिः पुरुहूत प्रियेभिरिमां धियं सातये तक्षता नः॥१७॥

17. Sages acquainted with the past, excellent is that beautiful appellation under which you have both become gods in (the sphere

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of) *Indra*: do you, *Indra*, the invoked of many, a friend, (associated) with the beloved *Ṛbhus*, shape this prayer for our benefit.

That beautiful appellation— *Cāru nāma* may be explained agreeable or acceptable act or devotion, *nāma karma nāmānam vā, cāru, manoharam*; by which the *Aśvins* attained deification, *yena devatvam prāpnutha*; but in the preceding verse we have the similar phrase, *sajātyam cāru nāma*, explained *sajāte bhavam kamanīyam*, desirable cognate appellation.

२९६२. अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि।
युयोत नो अनपत्यानि गन्तोः प्रजावान्नः पशुमाँ अस्तु गातुः॥१८॥

18. May *Aryaman, Aditi*, the adorable (gods), and the unimpeded functions of *Varuṇa* (protect) us: keep us from (following) the course unpropitious to offspring, and may our dwelling be abundant in progeny and cattle.

Keep us from the course unpropitious to offspring— Yuyota no anapatyāni gantoḥ: anapatyāni is explained putrāṇām ahitāni karmaṇi tanmārgāt pṛthak kuruta.

२९६३. देवानां दूतः पुरुधप्रसूतोऽनागान्नो वोचतु सर्वताता।
शृणोतु नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैरुर्व१न्तरिक्षम्॥१९॥

19. May the messenger of the gods, engendered in many places, everywhere proclaim us void of offence: may earth and heaven, the waters, the sun, and the vast firmament, with the constellation, hear us.

२९६४. शृण्वन्तु नो वृषणः पर्वतासो ध्रुवक्षेमास इळया मदन्तः।
आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मरुतः शर्म भद्रम्॥२०॥

20. May the (divine) showerers (of benefits), the deities of the mountains, and those abiding in fixed habitations, propitiated by the sacrificial food, hear us: may *Aditi*, with the *Ādityas*, hear us: may the *Maruts* grant us auspicious felicity.

Abiding in fixed habitations— *Dhruvakṣemāsaḥ niścalasthānaḥ*, those of fixed places: it may be perhaps, an epithet of the preceding *parvatāsaḥ*.

२९६५. सदा सुगः पितुमाँ अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त।
भगो मे अग्ने सख्ये न मृध्या उद्रायो अश्यां सदनं पुरुक्षोः॥२१॥

21. May our path eve be easy of going, and provided with food: sprinkle, gods, the plants with sweet water: (safe) in your

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friendship, *Agni*, may my fortune never be impaired, but may I occupy a dwelling (abounding) with riches and ample food.

२९६६. स्वदस्व हव्या समिषो दिदीह्यस्मद्र्य१क्सं मिमीहि श्रवांसि।
विश्वाँ अग्ने पृत्सु ताञ्जेषि शत्रूनहा विश्वा सुमना दीदिही नः॥२२॥

22. Taste (*Agni*) the oblations; make manifest (for us) abundant food: measure out the viands before us: you overcome ali those (who are) our enemies in conflict: favourably inclined towards us lighten up all our (ceremonies) day by day.

[सूक्त-५५]

[ऋषि– प्रजापति वैश्वामित्र अथवा प्रजापति वाच्य।
देवता– विश्वेदेवा। छन्द– त्रिष्टुप्]

२९६७. उषसः पूर्वा अध यद्व्यूषुर्महद्वि जज्ञे अक्षरं पदे गोः।
व्रता देवानामुप नु प्रभूषन्महद्देवानामसुरत्वमेकम्॥१॥

1. When the preceding dawns appear, the great imperishable (light) is engendered in the (firmament, the) sphere of the waters, and then the worshipper is alert to perform the rites (due to) the gods, for great and unequalled is the might of the gods.

Great and unequalled is the might of the Gods— *Mahad-devānām asuratvam ekam* is the burden of this and the following stanzas: *asuratvam* is the abstract from *asura*, explained strong, powerful, *prabalā*, from *asyati*, who or what throws or impels all things or beings, *asyati, śipati sarvan*: the abstract is *prābalyam* or *aiśvaryam*, might or sovereignty: *ekam*, one, is explained *mukhyam*, chief.

२९६८. मो षू णो अत्र जुहुरन्त देवा मा पूर्वे अग्ने पितरः पदज्ञाः।
पुराण्योः सद्मनोः केतुरन्तर्महद्देवानामसुरत्वमेकम्॥२॥

2. Let not the gods, *Agni*, now do us harm, nor the ancient progenitors, who have come to know the degree (of divinity); nor the manifester of light between the two ancient dwellings (earth and heaven, the sun); for great and unequalled is the might of the gods.

२९६९. वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्ये पूर्व्याणि।
समिद्धे अग्नावृतमिद्वदेम महद्देवानामसुरत्वमेकम्॥३॥

3. Variously do my manifold desirs alight: present at th solemnity, I recite ancient (hymns): when the fire is kindled we

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speak indeed the truth, for great and unequalled is the might of the gods.

२९७०. समानो राजा विभृतः पुरुत्रा शये शयासु प्रयुतो वनानु।
अन्या वत्सं भरति क्षेति माता महद्देवानामसुरत्वमेकम्।।४।।

4. The universal sovereign is conveyed to many directions: he sleeps in the places of repose: he is connected with the forests: one mother (heaven) nourishes the child; the other (earth) gives him a dwelling: great and unequalled is the might of the gods.

The Universal Sovereign— *Samānā rājā* may imply either *Agni* or the *Soma*.

२९७१. आक्षित्पूर्वास्वपरा अनूरुत्सद्यो जातासु तरुणीष्वन्तः।
अन्तर्वतीः सुवते अप्रवीता महद्देवानामसुरत्वमेकम्।।५।।

5. Existing in ancient plants, abiding afterwards in new, he enters into the young (herbs) as soon as they are produced: unimpregnated they become pregnant and bear fruit: great an dunequalled is the might of the gods.

Existing in Ancient Plants— Said either of *Agni* or the sun.

२९७२. शयुः परस्तादध नु द्विमाताबन्धनश्चरति वत्स एकः।
मित्रस्य ता वरुणस्य व्रतानि महद्देवानामसुरत्वमेकम्।।६।।

6. The child of two mothers sleeps in the west, but (in the morning) the single infant proceeds unobstructed (through the sky): these are the functions of *Mitra* and *Varuṇa*: great and unequalled is the might of the gods.

Mitra* and *Varuṇa— *Mitra* presiding over the day, *Varuṇa* over the night, but both being forms of one *Agni*.

२९७३. द्विमाता होता विदथेषु सम्राळन्वग्रं चरति क्षेति बुध्नः।
प्र रण्यानि रण्यवाचो भरन्ते महद्देवानामसुरत्वमेकम्।।७।।

7. The child of two mothers, the invoker of the gods at sacrifices, the universal sovereign, proceeds thence forward (in the sky): the root (of all), he abides (in the houses of the pious): the reciters of pleasant (words) offer him agreeable (praises): great and unequalled is the might of the gods.

२९७४. शूरस्येव युध्यतो अन्तमस्य प्रतीचीनं ददृशे विश्वमायत्।
अन्तर्मतिश्चरति निष्षिधं गोर्महद्देवानामसुरत्वमेकम्।।८।।

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8. All (creatures) approaching too near hsi confines are beheld with their faces turned away as (an enemy) flies from a combatant: obvious (to all), he penetrates the water for its destruction: great and unequalled is the might of the gods.

२९७५. नि वेवेति पलितो दूत आस्वन्तर्महांश्चरति रोचनेन।
वपूंषि बिभ्रदभि नो वि चष्टे महद्देवानामसुरत्वमेकम्॥९॥

9. In those (plants) the aged meesenger (of the gods) constantly abides: mighty, he passes with the radiant (sun) through the region of space; assuming various forms, he looks (complacently) upon us: great and unequalled is the might of the gods.

२९७६. विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः।
अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम्॥१०॥

10. Pervading and protecting (all), possessing grateful and immortal radiance, he preserves the supreme path (or the rains), for *Agni* knows all these world: great and uneuqalled is the might of the gods.

२९७७. नाना चक्राते यम्या३ वपूंषि तयोरन्यद्रोचते कृष्णमन्यत्।
श्यावी च यदरुषी च स्वसारौ महद्देवानामसुरत्वमेकम्॥११॥

11. The twin pair (day and night) adopt various forms: one of them shines brightly, the other is black: twin sisters are they, one black and the other white: great and uneuqalled is the might of the gods.

२९७८. माता च यत्र दुहिता च धेनू सबर्दुघे धापयेते समीची।
ऋतस्य ते सदसीळे अन्तर्महद्देवानामसुरत्वमेकम्॥१२॥

12. Where the mother and the daughter, two productive milch kine, unite, they nourish each other: I worship them both in (the firmament), the dwelling of the waters great and uneuqalled is the might of the gods.

They nourish each other— Earth and heaven by the interchange of moisture.

२९७९. अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरूधः।
ऋतस्य सा पयसापिन्वतेळा महद्देवानामसुरत्वमेकम्॥१३॥

13. Licking the calf of the other, one of them lows aloud: the milch cow offers her udder for the one that is without moisture

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(the earth), and she (the earth) is refreshed by the milk of the rain: great and unequalled is the might of the gods.

Licking the calf, Etc.— This is rather obscurely expressed: the calf is said to be *Agni*; the cow with milk is the sky, whose udder is the cloud, whence the rain of which the earth is in want descends; *Ṛtasya sā payasā pinvateḷā,* is also explained *Jalavarjitā pṛthivy-ādityasyodakena siktā bhavati varṣākāle,*[1] the earth without water is sprinkled by the water of the sun in the rainy season.

२९८०. पद्यां वस्ते पुरुरूपा वपूंष्यूर्ध्वा तस्थौ त्र्यविं रेरिहाणा।
ऋतस्य सद्म वि चरामि विद्वान्महद्देवानामसुरत्वमेकम्।।१४।।

14. The earth wears bodies of many forms: she abides on high cherishing her year and a half odl (calf): knowing the abode of the truth (the sun), I offer worship: great and unequalled is the might of the gods.

The Earth— The text has *Padya*, which Sāyaṇa explains *Bhūmi*, deriving it from *pad*, or foot, the earth, according to a text of the 10th *Maṇḍala*, having been created from the feet of the Creator: the 10th *Maṇḍala*, however, is of questionable authority.

Abides on high— On the altar.

Yer and a half old calf— *Tryavim, sardhāsaṁvatsaravayasko vatsaḥ*, a calf a year and half old; i.e., the sun of that period, or it may apply to the sun, as the protector (*aviḥ*) of the three (*tri*) worlds.

The abode of the truth— *Ṛtasya sadman, Satyabhūtasyādityasya sthānam*, the place of the sun, who is one with the truth.

२९८१. पदे इव निहिते दस्मे अन्तस्तयोरन्यद् गुह्यमाविरन्यत्।
सध्रीचीना पथ्या३ सा विषूची महद्देवानामसुरत्वमेकम्।।१५।।

15. Like two (distinguishing) impressions, they (day and night) are placed visible in the midst (between heaven and earth), one hidden, one manifest: the path (of both) is common, and that is universal (for good and evil) great and unequalled is the might of the gods.

२९८२. आ धेनवो धुनयन्तामशिश्वीः सबर्दुघाः शशया अप्रदुग्धाः।
नव्यानव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम्।।१६।।

16. May the milch kine without their young, abiding (in the heaven), and though unmilked, yet yielding milk and ever fresh

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१. आदित्याज्जायते वृष्टिः (मनु० ३.७६)।

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and youthful, be shaken (so as to perform their functions): great and uneuqalled is the might of the gods.

The Milch Kine— Either the regions of space or the clouds.

२९८३. यदन्यासु वृषभो रोरवीति सो अन्यस्मिन्यूथे नि दधाति रेतः।
स हि क्षपावान्त्स भगः स राजा महद्देवानामसुरत्वमेकम्॥१७॥

17. When the showerer roars in other (regions) he sends down the rain upon a different herd, for he is the victor, the auspicious, the sovereign: great and unequalled is the might of the gods.

Upon a different herd— *Anyasmin yūthe*, a herd, or troop, of regions, accordign to Sāyaṇa, *diśām vṛnde*.

२९८४. वीरस्य नु स्वश्व्यं जनासः प्र नु वोचाम विदुरस्य देवाः।
षोळ्हा युक्ताः पञ्चपञ्चा वहन्ति महद्देवानामसुरत्वमेकम्॥१८॥

18. We proclaim, people, the wealth of the hero, (*Indra*), in horses; the gods knows his (affluence); six, or five and five, harnessed to his car, convey him; great and unequalled is the might of the gods.

Six or Five— *Ṣoḷhā yuktāḥ pañcapañca vahanti,* that is, either the six seasons of the year, or, by combining the cold and dewy seasons, five; these are firguartively *Indra*'s horses.

२९८५. देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम्॥१९॥

19. The divine *Tvaṣṭā* the impeller (of all), the multiform, has begotten and norished a numerous progeny, for all these worlds are of him: great and unequalled is the might of the gods.

२९८६. मही समैरच्चम्वा समीची उभे ते अस्य वसुना न्यृष्टे।
शृण्वे वीरो विन्दमानो वसूनि महद्देवानामसुरत्वमेकम्॥२०॥

20. He has filled the two vast receptacles (heaven and earth) united (with creatures): they are both penetrated by his lustre: the hero spoiling the treasures (of the foe) is renowned: great and unequalled is the might of the gods.

The two vast receptacles— *Camvau*, the two vessels in which gods and men eat, *camanty adanty anayor devamanuṣoh*: this would imply vessles or ladles, but the Scholiast also proposes, the two that are eaten or enjoyed by living beings; that is, heaven and earth.

२९८७. इमां च नः पृथिवीं विश्वधाया उप क्षेति हितमित्रो न राजा।
पुरःसदः शर्मसदो न वीरा महद्देवानामसुरत्वमेकम्॥२१॥

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21. Our king, the nourisher of all, abides (in the firmament) nearest to this earth like a benevolent friend: the valiant (Maruts) precede him (when abroad), and dwell in his mansion: great and unequalled is the might of the gods.

२९८८. निषिध्वरीस्त ओषधीरुतापो रयिं त इन्द्र पृथिवी बिभर्ति।
सखायस्ते वामभाजः स्याम महद्देवानामसुरत्वमेकम्।।२२।।

22. The plants, *Indra*, come to perfection by you from you the waters (flow); earth bears her treasures for you: may we, your friends, be sharers of these blessings: great unequalled is the might of the gods.

[सूक्त-५६]

[ऋषि– प्रजापति वैश्वामित्र अथवा प्रजापति वाच्य।
देवता– विश्वेदेवा। छन्द– त्रिष्टुप्।]

२९८९. न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि।
न रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः।।१।।

1. Neither the deceptive nor the resolute interrupt the primitive and permanent operations of the gods, nor do the innocuous heaven and earth (interrupt them), nor are the mountains standing (on the earth) to be bowed down.

The condition of all created things in earth and heaven, and the elevation of the mountains, are the work of the gods, and no one can make them otherwise.

२९९०. षड्भाराँ एको अचरन्बिभर्त्यृतं वर्षिष्ठमुप गाव आगुः।
तिस्रो महीरुपरास्तस्थुरत्या गुहा द्वे निहिते दर्श्येका।।२।।

2. One stationary (year) sustains six burdens (in the seasons); the (solar) rays spread through that true and extensive (term); three revolving spheres are severally above, two of which are placed in secret, and one is visible.

One is visible— Heaven and the firmament are not wholly discernible, earth is.

२९९१. त्रिपाजस्यो वृषभो विश्वरूप उत त्र्युधा पुरुध प्रजावान्।
त्र्यनीकः पत्यते माहिनावान्त्स रेतोधा वृषभः शश्वतीनाम्।।३।।

3. The tree-breasted, the showerer (of rain), the omniform, the three-uddered, the parent of multiform progeny, the possessor of

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magnitude, followed by three hosts (the year), advances, the vigorous impregnator of the perpetual plants.

The Three-Breasted— That is, as subsequently specified, the year, personified: the number three, repeatedly mentioned, is said to apply to the seasons of the year, reduced from the usual number of six to three, the hot, rainy, and cold, by merging into them, severally, the vernal, autumnal, and dewy.

२९९२. अभीकं आसां पदवीरबोध्यादित्यानामह्वे चारु नाम।
आपश्चिदस्मा अरमन्त देवीः पृथग्व्रजन्तीः परि षीमवृञ्जन्॥४॥

4. (The year) is awake, the path in the vicinity of those (plants): I call upon the beautiful name of the *Ādityas*; the divine waters wandering severally (now) give it delight, and (now) depart form it.

Ādityas— That is, according to the Scholiast, upon the months over which the twelve *Ādityas* preside.

Now give it delight and now depart from it— During the four months of the year when the rains fall the rivers are filled; during the other eight they are more or less dried up.

२९९३. त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथेषु सम्राट्।
ऋतावरीर्योषणास्तिस्रो अप्यास्त्रिरा दिवो विदथे पत्यमानाः॥५॥

5. Rivers, the dwelling-places of the intelligent gods are thrice three: the measurer of the three (worlds) is the sovereign at sacrifices: three female (divinities) of the waters charged with the rains descend from heaven at the thrice (repeated) solemnity.

Each of the three *Lokas* has three divisions: this is a piece of information addressed to the rivers, *Sindhavaḥ* being in the vocative case.

The measurer of the three worlds— The sun or the year.

Three female divinities— The Scholiast says they are *Iḷā, Sarasvatī* and *Bhāratī*.

२९९४. त्रिरा दिवः सवितर्वार्याणि दिवेदिव आ सुव त्रिर्नो अह्नः।
त्रिधातु राय आ सुवा वसूनि भग त्रातर्धिषणे सातये धाः॥६॥

6. *Savitā*, descended from heaven, bestow upon us blessings thrice every day: *Bhaga*, saviour, grant us thrice a day riches of three elements: *Dhiṣaṇa* enable us to acquire (wealth).

Riches of three elements— *Tridhātu rāyas,* cattle, gold and gems.

Dhiṣaṇa— The goddess of speech.

२९९५. त्रिरा दिवः सविता सोषवीति राजाना मित्रावरुणा सुपाणी।
आपश्चिदस्य रोदसी चिदुर्वी रत्नं भिक्षन्त सवितुः सवाय॥७॥

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7. May *Savitā* bestow upon us wealth at the (three periods) of the day, for the well-handed *Mitra* and *Varuṇa*, the waters, the vast heaven and earth, solicit precious things from the liberality of *Savitā*.

२९९६. त्रिरुत्तमा दूणशा रोचनानि त्रयो राजन्त्यसुरस्य वीराः।
ऋतावान इषिरा दूळभासस्त्रिरा दिवो विदथे सन्तु देवाः॥८॥

8. Three are the excellent uninjurable bright regions, three scions of the powerful (year) are shining; practisers of truth, quick moving, of surpassing radiance: may the deities be present thrice daily at the sacrifice.

Three.......Bright Regions— Heaven, earth, firmament.

Three Scions of the Year— *Agni, Vāyu* and *Sūrya*, according to Sāyaṇa: the *tet* calls them *asurasya vīra: asuraḥ* is explained *kālātma saṁvatsara,* the year, identical with time; *tasya putraḥ*, its sons.

[सूक्त-५७]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– विश्वेदेवा। **छन्द**– त्रिष्टुप्।]

२९९७. प्र मे विविक्वाँ अविदन्मनीषां धेनुं चरन्तीं प्रयुतामगोपाम्।
सद्यश्चिद्या दुदुहे भूरि धासेरिन्द्रस्तदग्निः पनितारो अस्याः॥१॥

1. May the discriminating *Indra* apprehend my glorification (of the gods), which is (free) as a milch cow, grazing alone, without a cowherd, one who is readily milked, yielding abundant nourishment, and of whom *Agni* and *Indra* (and we), are the commenders.

२९९८. इन्द्रः सु पूषा वृषणा सुहस्ता दिवो न प्रीताः शशयं दुदुहे।
विश्वे यदस्यां रणयन्त देवाः प्र वोऽत्र वसवः सुम्नमश्याम्॥२॥

2. *Indra* and *Puṣan*, the showerers (of benefits) and the happy-handed *Aśvins*, well affected towards us, have milked the (cloud) reposing in heaven; wherefore, *Vasus*, universal deities, sporting on this (altar), may I here obtain the happiness derived from you.

२९९९. या जामयो वृष्ण इच्छन्ति शक्तिं नमस्यन्तीर्जानते गर्भमस्मिन्।
अच्छा पुत्रं धेनवो वावशाना महश्चरन्ति बिभ्रतं वपूंषि॥३॥

3. The plants that desire for the showerer (*Indra*) the power (of sending rain) appreciate, when manifest, the embryo (blossom) deposited in him: the kine desirous of reward come to the presence of the calf, invested with many forms.

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The calf invested with many forms— The vegetable world, as characterized by rice, barley, wild rice, and the like; *vṛhiyavanivārādi-phala-lakṣaṇam, putram, tanayam, vatsam iva.*

३०००. अच्छा विवक्मि रोदसी सुमेके ग्राव्णो युजानो अध्वरे मनीषा।
इमा उ ते मनवे भूरिवाराऊर्ध्वा भवन्ति दर्शता यजत्राः ।।४।।

4. I glorify with praise the beautiful heaven and earth, taking in hand the stones (to express the libation) at the sacrifice, as these your graceful, adorable, and many-blessing rays (*Agni*) mount up for the good of man.

३००१. या ते जिह्वा मधुमती सुमेधा अग्ने देवेषूच्यत उरूची।
तयेह विश्वाँ अवसे यजत्राना सादय पायया चा मधूनि।।५।।

5. With your wide-spreading tongue, *Agni*, sweet and intelligent, which is renowned amongst the gods, bring hither all the adorable deities for our protection, and given them to drink of the sweet (libations).

३००२. या ते अग्ने पर्वतस्येव धारासश्चन्ती पीपयद्देव चित्रा।
तामस्मभ्यं प्रमतिं जातवेदो वसो रास्व सुमतिं विश्वजन्याम्।।६।।

6. Divine *Agni*, giver of dwellings, knower of all that exists, extend to us that benevolence which, unshared by others, cherishes us like the showers of the rain-cloud; that kindness which is beneficent for all mankind.

[सूक्त- ५८]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– अश्विनीकुमार। **छन्द** - त्रिष्टुप्।]

३००३. धेनुः प्रत्नस्य काम्यं दुहानान्तः पुत्रश्चरति दक्षिणायाः।
आ द्योतनिं वहति शुभ्रयामोषसः स्तोमो अश्विनावजीगः।।१।।

1. The milch-cow (the dawn) yields the desired milk to the ancient (*Agni*); the son of the south passes within (the firmament); the bright-houred (day) brings the illuminative (sun): the praiser awakes (to glorify) the Aśvins preceding the dawn.

The Son of the South— *Dakṣiṇāyāḥ putraḥ* that is, *Uṣasaḥ putraḥ Sūrya*, the sun, the son of the dawn.

३००४. सुयुग्वहन्ति प्रति वामृतेनोर्ध्वा भवन्ति पितरेव मेधाः।
जरेथामस्मद्वि पणेर्मनीषां युवोरवश्चकृमा यातमर्वाक्।।२।।

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2. The well-yoked (horses) bear you both in your truth (preserving car): the offerings proceed towards you as (children to their parents): discard from us the disposition of the niggard: we have made ready for you our offering: come to our presence.

३००५. सुयुग्भिरश्वैः सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः॥३॥

3. Dasras, with well-yoked horses and well-constructed car, hear this praise of the worshipper, for have not the ancient sages declared you, Aśvins, to be most ready to come to the aid of the destitute?

३००६. आ मन्येथामा गतं कच्चिदेवैर्विश्वे जनासो अश्विना हवन्ते।
इमा हि वां गोऋजीका मधूनि प्रमित्रासो न ददुरुस्रो अग्रे॥४॥

4. I glorify with praise the beautiful heaven and earth thaking in hand the stones (to express the libation) at the sweet (*Soma*) juice mixed with milk, as friends (give gifts to friends): the sun is in advance, (therefore come to the rite).

३००७. तिरः पुरू चिदश्विना रजांस्याङ्गूषो वां मघवाना जनेषु।
एह यातं पथिभिर्देवयानैर्दस्राविमे वां निधयो मधूनाम्॥५॥

5. Eclipsing (by your splendour) many regions, Aśvins, (come hither); loud praise awaits you opulent (Aśvins) amongst men: come to this rite by the paths traversed by the gods: here, Dasras, are ample stores of the exhilarating juices.

Stores of the Exhilarating Juices— *Nidhayo madhūnām:* according to Sāyaṇa, *nidhi* is here a kind of vessel, *patraviśeṣaḥ.*

३००८. पुराणमोकः सख्यं शिवं वां युवोर्नरा द्रविणं जह्नाव्याम्।
पुनः कृण्वानाः सख्या शिवानि मध्वा मदेम सह नू समानाः॥६॥

6. Your ancient friendship is desirable and auspicious; your wealth, leaders (of rites), is in the family of *Jahnu*: renewing that auspicious friendship, may we, your associates, delight you with the sweet (*Soma* juice).

Your wealth is in the family of Jahnu— *Yuvor draviṇam Jahnāvyām:* the latter is derived from *Jahnu*, and is explained merely by *Jahnukulajāyām*, in her born in the race of *Jahnu*: it might imply the *Gaṅgā*, *Jāhnavī*, if we had reason to suppose the legend of her origin from *Jahnu* was known to the Vedas: of course it was familiar to Sāyaṇa.

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३००९. अश्विना वायुना युवं सुदक्षा नियुद्भिश्च सजोषसा युवाना।
नासत्या तिरोअह्न्यं जुषाणा सोमं पिबतमस्रिधा सुदानू।।७।।

7. *Aśvins*, endowed with power, ever young, in whom is no untruth, unwearied, munificent, accepters (of libations), drink with *Vāyu* and your steeds, rejoicing together, of the *Soma* libation offered at the close of day.

३०१०. अश्विना परि वामिषः पुरूचीरीयुर्गीर्भिर्यतमाना अमृध्राः।
रथो ह वामृतजा अद्रिजूतः परि द्यावापृथिवी याति सद्यः।।८।।

8. *Aśvins*, abundant (sacrificial) viands are presented to you, and blameless worshippers (salute you) with praises: your water-shedding car, attracted by the sacrificers, quickly compasses earth and heaven.

३०११. अश्विना मधुषुत्तमो युवाकुः सोमस्तं पातमा गतं दुरोणे।
रथो ह वां भूरि वर्पः करिक्रत्सुतावतो निष्कृतमागमिष्ठः।।९।।

9. *Aśvins*, this most sweet *Soma* is mixed; drink it: come to (our) dwelling: your car, repeatedly bestowing wealth, is coming to the appointed place of the offerer of the libation.

The Appointed Place— *Niṣkṛtam* according to Yāska, *Nir.*, xii.7, is the place of agreement, *nir ityeṣah, samityetasya sthāne*: it may be rendered by *gṛha* house.

[सूक्त-५९]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– मित्र। **छन्द**– त्रिष्टुप् , ६ - ९ गायत्री।]

३०१२. मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम्।
मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत।।१।।

1. *Mitra*, when praised, animates men to exertion: *Indra* sustains both the earth and heaven: *Mitra* looks upon men with unclosing eyes: offer to *Mitra* the oblations of clarified butter.

Mitra— *Mitra* is said here to signify the sun, the who is measured or appreciated (*miyate*) by all, and who preserves (*trāyate)* the world, by bestowing rain: much the same rendering of the text is given by Yāska, *Nir.*, X.22.

३०१३. प्र स मित्र मर्तो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन।
न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात्।।२।।

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2. May that mortal enjoy abundance, *Mitra*, who presents you, *Āditya*, (with offerings) at the sacred rite; protected by you he is not harmed; he is not overcome by any one; son reaches him not, either from afar or nigh.

३०१४. अनमीवास इळया मदन्तो मितज्ञवो वरिमन्ना पृथिव्याः।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम॥३॥

3. May we, exempt from disease, rejoicing in (abundant) food, roaming free over the wide (expanse) of the earth, diligent in the worship of *Āditya*, ever be in the good favour of *Mitra*.

Roaming Free— *Mitajñavaḥ; mitajānuka*, with measured keens, literally: which Sāyaṇa explains, *yathākāmam sarvatra gacchantaḥ*, going everywhere at pleasure.

३०१५. अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम॥४॥

4. This *Mitra* has been engendered adorable and to be served, the sovereign (over all), endowed with vigour, the creator (of the universe); may we ever be in the good favour, in the auspicious approbation, of this adorable (*Āditya*).

३०१६. महाँ आदित्यो नमसोपसद्यो यातयज्जनो गृणते सुशेवः।
तस्मा एतत्पन्यतमाय जुष्टमग्नौ मित्राय हविरा जुहोत॥५॥

5. The great *Āditya*, the animator of men to exertion, is to be approached with reverence: he is the giver of happiness to him who praises him: offer with fire the acceptable libation to that most glorifiable *Mitra*.

३०१७. मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि। द्युम्नं चित्रश्रवस्तमम्॥६॥

6. Desirable food and most renowned wealth are (the gifts) of the divine *Mitra*, the supporter of man.

Yajuṣ, 2.62: Mahīdhara renders *avaḥ* by its more usual sense of protection, not as Sāyaṇa, *annam*, food; and *dyumnam*, which the latter renders by *dhanam*, wealth, the former makes either fame or food, *yaśo annam vā*: the epithet *sanasi*, with Sāyaṇa makes *sarvaiḥ sambhajanīyam*, *Mahīdhara*, explains, *sanātanam*, eternal, upon the authority of Yāska, who includes it, he says, among the synonyms of *purāṇa*, old: it is not, however, found there, *Nigh*, iii.27.

३०१८. अभि यो महिना दिवं मित्रो बभूव सप्रथाः।
अभि श्रवोभिः पृथिवीम्॥७॥

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7. The renowned *Mitra*, who by his might presides over heaven, is he who presides over the earth by (the gift of) food.

३०१९. मित्राय पञ्च येमिरे जना अभिष्टिशवसे। स देवान्विश्वान्बिभर्ति॥८॥

8. The five classes of men have repaired to the victorious *Mitra*, for he supports all the gods.

३०२०. मित्रो देवेष्वायुषु जनाय वृक्तबर्हिषे। इष इष्टव्रता अकः॥९॥

9. *Mitra* is he who amongst gods and men bestows food as the reward of pious acts upon the man who has prepared (for him) the lopped sacred grass.

[सूक्त-६०]

[**ऋषि–** विश्वामित्र गाथिन। **देवता–** ऋभुगण, ५-७ ऋभुगण तथा इन्द्र। **छन्द–** जगती]

३०२१. इहेह वो मनसा बन्धुता नर उशिजो जग्मुरभि तानि वेदसा।
याभिर्मायाभिः प्रतिजूतिवर्पसः सौधन्वना यज्ञियं भागमानश॥१॥

1. Your Connexion (with the consequences of acts) *Ṛbhus* is here (acknowledged) by the minds of all: desiring their share (of the sacrifice), oh men, they have come with a knowledge (of their claims) to these (rites): the sons of *Sudhanwan*, with the devices by which they are victorious over foes, you have accepted the share of the sacrifice.

Your Connexion— *Vo bandhutā* might mean, your affinity or friendship, but the Scholiast explains it, they who connect acts with their fruits, *badhnanti falena karmāṇi.*

You have accepted the share of the sacrifice— *Yajñiyam bhāgam ānaśa:* Sāyaṇa here explains the verb as if it were in the second pers. plur. of the reduplicate preterite, *yūyam vyāptaḥ stha*, you have pervaded, the Veda conjugating *aś* in the *Parasmaipada*, instead of *Ātmanepada*, as is usual: so in the third stanza we have *samānaśuḥ* instead of *samānaśire*: the passage has been cited in a former page, vol. I, note on 202, and is there somewhat incorrectly translated: in *Sūkta* 161, v.6, we have *yajañiyam bhāgam aitana* explained also *prāpnuta*, obtain: see the hymns to the *Ṛbhus*, *Sūkta* i.20, and i.161; also Grammar, 2nd Ed., p. 241.

३०२२. याभिः शचीभिश्चमसाँ अपिंशत यया धिया गामरिणीत चर्मणः।
येन हरी मनसा निरतक्षत तेन देवत्वमृभवः समानश॥२॥

2. With those faculties by which you have divided the ladles; with that intelligence wherewith you have covered the (dead) cow

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with skin; with that will by which you have fabriacted the two horses (of *Indra*); with those (means), *Ṛbhus*, you have attained divinity.

३०२३. इन्द्रस्य सख्यमृभवः समानशुर्मनोर्नपातो अपसो दधन्विरे।
सौधन्वनासो अमृतत्वमेरिरे विष्ट्वी शमीभिः सुकृतः सुकृत्यया॥३॥

3. The *Ṛbhus*, the performers of (good) works, the grandsons of a man, have attained the friendship of *Indra*: they have perpetuated (existence): the sons of *Sudhanvan* have attained immortality: performers of pious acts influencing (the result), through their devotion (they have attained divinity) by their works.

Perpetuated— *Dadhanvire*, as in teh former case *adhārayanta*, vol. I, 202, has no accusative: the Scholiast, as before, supplies *prāṇam*, vitality, meaning immortal life, as follows.

They have attained divinity— See also vol. I. Sūkta 161.

३०२४. इन्द्रेण याथ सरथं सुते सचाँ अथो वशानां भवथा सह श्रिया।
न वः प्रतिमै सुकृतानि वाघतः सौधन्वना ऋभवो वीर्याणि च॥४॥

4. Go with *Indra* in his chariot when the libation is poured out, and be (welcomed) with honour by the (worshipper) desiring (your favour): *Ṛbhus*, sons of *Sudhanvan*, bestowers (of the rewards of pious acts), your virtuous deeds, your great faculties, are not to be measured.

३०२५. इन्द्र ऋभुभिर्वाजवद्भिः समुक्षितं सुतं सोममा वृषस्वा गभस्त्योः।
धियेषितो मघवन्दाशुषो गृहे सौधन्वनेभिः सह मत्स्वा नृभिः॥५॥

5. *Indra*, along with the food-bestowing *Ṛbhus*, accept with both hands the (cup of the) effused *Soma* libation: excited *Maghavan*, by worship, rejoice with the human sons of *Sudhanvan* in the dwelling of the donor (of the offering).

३०२६. इन्द्र ऋभुमान्वाजवान्मत्स्वेह नोऽस्मिन्त्सवने शच्यां पुरुष्टुत।
इमानि तुभ्यं स्वसराणि येमिरे व्रता देवानां मनुषश्च धर्मभिः॥६॥

6. *Indra*, the praised of many, associated with *Ṛbhu*, and with *Vāja*, exult with *Śaci*, at this our sacrifice: these self-revolving (days) are devoted to you, as well as the ceremonies (addressed) to the gods, and the virtuous acts of man.

Śaci— Or *Śaci*, may mean *karman*, act, rite.

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३०२७. इन्द्र ऋभुभिर्वाजिभिर्वाजयन्निह स्तोमं जरितुरुप याहि यज्ञियम्।
शतं केतेभिरिषिरेभिरायवे सहस्रणीथोअध्वरस्य होमनि।।७।।

7. *Indra*, with the food-bestowing *Ṛbus* rewarding (worship) with food, come hither to (receive) the reverential praise of the adorer, with a hundred quick-going steeds, the indications (of the *Maruts*): come to the burnt offering of the sacrifice, yielding a thousand blessings to the sacrificer.

Food-bestowing *Ṛbhus*— *Ṛbhubhir vājibhir vājayan*, implies a quibble upon the word *vāja*; which is the name of one of the *Ṛbhus*, put for all, but means, in its more usual sense, food.

[सूक्त-६१]

[**ऋषि**– विश्वामित्र गाथिन। **देवता**– उषा। **छन्द**– त्रिष्टुप्।]

३०२८. उषो वाजेन वाजिनि प्रचेताः स्तोमं जुषस्व गृणतो मघोनि।
पुराणी देवि युवतिः पुरन्धिरनु व्रतं चरसि विश्ववारे।।१।।

1. Affluent *Uṣas*, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds you, (and worships) with (sacrificial) food: divine *Uṣas*, adored by all, who (though) ancient are (still) young, the object of manifold worship, you are present at the recurring (morning) rite.[1]

३०२९. उषो देव्यमर्त्या वि भाहि चन्द्ररथा सूनृता ईरयन्ती।
आ त्वा वहन्तु सुयमासो अश्वा हिरण्यवर्णां पृथुपाजसो ये।।२।।

2. *Uṣas*, who are divine and immortal, mounted in a golden chariot, do you shine radiant causing to be heard the sounds of truth: may your vigorous and well-trained horses bring you, who are golden-haired, (hither).

Causing up to be heard the sounds of truth— *Sunṛta irayanti*: the phrase has occurred before, (*Ṛg*. i,113.12), where it is rendered, awakener of pleasant voices, in the sense explained note on 4, p. 361, the dawn exciting or awakening the true or agreeable cries of beasts and birds.

३०३०. उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः।
समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व।।३।।

3. *Uṣas*, who spread over all the regions, you abide on high, the ensign of the immortal (sun), purposing to travel the same road, repeatedly turn back over new, (revolving) like a wheel.

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१. ऋ० सं० १.४८.१६। ऋ० सं० १.१२३.११।

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३०३१. अव स्यूमेव चिन्वती मघोन्युषा याति स्वसरस्य पत्नी।
स्व१र्जनन्ती सुभगा सुदंसा आन्ताद्दिवः पप्रथ आ पृथिव्याः।।४।।

4. The opulent *Uṣas*, the bride of the far-darting (sun), throwing off (darkness) like a garment, proceeds: diffusing her own (lustre), auspicious, promoting sacred acts, she is renowned to the ends of the heaven and of the earth.

३०३२. अच्छा वो देवीमुषसं विभातीं प्र वो भरध्वं नमसा सुवृक्तिम्।
ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प्र रोचना रुरुचे रण्वसंदृक्।।५।।

5. Offer, with your prostrations, due praise to the divine *Uṣas*, shining upon you: the repository of sweetness manifests her brightness aloft in the sky, and, radiant and lovely lights the regions.

The Repository of Sweetness— *Madhudhā* rather puzzles the Scholiast: *madhu* may mean, he says, sweet words of praise, *madhurāṇi stutilakṣaṇāni vākyāni*, or simply praise, *stoma*; or, without referring to its etymology, it may be a name of *Uṣas*: *dhā* is that which has or holds.

Lights the Regions— see *Ṛg* i, 49. 4

३०३३. ऋतावरी दिवो अर्कैरबोध्या रेवती रोदसी चित्रमस्थात्।
आयतीमग्न उषसं विभातीं वाममेषि द्रविणं भिक्षमाणः।।६।।

6. The possessor of truth is recognized in the sky by her rays: the possessor of wealth has taken a marvellous station in earth and heaven: *Agni*, soliciting alms of the radiant advancing *Uṣas*, you obtain your desired treasure (of oblations).

Your desired treasures— That is, the sacrificial fire is kindled at dawn.

३०३४. ऋतस्य बुध्न उषसामिषण्यन्वृषा मही रोदसी आ विवेश।
मही मित्रस्य वरुणस्य माया चन्द्रेव भानुं वि दधे पुरुत्रा।।७।।

7. The showerer (of rain, the sun), urging on the lawn, at the root of the truthful (day) has pervaded the vast heaven and earth: the mighty *Uṣas*, the golden light, as it were, of *Mitra* and *Varuṇa*, diffuses her lustre in different directions.

The truthful day— *Ṛtasya, satyabhūtasya*: it is identified with truth as the season in the performance of religious rites.

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[सूक्त-६२]

[ऋषि– विश्वामित्र गाथिन; १६-१८ विश्वामित्र गाथिन अथवा जमदग्नि। देवता– १-३ इन्द्र - वरुण; ४-६बृहस्पति; ७-९ पूषा; १०-१२ सविता; १३-१५ सोम; १६-१८ मित्रावरुण। छन्द– गायत्री, १-३ त्रिष्टुप्।]

३०३५. इमा उ वां भृमयो मन्यमाना युवावते न तुज्या अभूवन्।
क्व१ त्यदिन्द्रावरुणा यशो वां येन स्मा सिनं भरथः सखिभ्यः॥१॥

1. *Indra* and *Varuṇa*, may these people who are relying upon you, and wandering about (in alarm), sustain no injury from a youthful (adversary); for where is that reputation (you enjoy) on account that you bestow sustenance on your friends.

३०३६. अयमु वां पुरुतमो रयीयञ्छश्वत्तममवसे जोहवीति।
सजोषाविन्द्रावरुणा मरुद्भिर्दिवा पृथिव्या शृणुतं हवं मे॥२॥

2. Most dilient (in pious rites) this (your worshipper), *Indra* and *Varuṇa*, desirous of wealth, incessantly invokes, you for protection: associated with the *Maruts*, with heaven and earth, hear my invocation.

३०३७. अस्मे तदिन्द्रावरुणा वसु ष्यादस्मे रयिर्मरुतः सर्ववीरः।
अस्मान्वरूत्रीः शरणैरवन्त्वस्मान्होत्रा भारती दक्षिणाभिः॥३॥

3. May there be to us, *Indra* and *Varuṇa*, such wealth (as we covet): may there be, *Maruts*, to us wealth (of cattle) and numerous descendants: may the delightful (wives of the gods) shelter us with dwellings: may *Hotā* and *Bhāratī* (enrich) us with gifts.

(Wives of the Gods)— The text has only *Varutrīḥ:* the Scholiast explains it *sarvaiḥ sambhajanīya, devapatnyaḥ*, to be admired by all; the wives of the gods; which agrees with the specification of the two goddesses that follows.

३०३८. बृहस्पते जुषस्व नो हव्यानि विश्वदेव्य। रास्व रत्नानि दाशुषे॥४॥

4. *Bṛhaspati*, friend of all the gods, accept our oblations: grant precious treasures to the offerer.

३०३९. शुचिमर्कैर्बृहस्पतिमध्वरेषु नमस्यत। अनाम्योज आ चके॥५॥

5. Adore the pure *Bṛhaspati* at sacrifices with hymns: I solicit of him unsurpassable strength.

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३०४०. वृषभं चर्षणीनां विश्वरूपमदाभ्यम्। बृहस्पतिं वरेण्यम्।।६।।

6. The showerer (of benefits) on men, the omniform, the irreproachable, the excellent *Bṛhaspati*.

३०४१. इयं ते पूषन्नाघृणे सुष्टुतिर्देव नव्यसी। अस्माभिस्तुभ्यं शस्यते।।७।।

7. Divine, resplendent, *Pūṣan*, this, your most recent laudation, is uttered by us to you.

३०४२. तां जुषस्व गिरं मम वाजयन्तीमवा धियम्। वधूयुरिव योषणाम्।।८।।

8. Be pleased by this my praise, and incline to this food-supplicating laudation as an uxorious (husband) to his wife.

३०४३. यो विश्वाभि विपश्यति भुवना सं च पश्यति।
स नः पूषाविता भुवत्।।९।।

9. May that *Pūṣan*, who looks upon all the worlds, who thoroughly contemplates them, be our protector.

३०४४. तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्।।१०।।

10. We meditate on that desirable light of the divine *Savitā*, who influences our pious rites.

This is the celebrated verse of the Vedas which forms part of the daily devotions of the *Brāhmaṇas*, and was first made known to English readers by Sir W. Jones' translation of a paraphrastic interpretation: He renders it. Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat (Works, 8vo. vol. xiii, p. 367): the text has merely *Tat savitur vareṇyam bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt:* the last member may be also rendered, who may animate, or enlighten our intellects: the verse occurs in the *Yajuṣ*, 3.35, and in the *Sāman,*658,662: both commentators are agreed to understand by *Savitā*, the soul, as one with the soul of the world, *Brahma*, but various meanings are also given: thus, Sāyaṇa has, we meditate on the light which is one with *Brahma*, his own light, which, from its consuming influence on ignorance and its consequences, is termed *Bhargas*, and is that which is desirable, from its being to be known or worshipped by all (*vareṇyam*) the property of the supreme being, (*parameśvara*), the creator or the world, and the animator, impeller, or urger (*savitā*), through the internally abiding spirit (*antaryām*) of all creatures: again, *yaḥ*, although masculine, may, by *Vaidika* license, be the relative to the neuter noun *bhargas*, that light which animates all (*dhiyaḥ*) acts (*karmāṇi*), or illumes all

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understanding (*buddhiḥ*): again, *devasya savituḥ* may mean, of the bright or radiant sun, as the progenitor of all, *sarvasya prasavitur*, and *bhargas* may be understood as the sphere or orb of light, the consumer of sins, *pāpānām tāpakam tejo-maṇḍalam*: again, *bhargas* may be interpreted food, and the prayer may only implore the sun to provide sustenance, *tasya prasādād annadilakṣaṇam falam dhīmahi, tasya ādhārabhuta bhavema*, we anticipate from his favour the reward that is characterized by food and the like, that is, may we be supported by him: Mahīdhara, in his comment on the same text in the *Yajuṣ*, notices similar varieties of interpreation.

३०४५. देवस्य सवितुर्वयं वाजयन्तः पुरंध्या। भगस्य रातिमीमहे।।११।।

11. Desirous of food, we solicit with praise of the divine *Savitā*, the gift of affluence.

३०४६. देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः।
नमस्यन्ति धियेषिताः।।१२।।

12. Devout and wise men, impelled by intelligence, adore the divine *Savitā* with sacrifices and sacred hymns.

३०४७. सोमो जिगाति गातुविद्देवानामेति निष्कृतम्।
ऋतस्य योनिमासदम्।।१३।।

13. *Soma*, knowing the right path, proceeds (by it): he goes to the excellent seat of the gods, the place of sacrifice.

३०४८. सोमो अस्मभ्यं द्विपदे चतुष्पदे च पशवे।
अनमीवा इषस्करत्।।१४।।

14. May *Soma* grant to us and to (our) biped and quadruped animals, wholesome food.

३०४९. अस्माकमायुर्वर्धयन्नभिमातीः सहमानः। सोमः सधस्थमासदत्।।१५।।

15. May *Soma*, prologing our lives and overcoming our adversaries, sit down in our place of sacrifice.

३०५०. आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम्। मध्वा रजांसि सुक्रतू।।१६।।

16. *Mitra* and *Varuṇa*, sprinkle our cow-stals with butter; performers of good works, (sprinkle) the worlds with honey.

Sprinkle the Worlds with Honey— *Ghṛtair gavyūtim ukṣatam, madhvā rajāṁsi; gavyūti* is explained either *gavâm mārgam*, or *gonivāsasthānam*, and the prayer implies, according to the Scholiast, give us cows abounding in milk: the verse occurs in the *Yajuḥ* and *Sāmavedas*:

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the commentator on the former explains *Gavyūti* either the path or sacrifice, or a field, and, in the latter case, explains, *ghṛtaiḥ* pure water, sprinkle our pastures with rain: Mr. Stenvenson accordingly renders it, irrigate the pasture lands with showers, and refresh with waters the two worlds.

३०५१. उरुशंसा नमोवृधा मह्ना दक्षस्य राजथः। द्राघिष्ठाभिः शुचिव्रता।।१७।।

17. Performers of pure rites, glorified by many, exalted by adoration, (celebrated) by prolonged praises, you reign by the greatness of (your) strength.

३०५२. गृणाना जमदग्निना योनावृतस्य सीदतम्। पातं सोममृतावृधा।।१८।।

18. Glorified by *Jamadagni*, sit down in the place of sacrifice (the altar); drink, augmenters (of the reward) of sacrifice, the *Soma* libation.

These two last verses 17 and 18 occur also in the *Sāmaveda* 664,65: as the author of the hymn is Viśvāmitra the Scholiast proposes another interpretation of *Jamadagninā* as an epithet of *Viśvāmitra*, he by whom the fire has been kindled: see former note on 2936

।।इति तृतीयं मण्डलम्।।

End of the Third Maṇḍala

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।।अथ चतुर्थं मण्डलम्।।

FOURTH MANḌALA

[सूक्त-१]

[ऋषि– वामदेव। देवता– अग्नि, २-५ अग्नि अथवा अग्नीवरुण।
छन्द– त्रिष्टुप्, १ अष्टि, २ अति जगती, ३ धृति।]

ANUVAKA I

३०५३. त्वां ह्यग्ने सदमित्समन्यवो देवासो देवमरतिं न्येरिर इति क्रत्वा न्येरिरे। अमर्त्यं यजत मर्त्येष्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम्।।१।।

1. Since the emulous gods ever excite you, *Agni*, who are a deity swift of motion, (to contest), therefore do (your worshippers) urge you by their devotions (to bring the deities to their sacrifices): adorable *Agni*, they (the deities), have generated you, immortal, divine, all-wise, as the present divinity among men: they have generated you as the all-present and all-wise deity.

The emulous gods, Etc.— *Samanyavo devāsas tvaṁ nyerire: samanyavaḥ* is explained by the Scholiast, *spardhamānaḥ* viewing with.

३०५४. स भ्रातरं वरुणमग्न आ ववृत्स्व देवाँ अच्छा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम्। ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम्।।२।।

2. Bring to the presence of the worshippers, *Agni*, your brother *Varuṇa*, as a participator of the sacrifice, with a willing mind, the elder participator of the sacrifice; the ruler of the water, the *Āditya*, the supporter of men the sovereign venerated by mankind.

We have in this and the next stanza the same device that has occurred in the *Sūkta*127 and following *Sūktas* of the first *Maṇḍala* which are written in the same long and complex metre, the reptition at the end of the line of the three or four preceding words: thus we have here, *adevam janata pracetasaṁ, viśvam adevam janata pracetasam* with the sense partially modified in the repetition at least according to the Scholiast.

३०५५. सखे सखायमभ्या ववृत्स्वाशुं न चक्रं रथ्येव रंह्यास्मभ्यं दस्म रंह्या। अग्ने मृळीकं वरुणे सचा विदो मरुत्सु विश्वभानुषु। तोकाय तुजे शुशुचान शं कृध्यस्मभ्यं दस्म शं कृधि।।३।।

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3. Friendly and beautiful (*Agni*), bring your friend (*Varuṇa*) to our presence, as two strong horses convey the swift chariot along the road to its goal: you receive, *Agni*, the gratifying (oblation) goether with *Varuṇa*, and with the all-illumining *Maruts*: grant, brilliant *Agni*, happiness to our sons and grandsons; grant, beautiful *Agni*, happiness to ourselves.

३०५६. त्वं नो अग्ने वरुणस्यविद्वान्देवस्य हेळोऽवयासिसीष्ठाः।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत्।।४।।

4. May you *Agni*, who are wise, avert from us the wrath of the divine *Varuṇa*: do you, who are the most frequent sacrificer, the most diligent bearer (of oblations), the most resplendent liberate us from all animosities.

३०५७. स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ।
अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि।।५।।

5. Do you *Agni* our preserver be most nigh to us with your protection at the breaking of this dawn: depreate *Varuṇa* for us and propitiated (by our praise) feed upon the grateful (oblation), and be to us of auspicious invocation.

Deprecate *Varuṇa* for us— *Ava yakṣva no Varuṇam:* Sāyaṇa explains the verb by *vināśaya*, destroy and the object is *Varuṇa-kṛtam*, that which has been done by *Varuṇa*, as disease inflicted by him, such as dropsy: or the term may imply *pāpam*, sin: this and the preceding occur *Yajuṣ*, 21.3.4.

३०५८. अस्य श्रेष्ठा सुभगस्य सन्दृग्देवस्य चित्रतमा मर्त्येषु।
शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः।।६।।

6. The glance of this auspicious deity, directed towards men, is most excellent, most wonderful, acceptable (to all) as the pure warm butter (from the milk) of the cow (is acceptable) to the deity; as the gift of a milch-cow (is to a man).

३०५९. त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः।
अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः।।७।।

7. These are the supreme, true, and desirable births of this divine *Agni*, invested (with radiance) in the unbounded (firmament): pure, bright, radiant lord (of all), may he come (to our) sacrifice.

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Births of *Agni*— As *Agni*, *Vāyu* and *Sūrya*, or it may refer to the places of his manifestation, or earth, firmament, and heaven: see vol. I. *Sūkta* 95, v.3.

३०६०. स दूतो विश्वेदभि वष्टि सद्मा होता हिरण्यरथो रंसुजिह्वः।
रोहिदश्वो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत्॥८॥

8. The messenger, the invoker (of the gods), riding in a golden chariot with a tongue of flame, he frequents all the chambers (of sacrifice); drawn by red horses embodied resplendent, always agreeable, as a dwelling well supplied with food.

३०६१. स चेतयन्मनुषो यज्ञबन्धुः प्र तं मह्या रशनया नयन्ति।
स क्षेत्यस्य दुर्यासु साधन्देवो मर्तस्य सधनित्वमाप॥९॥

9. Associated with sacrifice, and knowing those men (who are engaged in good works), they lead him with the strong cord (of praise): he, the divine *Agni*, fulfilling (all desires), abides in the dwelling of this mortal, and obtains fellowship in his wealth.

३०६२. स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य।
धिया यद्विश्वे अमृता अकृण्वन्द्यौष्पिता जनिता सत्यमुक्षन्॥१०॥

10. May that wise *Agni* conduct us to that wealth which is desired by the devout; he whom all the immortals have created for (the performance of) sacred oblations), the most resplendent, liberate us from all animosities.

३०६३. स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ।
अपादशीर्षा गुहमानो अन्तायोयुवानो वृषभस्य नीळे॥११॥

11. He is first engendered in the habitation (of the sacrificers); then upon his station, (the altar), the base of the vast firmament; without feet, without head, concealing his extremities, combining with smoke in the nest of the rain-cloud.

३०६४. प्र शर्ध आर्त प्रथमं विपन्याँ ऋतस्य योना वृषभस्य नीळे।
स्पार्हो युवा वपुष्यो विभावा सप्त प्रियासोऽजनयन्त वृष्णे॥१२॥

12. Radiance has first proceeded to you, (*Agni*), who are glorified by praise, in the womb of the water, in the nest of the rain-cloud: the seven attached (priests) have engendered (praise) to the showerer (of benefits), who desirable, ever young, embodied, and resplendent.

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३०६५. अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्ऋतमाशुषाणाः।
अश्मव्रजाः सुदुघा वव्रे अन्तरुदुस्रा आजन्नुषसो हुवानाः॥१३॥

13. In this world, our mortal forefathers departed after instituting the sacred rite, when, calling upon the dawn, they extricated the milk-yielding kine, concealed among the rocks in the darkness (of the cave).

Our mortal forefathers— The *Aṅgirasas*: the purport of this and the next verse is obviously the attribution of the origin of fire-worship of *Aṅgiras* and his followers.

३०६६. ते मर्मृजत ददृवांसो अद्रिं तदेषामन्ये अभितो वि वोचन्।
पश्वयन्त्रासो अभि कारमर्चन्विदन्त ज्योतिश्चकृपन्त धीभिः॥१४॥

14. Rending the rocks, they worshipped (*Agni*), and other (sages) taught everywhere their (acts): unprovided with the means of (extricating) the cattle, they glorified the author of success, whence they found the light, and were thus enabled (to worship him) with holy ceremonies.

३०६७. ते गव्यता मनसा दृध्रमुब्धं गा येमानं परि षन्तमद्रिम्।
दृळ्हं नरो वचसा दैव्येन व्रजं गोमन्तमुशिजो वि वव्रुः॥१५॥

15. Devoted to (*Agni*), those leaders (of sacred rites), with minds intent upon (recovering) the cattle, forced open, by (the power) of divine prayer, the obstructing, compact, solid mountain confining the cows, a cow-pen full of kine.

३०६८. ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन्।
तज्जानतीरभ्यनूषत व्रा आविर्भुवदरुणीर्यशसा गोः॥१६॥

16. They first have comprehended the name of the kine, knowing the thrice seven excellent (forms) of the maternal (rhythm); then they glorified the conscious dawns and the purple dawn appeared with the radiance of the sun.

Comprehended the Name of the Kine— *Te manvata prathamaṁ nāma dhenoḥ:* accordign to Sāyaṇa, *dhenoḥ* may mean *vāk*, speech and with *nāma, stutisādhakam śabdamātram*, mere sound as the means of praise: it may also have its ordinary sense, the passage referring to the ancient nomenclature of cattle, as uttered by the *Aṅgirasas*, as *Ehi surabhi, guggulu, gandhini,* etc.

Thrice Seven— There are twenty-one metres of the Vedas.

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३०६९. नेशत्तमो दुधितं रोचत द्यौरुद्देव्या उषसो भानुरर्त।
आ सूर्यो बृहतस्तिष्ठदज्राँ ऋजु मर्तेषु वृजिना च पश्यन्॥१७॥

17. The scattered darkness was destroyed; the firmament glowed wit radiance; the lustre of the divine dawn arose: then the sun stood above the undecaying mountains, beholding all that was right or wrong among mankind.

३०७०. आदित्पश्चा बुबुधाना व्यख्यन्नादिद्रत्नं धारयन्त द्युभक्तम्।
विश्वे विश्वासु दुर्यासु देवा मित्र धिये वरुण सत्यमस्तु॥१८॥

18. Thereupon awaking, the (*Aṅgirasas*) beheld (the cattle set free), and seized upon the precious treasures: the universal gods then came to all (their) dwellings: *Mitra* and *Varuṇa* may your truth be (kept) to him who worships (you).

३०७१. अच्छा वोचेय शुशुचानमग्निं होतारं विश्वभरसं यजिष्ठम्।
शुच्यूधो अतृणन्न गवामन्धो न पूतं परिषिक्तमंशोः॥१९॥

19. May I glorify the present radiant *Agni*, the invoker (of the gods), the supporter of the universe, most deserving of adoration, without milking the pure udder (of the cow), without the purified food of the *Soma* offered in libation.

Without the Purified Food— According to the Scholiast, this implies that no offering is made to *Agni* on the occasion; praise alone is addressed to him.

३०७२. विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम्।
अग्निर्देवानामव आवृणानः सुमृळीको भवतु जातवेदाः॥२०॥

20. May *Agni* be the *Aditi* of all those in whom sacrifice is offered; may he be the guest of all men: receiving the (sacrificial) food of the devout may he to whom all is known, be the bestower of felicity.

May *Agni* be the Aditi— May he be the cherisher of the gods as if he were Aditi their mother; or *Aditi* may mean the earth, that is their stay or support: Mahīdhara on this verse, *Yajurveda*, 33.16, explains it etymologically; without a defect, *gasya khaṇḍanam nāsa adian*, not mean or base.

Receiving the Sacrificial Food— *Devānām ava avriṇanaḥ* according to Sāyaṇa, is participating in the sacrificial food of the worshippers: Mahīdhara explains it delivering the oblations offered to the gods, i.e., through fire.

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[सूक्त-२]

[**ऋषि–** वामदेव गौतम। **देवता–** अग्नि। **छन्द–** त्रिष्टुप्।]

३०७३. यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि।
होता यजिष्ठो मह्ना शुचध्यै हव्यैरग्निर्मनुष ईरयध्यै॥१॥

1. He who has been placed immortal among the mortals, the observer of truth, a deity triumphant among gods, the invoker of the gods, the most diligent sacrificer, *Agni*: he has been placed (upon the altar) to lighten (the ceremony) by his (lustre), and for the elevation of the worshipper, through oblations (in heaven).

Among the Mortal— Or among mortal organs of sense, *Agni* being that of speech: agreeably to the text, *Agnir-vāg-bhūtvā mukhaṁ prāviśat.*

३०७४. इह त्वं सूनो सहसो नो अद्य जातो जाताँ उभयाँ अन्तरग्ने।
दूत ईयसे युयुजान ऋष्व ऋजुमुष्कान्वृषणः शुक्रांश्च॥२॥

2. *Agni*, son of strength, generated today at this our rite, as intermediate between both (gods and men) you proceed, the invoker (of the gods), harnessing, graceful *Agni*, your robust, vigorous, and resplendent steeds.

३०७५. अत्या वृधस्नू रोहिता घृतस्नू ऋतस्य मन्ये मनसा जविष्ठा।
अन्तरीयसे अरुषा युजानो युष्मांश्च देवान्विश आ च मर्तान्॥३॥

3. I celebrate the ruddy, food-bestowing, water-shedding, and swifter-than-thought-going, steeds of him who is the truth: harnessing the brilliant pair (to your chariot), you pass between the deities of whom you are, and human worshippers.

You pass between the Deities— *Antarīyase yuṣmānśca devān viśa ā ca martān*, you go between, you the gods, an dmen; you, is specified from *Agni*'s being a divinity; he goes to men to receive oblation, and to the gods, of whom he is one, to bear it to them.

३०७६. अर्यमणं वरुणं मित्रमेषामिन्द्राविष्णू मरुतो अश्विनोत।
स्वश्वो अग्ने सुरथः सुराधा एदु वह सुहविषे जनाय॥४॥

4. Possessed, *Agni*, of good steeds, an excellent car, and abundant wealth, do you amidst these (worshippers) bring to the man who offers worthy oblations, *Aryaman*, *Varuṇa*, *Mitra*, *Viṣṇu*, the *Maruts*, or the *Aśvins*.

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३०७७. गोमाँ अग्नेऽविमाँ अश्वी यज्ञो नृवत्सखा सदमिदप्रमृष्यः।
इळावाँ एषो असुर प्रजावान्दीर्घो रयिः पृथुबुध्नः सभावान्।।५।।

5. May the sacrifice, *Agni*, be productive of cows, of sheep, of horses, and celebrated by your worshipper, aided by the priests, be ever uninterrupted: may it, mighty *Agni*, be productive of food and progeny, long continued, affluent, wide based, and held in full assembly.

In Full Assembly— *Sabhāvān* in the presence of spectators *upa-draṣṭi sabhārūpayūktaḥ.*

३०७८. यस्त इध्मं जभरत्सिष्विदानो मूर्धानं वा ततपते त्वाया।
भुवस्तस्य स्वतवाँः पायुरग्ने विश्वस्मात्सीमघायत उरुष्य।।६।।

6. You are the munificent recompenser of that man who, sweating (with toil), brings you fuel, and for your service causes his head to ache: protect him, *Agni* from every one that seeks to do him evil.

Munificent Recompenser— *Svatavān pāyuḥ* explained, *dhanavān pālayitā*, wealthy preserver.

३०७९. यस्ते भरादन्नियते चिदन्नं निशिषन्मन्द्रमतिथिमुदीरत्।
आ देवयुरिनधते दुरोणे तस्मिन्रयिर्ध्रुवो अस्तु दास्वान्।।७।।

7. May a son, firm in (devotion) and liberal (in offerings), be born to him who presents (sacrificial) food to you when needing food, who gives you constantly the exhilarating (*Soma* juice), who welcomes you as a guest, and devoutly kindles you in his mansion.

३०८०. यस्त्वा दोषा य उषसि प्रशंसात्प्रियं वा त्वा कृणवते हविष्मान्।
अश्वो न स्वे दम आ हेम्यावान्तमंहसः पीपरो दाश्वांसम्।।८।।

8. Preserve from sin the liberal sacrificer who glorifies you morning and evening, and, presenting oblations, does what is acceptable to you in his own abode, like a horse with golden caparisons.

A Horse with Golden Caparisons— *Aśvo na sve dame hemyāvān,* that is, according to the Scholiast, *suvarṇanirmita-kakṣyāvān* having a girth made of gold, applying the epithet to the horse although separated by *sve dame*, in his own house.

३०८१. यस्तुभ्यमग्ने अमृताय दाशद् दुवस्त्वे कृणवते यतस्रुक्।
न स राया शशमानो वि योषन्नैनमंहः परि वरदघायोः।।९।।

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9. Let not him who makes offerings to you *Agni* who are immortal, who with uplifted ladle pours out oblations repeating your praise, ever want riches, and let not the wickedness of a malevolent (foe) circumvent him.

३०८२. यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य सुधितं रराणः।
प्रीतेदसद्धोत्रा सा यविष्ठासाम यस्य विधतो वृधासः॥१०॥

10. May that prayer be agreeable to you, *Agni*, who are a gracious deity, (which is uttered) by the man with whose well-conducted sacrifice you are well pleased young (of the gods), of whose (rites) when worshipping you may we be the promoters.

३०८३. चित्तिमचित्तिं चिनवद्वि विद्वान्पृष्ठेव वीता वृजिना च मर्तान्।
राये च नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य॥११॥

11. May the wise *Agni* discriminate between virtue and vice between (virtuous and wicked) men, as a (groom distinguishes between) the strong and weak backs (of horses): enrich us with wealth accompanied by virtuous offspring: be bountiful to the liberal giver; shun him who gives not.

This passage is elliptically and metaphorically expressed, *cittiṁ acittiṁ, cinavadvi-vidvān*, may the sage (*Agni*) distinguish that which is to be known, *cittiṁ jñātavyaṁ puṇyam* or virtue, and *acittim acetanīyam* not to be thought of, or *pāpam* sin; or *cittim* and *acittim* may be explained by *jñānam* and *ajñānam*, knowledge and ignorance: *martān*, mortals or men, has no epithets; the Scholiast supplies them: the comparison runs, *pṛṣṭheva vitā vṛjinā ca*, like backs bright, (*kāntāni*) and ill-bearing (*durvahāṇi*); for the horses and the groom, (*aśvapāla*), we are indebted to Sāyaṇa.

३०८४. कविंशशासुः कवयोऽदब्धा निधारयन्तो दुर्यास्वायोः।
अतस्त्वं दृश्याँ अग्न एतान्पड्भिः पश्येरद्भुताँ अर्य एवैः॥१२॥

12. The unreviled sages abiding in the dwellings of man have glorified the sage (*Agni*); therefore, lord of sacrifice, you may proceed with swift-moving feet to behold the admirable and mavellous deities.

३०८५. त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ।
रत्नं भर शशमानाय घृष्वे पृथुश्चन्द्रमवसे चर्षणिप्राः॥१३॥

13. Resplendent *Agni*, young of the gods, the satisfier of (the desires of) men, who are easily to be conducted (to the altar),

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bestow joy-yielding and abundant wealth for his preservation upon the worshipper who praises and worships you and offers you libations.

३०८६. अधा ह यद्वयमग्ने त्वाया पड्भिर्हस्तेभिश्चकृमा तनूभिः।
रथं न क्रन्तो अपसा भुरिजोर्ऋतं येमुः सुध्य आशुषाणाः॥१४॥

14. Therefore, *Agni*, when we labour for you with hands and feet, and all our members, the pious performers of rites, (the *Aṅgirasas*), exercise their arms in the work (of attrition), as wheelwrights fabricate a car.

३०८७. अधा मातुरुषसः सप्त विप्रा जायेमहि प्रथमा वेधसो नृन्।
दिवस्पुत्रा अङ्गिरसो भवेमाद्रिं रुजेम धनिनं शुचन्तः॥१५॥

15. May we seven priests first in order engender from the maternal dawn the worshippers of the creator (*Agni*); may we *Aṅgirasas* be the sons of heaven, and, radiant, divide the wealth-contining mountain.

May we, Aṅgirasas, be the Sons of Heaven— *Divasputrā aṅgiraso bhavema*, or may we, the sons of heaven be *Aṅgirasas*; or, according to the Scholiast, *bhūtimantaḥ* possessed of superior power: according to a text cited by the Commentator, which, however, is not very explicit, the *Aṅgirasas* are the sons of *Āditya, aṅgirasām ādityaputratvam āmnāgyate*: the text is *tasya yad retaḥ prathamam udadipyata tad asau āditya abhavat, ityupakramya ye aṅgārā asans-te aṅgiraso abhavan*, that which was his seed was first manifested as *Āditya*, thence, in succession, those which were the cinders became the *Aṅgirasas*:

Wealth-containing Mountain— *Ādirm rujema dhaninam*, may allude to the rock in which the cows were hidden, or *adri* may be rendered cloud (*megha*), by the disruption of which rain is made to fall.

३०८८. अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः।
शुचीदयन्दीधितिमुकथशासः क्षामा भिन्दन्तो अरुणीरप व्रन्॥१६॥

16. Thus, *Agni*, our excellent and ancient forefathers, celebrators of holy sacrifice, proceeded to (the region of) pure light, and, reciting prayers and disperson gloowm, they made manifest the purple (kine).

Proceeded to the region of pure light, Etc.— *Śucid ayan didhitim; diptam sthanam tejas cāgacchan:* Mahīdhara, *Yajur*, 19.69, explaines this by *ravi-maṇḍalam*, the orb of the sun, and gives a different interpretation to the last phrases; may we, dividing the rays of the sun, and piercing the earth (with sacrificial posts and the like), also proceed by the path of the

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gods, or to heaven: it is rathr a bold interpretation, however, to convert *apavran*, the third plur. of the third preterite, into *apāvṛṇumaḥ*, first plur. of the present with the sense of the potential: this and the three following verses occur in the *Atharvaveda*, XVIII.3,21,24.

३०८९. सुकर्माणः सुरुचो देवयन्तोऽयो न देवा जनिमा धमन्तः।
शुचन्तो अग्निं ववृधन्त इन्द्रमूर्वं गव्यं परिषदन्तो अग्मन्।।१७।।

17. Performers of good works, brilliant and devout, the praises of the gods have freed their birth from impurity, as (a smith heats) iron: exciting *Agni*, elevating *Indra*, and wandering about (in search), they have gone to the vast (hidden) herd of cattle.

३०९०. आ यूथेव क्षुमति पश्वो अख्यद्देवानां यज्जनिमान्त्युग्र।
मर्तानां चिदुर्वशीरकृप्रन्वृधे चिदर्य उपरस्यायोः।।१८।।

18. Fierce (*Agni*), when (*Indra*) proclaimed the near presence of the herd of the kine of the divine (*Aṅgirasas*) as a herd of cattle in a well-stored stall, the progeny of mortals were thereby enabled (to perform pious acts), and the master of the family rendered competent to (provide for) the increase of posterity and (the support of) dependants.

Herd of Cattle in a well-stored stall— *Āyutheva kṣumati, paśvoḥ, akhyat devānām yaj-janimānti,* is, literally, like a herd in food-possessing animals, he has said to the gods that which birth is nigh: *janāmā,* Sāyaṇa interprets *go-saṅgham*, and makes out the rest as above; or he proposes an alternative, not more intelligible: the second half of the stanza is equally obscure as the first *martānām cid urvaśrakṛpran vṛdhe cid arya uparasya ayoḥ: urvaśiḥ* is rendered by Sāyaṇa, *prajā,* progeny, as if it was the nominative instead of being the accus plural: and if so, there is no nom. to *akṛpran,* were made able: the word is remarkable, and is made more so by Sāyaṇa's reference to Yāska, *Nir.*, v.13, where the word means, as usual, *Apsaras* and the etymology is *urvabhya aśnuta,* or *urubhyāṁ aśnuta* who pervades or proceeds from the thigh, conformably to the *Pauraṇika* legend of her birth from the thigh of *Nārāyaṇa*: see also the *Vikramorvaśī* of Kālidāsa, which shows the legend to be of some antiquity.

३०९१. अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः।
अनूनमग्निं पुरुधा सुश्चन्द्रं देवस्य मर्मृजतश्चारु चक्षुः।।१९।।

19. We have worshipped you (*Agni*), and have thereby become the performers of a good work, adoring the full and variously delighting *Agni*, the beautiful lustre of the radiant divinity, when the brilliant dawns have arrayed (themselves) in light.

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३०९२. एता ते अग्न उचथानि वेधोऽवोचाम कवये ता जुषस्व।
उच्छोचस्व कृणुहि वस्यसो नो महो रायः पुरुवार प्र यन्धि॥२०॥

20. Creator, *Agni*, we have repeated these your praises to you who are all-wise; do you accept them: blaze aloft; make us opulent: do you who are worshipped by many bestow upon us ample wealth.

[सूक्त-३]

[ऋषि- वामदेव गौतम। देवता- अग्नि। छन्द- त्रिष्टुप्।]

३०९३. आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः।
अग्निं पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम्॥१॥

1. Secure *Agni*, the king of sacrifice, the afflicter (of foes), the invoker (of the gods), the distributor of food through heaven and earth, the golden-formed, for your protection before (surprised by) sudden death.

Before Sudden Death— *Purā tanayitnor acittāt,* lit. before the unconsciousness of the thunderbolt; implying, according to the Scholiast, a state of unconsciousness, or death as sudden as if the work of the thunderbolt.

३०९४. अयं योनिश्चकृमा यं वयं ते जायेव पत्य उशती सुवासाः।
अर्वाचीनः परिवीतो नि षीदेमा उ ते स्वपाक प्रतीचीः॥२॥

2. This is the altar which we have decorated for you, as a wife attached to her husband puts on elegant garments (to gratify him): maturer of good works, sit down in our presence invested (with radiance), while your flames incline towards you.

३०९५. आशृण्वते अदृपिताय मन्म नृचक्षसे सुमृळीकाय वेधः।
देवाय शस्तिममृताय शंस ग्रावेव सोता मधुषुद्यमीळे॥३॥

3. Repeat, oh priest, the praise, the prayer, to the attentive, the affable *Agni*, the beholder of man, the giver of felicity, the divine, the immortal; to him whom the effuser of the libation, like the (bruising) stone, adores aloud.

३०९६. त्वं चिन्नः शम्या अग्ने अस्या ऋतस्य बोध्यृतचित्स्वाधीः।
कदा त उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते॥४॥

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4. You *Agni*, preside over this our rite: do you who are cognizant of truth, and the author of good works, recognize this our adoration, whenever these exhilararting prayers (are addressed) to you whenever friendly relations with you are (established) in our dwelling.

३०९७. कथा ह तद्वरुणाय त्वमग्ने कथा दिवे गर्हसे कन्न आगः।

कथा मित्राय मीळ्हुषे पृथिव्यै ब्रवः कदर्यम्णे कद्भगाय।।५।।

5. Why, *Agni*, do you reproach us (for our sin) to *Varuṇa*, why to the heaven? what is our offence? why repeat it to the bountiful *Mitra*, to earth, to *Aryaman*, or to *Bhaga*?

३०९८. कद्धिष्ण्यासु वृधसानो अग्ने कद्वाताय प्रतवसे शुभंये।

परिज्मने नासत्याय क्षे ब्रवः कदग्ने रुद्राय नृघ्ने।।६।।

6. Why repeat it when exalted in holy ceremonies? why tell it to, the mighty, benevolent, circumambient, truthful wind? why, *Agni*, to earth, why to man-destroying *Rudra*?

To Man-Destroying *Rudra— Rudrāya nṛ-ghne,* the man-slayer, *Rudra*; the Scholiast says, of wicked men.

३०९९. कथा महे पुष्टिम्भराय पूष्णे कद्रुद्राय सुमखाय हविर्दे।

कद्विष्णव उरुगायाय रेतो ब्रवः कदग्ने शरवे बृहत्यै।।७।।

7. Why to the great and nutriment-conveying *Puṣan*? why to *Rudra*, the object of worship, the giver of the oblation (to the gods)? why to the many-hymned Viṣṇu? why tell our sin to the extensive year?

To the extensive year— *Śarave bṛhatyai: śaruḥ, śarat, saṁvatsaraḥ,* or *śaru*, may mean *nirṛti*, the female personification of evil, who, by some unaccountable inadvertence, I have turned, in a former passage, into a male deity: see vol. I. *Sūkta* 38 verse 6: *nirṛti* does occur, however, in the masculine; as in the scholia on the *Taittirīya Yajuṣ*, 1.2,11: *nirṛtir yajñavighāti rākṣasaḥ,* an evil spirit disturbing sacrifice. Cal. Ed. p.405: and in the comment of *Bharatasena* on the word *nairṛta* in the *Amarakośa*, I.1,56, he gives *nirṛti* as synonymous with *nairṛta; nirṛtir sva nairṛta iti vā*, citing the *Ratnakoṣa* in confirmation, *nairṛtas tu khasaputro rakṣaso nirṛtis-ca saḥ, Nairṛta,* the son of *Khasa*, a *Rākṣasa*, he is also *Nirṛti*: in the passage of the first *Aṣṭaka* adverted to, the epithets are feminine, and the change of sex is unwarranted.

३१००. कथा शर्धाय मरुतामृताय कथा सूरे बृहते पृच्छ्यमानः।

प्रति ब्रवोऽदितये तुराय साधा दिवो जातवेदश्चिकित्वान्।।८।।

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8. Why tell it to the veracious company of the *Maruts*? why, even when asked, to the mighty sun? why repeat it to *Aditi*, or to the swift wind? fulfil, all-knowing *Jātavedas*, (the worship) of heaven.

३१०१. ऋतेन ऋतं नियतमीळ आ गोरामा सचा मधुमत्पक्वमग्ने।
कृष्णा सती रुशता धासिनैषा जामर्येण पयसा पीपाय॥९॥

9. I solicit, *Agni*, the milk of the cow, essential for the sacrifice: yet immature, (she possesses) the sweet and ripe (fluid): black though she be, yet with her white nutritious milk she maintains mankind in existence.

३१०२. ऋतेन हि ष्मा वृषभश्चिदक्तः पुमाँ अग्निः पयसा पृष्ठ्येन।
अस्पन्दमानो अचरद्वयोधा वृषा शुक्रं दुदुहे पृश्निरूधः॥१०॥

10. The male *Agni*, the showerer (of benefits), has been sprinkled by the genuine sustaining milk: the giver of food proceeds unswerving (from his course), and the sun, the shedder of rain, has milked the white (fluid) of the udder (of the firmament).

The Sun Milked, Etc.— *Duduhe pṛṣṇir-udhas: Pṛṣṇi* here, according to the comment, is a synonyme of *Sūrya*.

३१०३. ऋतेनाद्रिं व्यसन्भिदन्तः समङ्गिरसो नवन्त गोभिः।
शुनं नरः परि षदन्नुषासमाविः स्वरभवज्जाते अग्नौ॥११॥

11. By the sacrifice, the *Aṅgirasas*, rending the mountain asunder, have thrown it open, and returned with the cows: the leaders (of holy rites) have arrived happily at the dawn, and the sun was manifest as *Agni* was engendered.

The Sun was Manifest as *Agni* was Engendered— Alluding to the early morning sacrifice with fire, probably instituted by the *Aṅgirasas*.

३१०४. ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमद्भिरग्ने।
वाजी न सर्गेषु प्रस्तुभानः प्र सदमित्स्रवितवे दधन्युः॥१२॥

12. By sacrifice, *Agni*, the divine rivers, immortal, unobstructed, continue perpetually to flow with sweet waters, like a horse that is being urged in his speed.

३१०५. मा कस्य यक्षं सदमिद्धुरो गा मा वेशस्य प्रमिनतो मापेः।
मा भ्रातुरग्ने अनृजोर्ऋणं वेर्मा सख्युर्दक्षं रिपोर्भुजेम॥१३॥

13. Go not ever, *Agni*, to the sacrifice of any one who injures us; nor to that of a malevolent neighbour; nor to that of an

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(unnatural) relation: accept not the due (oblation) from an insincere brother: let us not derive enjoyment from the enemy of a friend.

३१०६. रक्षा णो अग्ने तव रक्षणेभी रारक्षाणः सुमख प्रीणानः।
प्रति ष्फुर वि रुज वीड्वंहो जहि रक्षो महि चिद्वावृधानम्।।१४।।

14. *Agni*, worthily worshipped, conservator, conciliated (by our offerings), protect us with your protections: enlighten us: entirely extirpate our sin; overcome the great and exulting *Rākṣasas*.

३१०७. एभिर्भव सुमना अग्ने अर्कैरिमान्त्स्पृश मन्मभिः शूर वाजान्।
उत ब्रह्माण्यङ्गिरो जुषस्व सं ते शस्तिर्देववाता जरेत।।१५।।

15. Be propitiated, *Agni*, by these hymns; accept, hero, these (sacrificial) viands (presented) with praises: be pleased, *Aṅgiras*, by our prayers: may the adoration addressed to the gods exalt you.[1]

३१०८. एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः।।१६।।

16. *Agni* ,creator, to you who are wise, acquainted with the past, I address, oh sage, these soliciting mysterious words, (these) ever-to-be-recited poems, together with praises and prayers.

Ever to be Recited Poems— *Nivacana (ni) kāvyāni; nitarāṁ vaktavyāni, kavibhiḥ kṛtāni*, those which are made by poets ever to be recited.

[सूक्त-४]

[**ऋषि**– वामदेव गौतम। **देवता**– रक्षोहा अग्नि। **छन्द**– त्रिष्टुप्।]

३१०९. कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः।।१।।

1. Put forth your strength, *Agni*, as a fowler spreads a capacious snare: proceed like a king attended by his followers on his elephant: you are the scatterer (of your foes): following the swift-moving host consume the *Rākṣasas* with your fiercest flames.

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१. ऋ० सं० १०.६२.५।

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Like a King Attended, Etc.— *Rājevāmavān ibhena*: the latter (*ibha*) may mean fearless, (host understood) *gatabhayena*, or, as usual, *hastinā*: *ama* has also different interpretations, a minister, for *āmātya*, or *ama*, an associate; or sickness, inflicting it on the foe: the verse occurs in the *Nirukta*, vi.13, and is explained as in the text; and again in the *Yajuṣ*, 13.9, with, upon the whole, a similar explanation.

Following the swift-moving host— *Tṛṣum anu prasitim drūṇānaḥ* is explained by Sāyaṇa, *kṣipragāminīm prakṛṣṭām senām anugacchan*: Yāska puts the two first into the third case, *tṛṣvya anu prasitya*, but does not give any meaning to the latter: the first he explains quick: Sāyaṇa also gives the reading and explains the noun by *santataya gatya*, with extended or continuous march: Mahīdhara gives *prasiti* the import it had in the first part of the verse, a net, a snare: this and the three following verses occur in the *Yajuṣ*, 13.10,13: the explanation occasionally slightly varies.

३११०. तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः।
तपूंष्यग्ने जुह्वा पतङ्गानसंन्दितो वि सृज विष्वगुल्काः॥२॥

2. Your swift and errant flames descend (on every side): fierce-shining with vigour consume (the foe): scatter, *Agni*, with the ladle (of oblation), scorching flames and sparks, and brands.

३१११. प्रति स्पशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दधर्षीत्॥३॥

3. Do you, who are most rapid, direct your (flames) against opposing (rays), and, unresisted, become the protector of this your people against the calumniator who is remote or who is nigh: let no malevolent (foe) prevail against us (who are) your worshippers.

Direct your flames against opposing rays— *Prati spaśo visṛja*: *spaśaḥ* is explained by Sāyaṇa, *parabādhakān raśmīn*, or he says it may mean *caran*, spies, sent to determine between true and false, *satyanṛtavivekāītham*; so Mahīdhara interprets it, *praṇidhin*, but he understands by it binders, imprisoners, *bandhanakṛtḥ*.

३११२. उदग्ने तिष्ठ प्रत्या तनुष्व न्य१मित्राँ ओषतात्तिग्महेते।
यो नो अरातिं समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम्॥४॥

4. Sharp-weaponed *Agni*, rise up; spread wide (your flames) against (the *Rākṣasas*); entirely consume the foes: blazing *Agni*, burn down him who acts as an enemy towards us like a piece of dry timber.

Who acts as an enemy— *Āratim cakre* may also mean who annuls or prevents our donation, one who makes a gift no gift.

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३११३. ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने।
अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्र मृणीहि शत्रून्।।५।।

5. Rise up, *Agni*, chastise those who overpower us; manifest your divine energies; slacken the strone (bow strings) of the malignant kings; destroy those (who are hostile), whether kindred or unallied.

Whether Kindred or Allied— *Jāmim-ajāmim, bandhum abandhum*; or it may mean whether formerly overcome or not Mahīdhara explains it *punaruktam apunaruktam,* repeated or not repeated; or *punaḥ punastaditam ataditam,* repeatedly chastised or not chastised.

३११४. स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गातुमैरत्।
विश्वान्यस्मै सुदिनानि रायो द्युम्नान्यर्यो वि दुरो अभि द्यौत्।।६।।

6. He experiences your good favour, young (of the gods), who offers praise to you a *Brahman*, coming quickly (to bestow felicity): to him are all prosperous days and wealth (of cattle) and tresures: do your as the lord of sacrifice, shine upon his dwelling.

A Brahman coming quickly— *Ivate brahmaṇe;* we have no explanation of the latter except *parivṛdhāya,* to the greatly augmented.

Shine upon his dwelling— *Aryo vi duro abhidyaut*, is also, as Sāyaṇa observes, differently rendered by some he the worshipper especially shines over his house, *aryo yajamāno gṛhān abhi viśeṣeṇa dyotate.*

३११५. सेदग्ने अस्तु सुभगः सुदानुर्यस्त्वा नित्येन हविषा य उक्थैः।
पिप्रीषति स्व आयुषि दुरोणे विश्वेदस्मै सुदिना सासदिष्टिः।।७।।

7. May the liberal man ever be prosperous who propitiate you with constant oblations and praises: may all the days in hsi arduous life be prosperous, and may this (his) sacrifice be (productive of reward).

३११६. अर्चामि ते सुमतिं घोष्यर्वाक्सं ते वावाता जरतामियं गीः।
स्वश्वास्त्वा सुरथा मर्जयेमास्मे क्षत्राणि धारयेरनु द्यून्।।८।।

8. I reverence your good favour, *Agni*: may this reiteraied and resounding hymn convey due praise to your presence: may we be possessed of good horses and good cars, that we may pay you homage; and do you daily bestow upon us riches.

Good horses and good cars— This, according to the Scholiast, is metaphorical for, may we, being with sons, grandsons, and the like, worship you.

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३११७. इह त्वा भूर्या चरेदुप त्मन्दोषावस्तर्दीदिवांसमनु द्यून्।
क्रीळन्तस्त्वा सुमनसः सपेमाभि द्युम्ना तस्थिवांसो जनानाम्।।९।।

9. May every one of his own accord deligently worship you, shining in the (hall) morning and evening, every day: thus, sporting in our dwellings, (enjoying) the wealth of (hostile) man, may we with happy hearts worship you.

३११८. यस्त्वा स्वश्वः सुहिरण्यो अग्न उपयाति वसुमता रथेन।
तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषग्जुजोषत्।।१०।।

10. You *Agni*, are the protector of him who, possessed of good horses and a golden car, approaches you with a chariot laden with wealth: you are the friend of him who gratifies you be the due performance of hospitality to you.

३११९. महो रुजामि बन्धुता वचोभिस्तन्मा पितुर्गोतमादन्वियाय।
त्वं नो अस्य वचसश्चिकिद्धि होतर्यविष्ठ सुक्रतो दमूनाः।।११।।

11. Invoker (of the gods), young (of the deities) possessed of excellent wisdom, through the alliance (with you produced) by holy texts, which came to me from my father *Gotama*, I demolish the powerful (demons): do you who are the humbler (of foes), be cognizant of our praises.

३१२०. अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोऽवृका अश्रमिष्ठाः।
ते पायवः सध्र्यञ्चो निषद्याग्ने तव नः पान्त्वमूर।।१२।।

12. All-wise *Agni*, may your protecting (rays), unslumbering alert, propitious, unslothful, benignant, unwearied, co-operating, having taken their place (at this sacrifice), preserve us.

३१२१. ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन्।
ररक्ष तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः।।१३।।

13. Those your protecting (rays), *Agni*, which, beholding (what had chanced), preserved the blind son of *Mamatā* from misfortune: he, knowing all things, cherished those benevolent (rays), and his enemies, intending to destroy him, wrought him no harm.

Preserved the blind son, Etc.— Allusion is made, according to the commentator, to the well-known filthy legend of the birth of *Dīrghatamas*, who, it is here said by Sāyaṇa, recovered his sight by worshipping *Agni*.

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Cherished those benevolent rays— *Rākṣa tān sukṛto viśvavedās*: it is not very clear whether *viśvavedas* applies to *Agni* or to *Dīrghatamas*: *Sāyaṇa*, by inserting *bhavān,* your honour, adopts the former, but it seems questionable.

३१२२. त्वया वयं संधन्य१स्त्वोतास्तव प्रणीत्यश्याम वाजान्।
उभा शंसा सूदय सत्यताते ऽनुष्ठुया कृणुह्यह्रयाण।।१४।।

14. *Agni*, who are freed from shame, by you we are made opulent; by you we are protected; may we, through your guidance, attain abundant food: cherisher of truth, destroy both (sorts of calumniators), those who are nigh, those who are an off, and in due course fulfil (our desires).

३१२३. अया ते अग्ने समिधा विधेम प्रति स्तोमं शस्यमानं गृभाय।
दहाशसो रक्षसः पाह्य१स्मान्द्रुहो निदो मित्रमहो अवद्यात्।।१५।।

15. May we propitiate you, *Agni*, by this fuel: accept the praise that is recited by us: consume the unadoring *Rākṣasas*; you are to be honoured by (your) friends, preserve us from the reproach of the oppressor and the reviler.

[सूक्त-५]

[**ऋषि**– वामदेव गौतम। **देवता**– वैश्वानर अग्नि। **छन्द**– त्रिष्टुप्।]

३१२४. वैश्वानराय मीळ्हुषे सजोषाः कथा दाशेमाग्नये बृहद्भाः।
अनूनेन बृहता वक्षथेनोप स्तभायदुपमिन्न रोधः।।१।।

1. How may we present rejoicing (fit offerings) to *Agni* the showerer (of benefits); to *Vaiśvānara*, he, who, bright with great lustre, sustains the heaven, with his entire vast and insupportable (bulk), as a pillar (sustains a roof).

३१२५. मा निन्दत य इमां मह्यं रातिं देवो ददौ मर्त्याय स्वधावान्।
पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यह्वो अग्निः।।२।।

2. Reproach not the divine (*Agni*), who, accepting the oblation, has given this wealth to me, his mortal (worshipper) of mature (intellect); *Agni*, who is wise, immortal, discriminating, (who is) *Vaiśvānara*, chief conductor (of rites), the mighty.

३१२६. साम द्विबर्हा महि तिग्मभृष्टिः सहस्त्ररेता वृषभस्तुविष्मान्।
पदं न गोरपगूळ्हं विविद्वानग्निर्मह्यं प्रेदु वोचन्मनीषाम्।।३।।

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3. May *Agni*, filling both (the middling and most excellent condition), bright shining, of manifold vigour, the showerer of (benefits), the possessor of affluence, (who comprehends), by (his) wisdom the mysterious sacred hymn, as (they track) the footsteps of a (missing) cow, reveal (the sense) to me.

Filling both— Dvibarha, is explained by the Scholiast, *dvayor madhyamottamayoḥ sthānayoḥ parivṛdhaḥ.*

Who Comprehends, Etc.— *Sāma-mahi-padam na goḥ apaguḷham vividvān agnir mahyam predu vocan manīṣām:* the detached position of several of these words makes the sense somewhat uncertain; *manīṣam*, the Scholiast connects with *Sāma*, and explains it *jñātavyam*, what is to be known: *apagūham atyantarahasyam* he would seem to attach to *padam*, but both renderings are perhaps questionable.

३१२७. प्र ताँ अग्निर्बभसत्तिग्मजम्भस्तपिष्ठेन शोचिषा यः सुराधाः।
प्र ये मिनन्ति वरुणस्य धाम प्रिया मित्रस्य चेततो ध्रुवाणि।।४।।

4. May the sharp-toothed *Agni*, possessed of excellent wealth, consume with his fierce radiance those (adversaries) who injure the firm and valued glories of the sapient *Varuṇa* and *Mitra*.

३१२८. अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः।
पापासः सन्तो अनृता असत्या इदं पदमजनता गभीरम्।।५।।

5. Like women who have no brethren, going (about from their own to their father's house), women adverse to their lords going astray, so the wicked, false (in thought), false (in speech), they give birth to this deep abyss (of hell).

False in thought, False in speech— Anṛtāḥ, mānasasatyarahitā; asatyāḥ, vācikasatyarahitāḥ.

This deep abyss of hell— *Idaṁ padam ajanatā gabhīram*, they engender this deep station, that is, according to Sāyaṇa, *narakasthānam.*

३१२९. इदं मे अग्ने कियते पावकामिनते गुरुं भारं न मन्म।
बृहद्दधाथ धृषता गभीरं यह्वं पृष्ठं प्रयसा सप्तधातु।।६।।

6. Purifier, *Agni*, bestow on me, not neglecting your worship, this acceptable and vast (wealth), like a heavy load on a feeble (bearer), together with invigorating food; (wealth), secure, abundant, tangible, and consisting of the seven elements.

The Seven Elements— *Saptadhātu,* the Scholiast says, means seven sorts of animals, agreeably to the text, *Sapta gramyaḥ paśavaḥ saptāraṇyaḥ*, seven tame, seven wild animals.[1]

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१. तै० सं० ७.२.२.१।

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३१३०. तमिन्वे३व संमना संमानमभि क्रत्वा पुनती धीतिरंश्याः।
ससस्य चर्मन्नधि चारु पृश्नेरग्रे रुप आरुपितं जबारु॥७॥

7. May our (self) purifying praise, suited to his glory, and accompanied by worship, quickly attain to that omniform (Vaiśvānara) whose swift-ascending brilliant (orb) is stationed on the east of the earth, to mount, like the sun, above the immoveable heaven.

Vaiśvānara— *Vaiśvānara* is here said to be understood in the sense of the sun, upon the authority of *Yāska*, or, according to different opinions, the word expresses *Agni* as lightning, or *āditya*.

Above the immoveable heaven— *Sasasya carman adhi pṛśneḥ* the Scholiast explains *svapata iva niścalasya dyulokasya upari caranāya*, for going above the immoveable heaven like the sun.

३१३१. प्रवाच्यं वचंसः किं मे अस्य गुहा हितमुप निणिग्वंदन्ति।
यदुस्त्रियाणामप वारिव व्रन्पाति प्रियं रुपो अग्रं पदं वेः॥८॥

8. What objection (can be offered) to this my assertion, that they affirm that the mik of the kine, which (the milkers) obtain like water, is placed in concealment (by *Vaiśvānara*), and cherishes the excellent and valued expanse of the wide earth.

३१३२. इदमु त्यन्महि महामनीकं यदुस्त्रिया सचंत पूर्व्यं गौः।
ऋतस्य पदे अधि दीद्यानं गुहा रघुष्यद्रघुयद्विवेद॥९॥

9. I recognize this adorable assemblage of the great (deities), which from of old the milk-shedding cow affects, shining above the region of water, (the firmament), in secret; swift gliding, swift moving.

Assemblage of the great (Deities)— *Mahāmanīkam*, the solar orb, according to the Scholiast identified with *vaiśvānara, sūryamaṇḍalam vaiśvānara*.

३१३३. अध द्युतानः पित्रोः सचासामनुत गुह्यं चारु पृश्नेः।
मातुष्पदे परमे अन्ति षद्गोर्वृष्णः शोचिषः प्रयतस्य जिह्वा॥१०॥

10. Then, radiant in association with the parents, (heaven and earth), he is awakened (to drink) the agreeable secretion of the cow, and the tongue of the assiduous (performer of holy rites), the resplendent showerer (of benefits), approaching the excellent station of the maternal (cow), seeks to drink the milk.

Assiduous (Performer)— The text has only *prayatasya*, which the commentator amplifies into *āhavanīyādirupeṇa niyatasya vaiśvānarasya*, of *vaiśvānara* active in the form of the *āhavanīya* fire and the rest.

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३१३४. ऋतं वोचे नमसा पृच्छ्यमानस्तवाशसा जातवेदो यदीदम्।
त्वमस्य क्षयसि यद्ध विश्वं दिवि यदु द्रविणं यत्पृथिव्याम्।।११।।

11. Interrogated with respect, I declare the truth, that this (wealth is acquired), *Jātavedas*, by the praise of you: you rule over it, (over) all that (it may be), the wealth that is in heaven or on earth.

३१३५. किं नो अस्य द्रविणं कद्ध रत्नं वि नो वोचो जातवेदश्चिकित्वान्।
गुहाध्वनः परमं यन्नो अस्य रेकु पदं न निदाना अगन्म।।१२।।

12. What is the value of this (wealth) to us? what is its advantage? inform us, *Jātavedas*, for you know; (tell us) what is the best (course) for us on this secret path, so that we may follow unreproached the direct road.

३१३६. का मर्यादा वयुना कद्ध वाममच्छा गमेम रघवो न वाजम्।
कदा नो देवीरमृतस्य पत्नीः सूरो वर्णेन ततनन्नुषासः।।१३।।

13. What is the limit, what are the objects, which is the deirable (end) to which we rush like swift (chargers) to the battle? when for us will the divine dawns, the brides of the immortal (sun), overspread (the world) with light.

३१३७. अनिरेण वचसा फल्ग्वेन प्रतीत्येन कृधुनातृपासः।
अधा ते अग्ने किमिहा वदन्त्यनायुधास आसता सचन्ताम्।।१४।।

14. (Men are) not satisfied by unproductive, frivolous, inconclusive, scanty speech; then what, *Agni*, do they here say to you? devoid of the implements (of worship), let them suffer from distress.

Let them suffer from distress— That is , if they pretend to worship *Agni* without the oblation, and other materials of a burnt offering, they cannot expect his favour.

३१३८. अस्य श्रिये समिधानस्य वृष्णो वसोरनीकं दम आ रुरोच।
रुशद्वसानः सुदृशीकरूपः क्षितिर्न राया पुरुवारो अद्यौत्।।१५।।

15. For the prosperity of this (institutor of the rite), the host (of the flames) of the kindled (*Agni*), the showerer (of benefits), the giver of dwellings, has blazed in the hall (of sacrifice); clothed in radiance, beautiful in semblance, and glorified by many, he shines like a man with opulence.

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Shines like a man with opulence— *Kṣitir-narāyā,* like a *rājā*, or the like, with wealth of cattle and treasure, *rāyāśvādinā dhanena rājādiriva.*

[सूक्त-६]

[ऋषि– वामदेव गौतम। देवता– अग्नि। छन्द– त्रिष्टुप्।]

३१३९. ऊर्ध्व ऊ षु णो अध्वरस्य होतरग्ने तिष्ठ देवताता यजीयान्।
त्वं हि विश्वमभ्यसि मन्म प्र वेधसश्चित्तिरसि मनीषाम्।।१।।

1. *Agni*, ministrant of the sacrifice, do you who are entitled to worship, be above us in this offering to the gods; for you prevail over all that is desirable; you inspire the praise of the worshipper.

Prevail over all that is desirable— *Viśvam abhyasi manma*: the last is interpreted by Sāyaṇa, *mananīyaṁ śatrūṇām dhanam abhibhavasi,* you conquer the desirable wealth of foes.

३१४०. अमूरो होता न्यसादि विक्ष्व१ग्निर्मन्द्रो विदथेषु प्रचेताः।
ऊर्ध्वं भानुं सवितेवाश्रेन्मेतेव धूमं स्तभायदुप द्याम्।।२।।

2. The unpreplexed, the sagacious, exhilarating *Agni*, the ministrant priest, has been placed amongst men for (the celebration of) sacrifices: like the sun, he spreads light above, and props the smoke above the sky like a pillar.

३१४१. यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद् देवतातिमुराणः।
उदु स्वरुर्नवजा नाक्रः पश्वो अनक्ति सुधितः सुमेकः।।३।।

3. The ladle filled (with butter) is prepared: prompt (in act), opulent (with the oblation), the multiplying (priest), conducting (the worship) of the gods, circumambulates (the fire): the newly-trimmed post is set up, the impending shining axe falls upon the victims.

३१४२. स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुजुषाणो अस्थात्।
पर्यग्निः पशुपा न होता त्रिविष्ट्येति प्रदिव उराणः।।४।।

4. When the sacred grass is strewn and the fire is kindled, the *Adhvaryu* rises, propitiating (the gods), and *Agni*, the offerer of the oblation, ancient and multiplying (the offering), thrice circumambulates (the victim) like a keeper of cattle.

Thrice Circumambulates— The expression is not very clear, *Paryagnistriviṣṭyeti, Agni* goes round, having thrice returned, *trir-āvṛtya paryeti,* or *trirhi paryagniḥ kriyate, Agni* is thrice made around, which

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would imply that the fire was thrice circumambulated: the next stanza, however, clearly shows that it is *Agni* who goes round, either the altar or the victim: Sāyaṇa says the latter, *parito gacchati paśum.*

३१४३. परि त्मना मितद्रुरेति होताग्निर्मन्द्रो मधुवचा ऋतावा।
द्रवन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यदभ्राट्॥५॥

5. *Agni*, the sacrificer, the exhilarator, the sweet-spoken, the object of sacrifice, moving measuredly, circumambulates (the victim) of his own (accord); the bright (rays) of him (fed) with (sacrificial) food, spread around: all the regions are alarmed when he blazes.

Bright Rays......Fed With, Etc.— *Asya vājino na śokā* may also be rendered *aśva iva dīptayo dravanti,* his rays spread fast like horses.

३१४४. भद्रा ते अग्ने स्वनीक सन्दृग्घोरस्य सतो विषुणस्य चारुः।
न यत्ते शोचिस्तमसा वरन्त न ध्वस्मानस्तन्वी३ रेप आ धुः॥६॥

6. Bright-shining *Agni*, beautiful and auspicious is the semblance of you who are terrible and wide-spreading, for (the nights) hide not your splendour with darkness, nor do the malignant (spirits) inflict any injury on your person.

३१४५. न यस्य सातुर्जनितोरवारि न मातरापितरा नू चिदिष्टौ।
अधा मित्रो न सुधितः पावको३ग्निर्दीदाय मानुषीषु विक्षु॥७॥

7. Of whom, progenitor (of mankind), the benevolence is never checked; whose parens need not urge him to exertion; so that the well-satisfied, purifying *Agni* shines like a friend amongst men, the descendants of *Manu*.

Whose Parents need not urge— *Na mātarā pitarā nū cid iṣṭau*, nor mother and father, *i.e.*, heaven and earth, are quickly powerful in urging him: *yasya preṣaṇe kṣipram eva na prabhavataḥ*, is Sāyaṇa's interpretation.

Descendants of *Manu*— *Mānuṣiṣu vikṣu*, may mean only human beings.

३१४६. द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु।
उषर्बुधमथर्यो३ न दन्तं शुक्रं स्वासं परशुं न तिग्मम्॥८॥

8. *Agni*, whom the twice five sisters dwelling amongst men, the descendants of *Manu*, have engendered, like females. (awaking) him at dawn, feeding on oblations, brilliant of goodly aspect, and sharp as an axe.

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Twice Five Sisters— The fingers employed in producing fire by attrition.

Like Females Awaking Him at Dawn— *Uṣarbudham atharyo na dantam, striyā iva uṣasi budhyamānam haviṣām bhakṣakam*: there is no verb, unless *jījanan* is borrowed from the first half of the stanza: the meaning of *danta* may be also questionable.

३१४७. तव त्ये अंग्ने हरितो घृतस्ना रोहिंतास ऋज्वञ्चः स्वञ्चः।
अरुषासो वृषण ऋजुमुष्का आ देवतांतिमह्वन्त दस्माः।।९।।

9. Your horses, *Agni*, breathing foam, red-coloured, straight-going well-placed, bright-shining, vigorous, well-membered, and of graceful form, are summoned to the worshp of the gods.

३१४८. ये ह त्ये ते सहंमाना अयासंस्त्वेषासो अग्ने अर्चयश्चरन्ति।
श्येनासो न दुंवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः।।१०।।

10. Those, your rays, *Agni*, triumphant, wide-spreading, radiant, adorable, go like hawk-faced horses (to their goal), loud-sounding like the company of the *Maruts*.

३१४९. अकारि ब्रह्म समिधान तुभ्यं शंसात्युकथं यजंते व्यू धाः।
होतारमग्निं मनुंषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः।।११।।

11. Well-kindled *Agni*, for you the prayer has been composed: may (the priest) propitiate (you) by (his) praise: the (sacrificer) offers worship: bestow upon us manifold (wealth): desiring (riches), men sit down adoring *Agni*, the invoker of the gods, the glorifier of mankdin.

The Prayer has been Composed— *Akāri Brahma* the prayer or praise has been made; rather unfavourable to the doctrine of the uncreated origin of the Veda.

[सूक्त-७]

[ऋषि– वामदेव गौतम। **देवता–** अग्नि।
छन्द– त्रिष्टुप्, १ - जगती, २ - ६ अनुष्टुप्।]

३१५०. अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः।
यमप्नवानो भृगंवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे।।१।।

1. This invoker of the gods and minister of frequent worship, who is to be glorified at sacrifices, has been placed first (of the gods) by the performers of the rite: the *Agni* whom *Apnavāna* and

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other *Bhṛgus* lighted in the woods for the sake of all men, marvellous (in his acts), and sovereign (over all).

The Rite— According to Mahīdhara, *Yajurveda*, 3.15, the *Agni* here intended is the *Āhavanīya* which is kindled before the *Dakṣiṇā*.

Apnavāna* and other *Bhṛgus— *Apnavāno bhṛgavaḥ:* according to Sāyaṇa, *Apnavānaḥ* is the name of a *Ṛṣi* of the family of *Bhṛgu*; Mahīdhara makes it the plur. *apnavānaḥ*, and other *Ṛṣis*, and the *Bhṛgus*: he says it may also mean *putravantaḥ*, having sons, an epithet of the *Bhṛgus*.

३१५१. अग्ने कदा त आनुषग्भुवद्देवस्य चेतनम्।
अधा हि त्वा जगृभ्रिरे मर्तासो विक्ष्वीड्यम्।।२।।

2. When, *Agni*, is the light of you, bright-shining, to be manifested; for therefore have mortals accepted you as to be worshipped amongst mankind.

३१५२. ऋतावानं विचेतसं पश्यन्तो द्यामिव स्तृभिः।
विश्वेषामध्वराणां हस्कर्तारं दमेदमे।।३।।

3. Contemplating you in every dwelling, truthful intelligent, (brilliant with sparks) like the sky with stars, the perfecter of all sacrifices.

३१५३. आशुं दूतं विवस्वतो विश्वा यश्चर्षणीरभि।
आ जभ्रुः केतुमायवो भृगवाणं विशेविशे।।४।।

4. Men have brought, for the sake of all people, the swift messenger of the worshipper (to the gods), who (rules) over all mankind, the manifester, the resplendent.

Messenger of the Worshipper— *Dūtam vivasvataḥ:* the second is explained *manusjasya yajamānasya*, of the man, of the worshipper.

The Resplendent— *Bhṛgavāṇam-bhṛguvad-ācarantam*, going like *Bhṛgu*, that is, *dīpyamānam-ityartha*, shining, or being kindled.

३१५४. तमीं होतारमानुषक्चिकित्वांसं नि षेदिरे।
रण्वं पावकशोचिषं यजिष्ठं सप्त धामभिः।।५।।

5. They (the worshipper) have seated him in his due order, the invoker (of the gods), the intelligent, the agreeable, the purifyingly-radiant, the performer of frequent sacrifice, (brilliant) with seven flames.

३१५५. तं शश्वतीषु मातृषु वन आ वीतमश्रितम्।
चित्रं सन्तं गुहा हितं सुवेदं कूचिदर्थिनम्।।६।।

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6. Him, abiding in the maternal (waters) and in the woods, loved, yet unapproached, wonderful, hidden in a cave, endowed with knowledge, seeking (oblations) from any quarter.

Loved yet Unapproached— *Vītam-kāntam; aśritam, dāhabhayādasevitam,* bright or beloved, not honoured or seved, through fear of being burnt.

Seeking Oblations from any Quarter— *Kūcid arthinam*: the first is for *kvacit,* anywhere, anyhow; seeking fuel, butter, etc., *samidājyadihaviḥ svikurvantam.*

३१५६. ससस्य यद्वियुता सस्मिन्नूधन्नृतस्य धामन्रणयन्त देवाः।
महाँ अग्निर्नमसा रातहव्यो वेरध्वराय सदमिदृतावा॥७॥

7. Whom, when they desist from slumber, the devout propitiate in the abode of water at every sacrifice: the mighty *Agni*, to whom oblations are to be offered with reverence, who truthful always, accepts the sacrifice.

३१५७. वेरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोदसी सञ्चिकित्वान्।
दूत ईयसे प्रदिव उराणो विदुष्टरो दिव आरोधनानि॥८॥

8. You who are all-knowing understand the functions of a messenger (of the gods) at the sacrifice: well informed of both heaven and earth and the intermediate (firmament), and a most intelligent, ancient, and amplifying envoy, you go up the ascents of heaven.

३१५८. कृष्णं त एम रुशतः पुरो भाश्चरिष्ण्वर्चिर्वपुषामिदेकम्।
यदप्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीदु दूतः॥९॥

9. Dark is the path of you who are bright; the light is before you; your moving radiance is the chief of (all luminous) bodies: when the present (worshippers) take up the germ (in the sticks of attrition) you are speedily generated, and become indeed the messenger (of the sacrifice).

३१५९. सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः।
वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदन्ना दयते वि जम्भैः॥१०॥

10. The light of the speedily-generated is visible, and when the wind fans the flame, he (*Agni*) spreads his blazing tongue amongst the trees, and with his (glowing) teeth consumes the standing (fuel his) food.

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३१६०. तृषु यदन्ना तृषुणा ववक्ष तृषुं दूतं कृणुते यह्वो अग्निः।
वातस्य मेळिं सचते निजूर्वन्नाशुं न वाजयते हिन्वे अर्वा॥११॥

11. When quickly, with rapid (radiance), he has carried off his food, the mighty *Agni* makes (himself) the fleet messenger (of the worshipper); consuming (the fuel), he allies himself with the force of the wind, and as (a horseman) urges his fast steed, so the rapid going *Agni*, invigorates and urges (his flames).

[सूक्त-८]

[ऋषि– वामदेव गौतम। देवता– अग्नि। छन्द– गायत्री।]

३१६१. दूतं वो विश्ववेदसं हव्यवाहममर्त्यम्। यजिष्ठमृञ्जसे गिरा॥१॥

1. I propitiate you with praise, the messenger (of the gods), the omniscient, the bearer of oblations, the immortal, the chief sacrificer.

Sāmaveda, 12.

३१६२. स हि वेदा वसुधितिं महाँ आरोधनं दिवः। स देवाँ एह वक्षति॥२॥

2. The mighty one knows how to bestow the (desired) wealth (upon the worshipper); he knows the ascents of heaven: may be bring the gods hither.

३१६३. स वेद देव आनमं देवाँ ऋतायते दमे। दाति प्रियाणि चिद्वसु॥३॥

3. He, the divine (*Agni*), knows how the gods are to be raverenced: to the sincere (worshipper) in his dwelling he gives wealth that is desired.

३१६४. स होता सेदु दूत्यं चिकित्वाँ अन्तरीयते। विद्वाँ आरोधनं दिवः॥४॥

4. He is the invoker (of the gods), comprehending the deity of (their) messenger; and, knowing the ascent of the sky, he travels between earth and heaven.

३१६५. ते स्याम ये अग्नये ददाशुर्हव्यदातिभिः। य ईं पुष्यन्त इन्धते॥५॥

5. May we be they who propitiate *Agni* with gifts of oblations, and who, cherishing him, feed bim with fuel.

३१६६. ते राया ते सुवीर्यैः ससवांसो वि शृण्विरे। ये अग्ना दधिरे दुवः॥६॥

6. They are renowned for riches and for progeny, who, venerating *Agni*, offer him oblations.

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३१६७. अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः।
अस्मे वाजास ईरताम्।।७।।

7. May riches, envied by many, devolve upon us day by day, and (abundant) food await us.

३१६८. स विप्रश्चर्षणीनां शवसा मानुषाणाम्। अति क्षिप्रेव विध्यति।।८।।

8. May the wise *Agni* entirely obviate by his power she removable (ills) of men the descendants of *Manu*.

Entirely obviate the removable ills— *Atikṣipreva vidhyati*, is explained *kṣepyanyeva vināśayitum arhāṇi duritāni atiśayena nāśayatu*, may be entirely destroy the evils which are capable of being destroyed.

[सूक्त-९]

[**ऋषि**– वामदेव गौतम। **देवता**– अग्नि। **छन्द**– गायत्री।]

३१६९. अग्ने मृळ महाँ असि य ईमा देवयुं जनम्। इयेथ बर्हिरासदम्।।१।।

1. *Agni*, make us happy, for you are mighty, (you) who come to this devout man to sit down on the sacred grass.

Sāmaveda, 23: Professor Benfey's text reads, *Mahān asyāya adevayum*: Professor Müller has *mahānṁsi ya īm-ā-devayum*.

३१७०. स मानुषीषु दूळभो विक्षु प्रावीरमर्त्यः। दूतो विश्वेषां भुवत्।।२।।

2. May that *Agni*, who is difficult to overcome, who is immortal, who is pre-eminent among men the descendants of *Manu*, becomes the messenger of all the gods.

३१७१. स सद्म परि णीयते होता मन्द्रो दिविष्टिषु। उत पोता नि षीदति।।३।।

3. He is conveyed into the sacrificial hall as he *Hotā* to be adored at sacrifices, or as the *Potā* he sits down (on the sacred grass).

Hotā* and *Potā— Two of the sixteen priests are here named: the *Hotā* is the offerer of the oblation; the function of the *Potā* doubtful.

३१७२. उत ग्ना अग्निरध्वर उतो गृहपतिर्दमे। उत ब्रह्मा नि षीदति।।४।।

4. *Agni* may be the officiating priest at the sacrifice, or the master of the house in the sacrificial chamber, or he sits down as the *Brahman*.

The Officiating Priest at the Sacrifice— *Uta gna agnir adhvara*: the meaning of *gna* is, usually, *devapatnī*, a wife of a deity, agreeably to which, one rendering suggested by Sāyaṇa is *agnir yaje devapatnir yajati*,

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Agni worships the wives of the gods at the sacrifice; or, as an alternative, *gna,* as equivalent to *gacchan*, going, may designate the *adhvaryu*, who moves about at the ceremonial.

३१७३. वेषि ह्य॑ध्वरीयतामु॑पवक्ता जना॑नाम्। हव्या च मानु॑षाणाम्।।५।।

5. You, who are the director (of the ceremonial), accept the oblations of devoutly-worshipping men the descendants of *Manu.*

The Director (of the Ceremonial)— *Upavaktā,* the priest who pronounces the formulae of sacrifice, or he may be the *Brahmā*, or the *Sadasya*, directing what is to be done.

३१७४. वेषीद्व॑स्य दूत्यं१ यस्य जुजो॑षो अध्वरम्। हव्यं मर्त॑स्य वोळ्ह॑वे।।६।।

6. You are willing (to fulfil) the office of messenger for the mortal whose oblations at the sacrifice you are pleased to convey.

३१७५. अस्माक॑ जोष्यध्वरमस्माक॑ यज्ञमङ्गिरः। अस्माक॑ शृणुधी हव॑म्।।७।

7. Be pleased by our sacrifice; (be pleased) *Aṅgiras,* by our offering hear our invocation.

३१७६. परि॑ ते दूळभो रथोऽस्माँ अ॑श्नोतु विश्वत॑ः। येन रक्ष॑सि दाशुष॑ः।।८।।

8. May your inviolable car, whereby you defend the donors of oblations, be everywhere around us.

The verse occurs in the *Yajuṣ,* 3.36.

[सूक्त-१०]

[**ऋषि–** वामदेव गौतम। **देवता–** अग्नि। **छन्द–** पद पंक्ति, ४, ६,७ पदपंक्ति अथवा उष्णिक् ५ - महापद पंक्ति, ८ उष्णिक्।]

३१७७. अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं ह॑दिस्पृश॑म्।
ऋध्यामा॑ त ओहैः।।१।।

1. We celebrate you today, *Agni,*who are like a horse (in conveying our burden) with your praises, conveying (our wishes to the gods), and (who are) like a benefactor, propitious and affectionate.

Yajuṣ, 15.44: as the text is very elliptical, Mahīdhara has a somewhat different explanation: thus, of *aśvam na*, like a horse, he says it alludes to the *Aśvamedhika* horse, as the priests celebrate him at the sacrifice: Sāyaṇa explains the simile, *Agni* is the bearer of oblations as a horse is of burdens, *voḍhāram aśvamiva tathā haviṣo vāhakam*: of the epithet of *stomaiḥ*, or *ohaiḥ*, both agree in deriving it from *vaha*, to bear, but one explains it bearing, or causing to acquire, fruit or reward; the other,

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causing to attain to *Indra* and the rest, *Indrādi-prāpakaiḥ: kratum na,* Sāyaṇa renders *upakartāramiva,* like a benefactor; Mahīdhara explains it sacrifice, may we celebrate or augment that your sacrifice, *Agni*, with praises, etc.: the verse occurs also in *Sāmaveda*, 434, 1777.

३१७८. अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः।
रथीर्ऋतस्य बृहतो बभूथ॥२॥

2. Be now the conveyer, *Agni*, of our auspicious, powerful, efficacious, truthful, and great sacrifice.

३१७९. एभिर्नो अर्कैर्भवा नो अर्वाङ् स्व१र्ण ज्योतिः।
अग्ने विश्वेभिः सुमना अनीकैः॥३॥

3. *Agni*, who like the sun are light, propitiated by these our hymns, come to our presence with all your hosts (of radiance).

This and the preceding occur in *Yajurveda*, 15.45 and 46, and *Sāmaveda*, 1779.

३१८०. आभिष्टे अद्य गीर्भिर्गृणन्तोऽग्ने दाशेम।
प्र ते दिवो न स्तनयन्ति शुष्माः॥४॥

4. Glorifying you, *Agni*, today, with these our praises, may we offer you (oblations): your (flames), bright as those of the sun, roar aloud.

३१८१. तव स्वादिष्ठाग्ने संदृष्टिरिदा चिदह्न इदा चिदक्तोः।
श्रिये रुक्मो न रोचत उपाके॥५॥

5. Your lovely radiance, *Agni*, whether by day or by night, shines upon (all objects) like an ornament (to five them) beauty.

३१८२. घृतं न पूतं तनूररेपाः शुचि हिरण्यम्।
तत्ते रुक्मो न रोचत स्वधावः॥६॥

6. Giver of sustenance, (*Agni*), your favour is free from fault, like clarified butter: your pure and golden lustre shines like an ornament.

३१८३. कृतं चिद्धि ष्मा सनेमि द्वेषोऽग्न इनोषि मर्तात्।
इत्था यजमानादृतावः॥७॥

7. Truthful *Agni*, verily you remove from the mortal who institutes (your) worship, whatever sin has been committed (by him) of old.

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३१८४. शिवा नः सख्या सन्तु भ्रात्राग्ने देवेषु युष्मे।
सा नो नाभिः सदने सस्मिन्नूधन्।।८।।

8. May our friendly and fraternal attentions to you deities prove fortunate; for such (attentions shown) in every sacrifice (form) our security in the sphere (of the gods).

In the sphere of the Gods— So Sāyaṇa explains, *no nābhiḥ sadane; nābhi, bandhanam,* binding our fastening: *devānām sthāne*, in the place of the gods, and *sasminnūdhan, sarvasmin yajñe*, in every sacrifice.

[सूक्त- ११]

[**ऋषि**– वामदेव गौतम। **देवता**– अग्नि। **छन्द**– त्रिष्टुप्।]

ANUVAKA II

३१८५. भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य।
रुशद्दृशे ददृशे नक्तया चिदरूक्षितं दृश आ रूपे अन्नम्।।१।।

1. Powerful *Agni*, your auspicious radiance shins upon the proximity of the sun (by day); your bright and visible (lustre) is conspicuous by night, as the bland and pleasing food (of sacrifice, the oblation) becomes manifest in your form.

By Day, By Night— That is, oblations are to be offered with fire both morning and evening.

३१८६. वि षाह्यग्ने गृणते मनीषां खं वेपसा तुविजात स्तवानः।
विश्वेभिर्यद्वावनः शुक्र देवैस्तन्नो रास्व सुमहो भूरि मन्म।।२।।

2. *Agni*, who are engendered repeatedly, and glorifed by sacrifice, set open heaven to him who offers you adoration: resplendent (*Agni*), bestow upon us that ample and acceptable (wealth), which, radiant (deity), you with all the gods, have give (to other worshippers).

३१८७. त्वदग्ने काव्या त्वन्मनीषास्त्वदुकथा जायन्ते राध्यानि।
त्वदेति द्रविणं वीरपेशा इत्थाधिये दाशुषे मर्त्याय।।३।।

3. The offerings (to the gods) are engendered, *Agni*, of you; from you (proceed) praises; from you effective prayers; from you come a vigorous frame and wealth to the man who worships with sincerity and offers oblations.

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The Offerings (To the Gods)— *Kāvyā* for *kāvyāni* is explained by Sāyaṇa, acts in connection with fire, such as bringing the deities conveying oblations and the like, or it may mean the functions of the *adhvaryu*; otherwise it might have been thought to refer to the *kāvyā,* or offerings to the *Pitṛs* or manes.

३१८८. त्वद्वाजी वाजम्भरो विहाया अभिष्टिकृज्जायते सत्यशुष्मः।
त्वद्रयिर्देवजूतो मयोभुस्त्वदाशुर्जूजुवाँ अग्ने अर्वा।।४।।

4. From you, who are vigorous, to conveyer of oblations, the vast, the granter of what is desired, is born (a son) of real strength; from you comes wealth approved of by the gods, the source of happiness; from you, *Agni*, (is obtained) a swift unarrested horse.

३१८९. त्वामग्ने प्रथमं देवयन्तो देवं मर्ता अमृत मन्द्रजिह्वम्।
द्वेषोयुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम्।।५।।

5. Immortal *Agni*, devout mortals worship with holy rites you the first deity (of the gods), whose tongue exhilarates (them), the dissipator of sin, the humiliator (of the demons) the lord of the mansion, the unpreplexed.

Whose Tongue Exhilarates Them— By taking as their mouth the oblation.

The Humiliator of Demons— *Damūnasam* has various meanings: *rākṣasam damanakareṇa-mānasopetam*, being intent on destroying the *Rākṣasas*, having a mind for taming, or a tamed or humble mind, a liberal or a domestic mind.

३१९०. आरे अस्मदमतिमारे अंह आरे विश्वां दुर्मतिं यन्निपासि।
दोषा शिवः सहसः सूनो अग्ने यं देव आ चित्सचसे स्वस्ति।।६।।

6. *Agni*, son of strength, since you protect (you worshippers), far (remove) from us all iniquity; far (remove from us) sin; far (from us) all evil thoughts; for prosperous is he of whom you who are radiant by night promot the well-being.

[सूक्त-१२]

[**ऋषि–** वामदेव गौतम। **देवता–** अग्नि। **छन्द–** त्रिष्टुप्।]

३१९१. यस्त्वामग्न इनधते यतस्रुक्त्रिस्ते अन्नं कृणवत्सस्मिन्नहन्।
स सु द्युम्नैरभ्यस्तु प्रसक्षत्तव क्रत्वा जातवेदश्चिकित्वान्।।१।।

1. May he who with uplifted ladle kindles you, and thrice every day presents to you the (sarificial) food, knowing your glory,

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Jātavedas, to be invigorated by the act, surpass (all others) in riches.

३१९२. इध्मं यस्ते जभरच्छश्रमाणो महो अग्ने अनीकमा सपर्यन्।
स इधानः प्रति दोषामुषासं पुष्यन्रयिं सचते घ्नन्नमित्रान्॥२॥

2. He who, labouring diligently, brings you fuel, honouring, *Agni*, your great glory; he who kindles you in the evening and at dawn; he, prosperous and destroying his enemies, acquires riches.

Prosperous and Destroying his Enemies Acquires Riches— *Doṣa śvaḥ sahasoḥ suno yaṁ deva a cit sacase svasti:* Sāyaṇa refers *śivaḥ* to *Agni* as *śivakara*, making happy, but then there is no antecedent to *yam*, whom.

३१९३. अग्निरीशे बृहतः क्षत्रियस्याग्निर्वाजस्य परमस्य रायः।
दधाति रत्नं विधते यविष्ठो व्यानुषङ्मर्त्याय स्वधावान्॥३॥

3. *Agni* is the possessor of great strength of excellent food of riches, the young (of the gods): abounding in sustenance, he gives to the mortal who worships him precious (wealth) according to (his devotion).

The Possessor of Great Strength— *Bṛhataḥ kṣatriyasya* is explained by the Scholiast *mahato balasya*.

३१९४. यच्चिद्धि ते पुरुषत्रा यविष्ठाचित्तिभिश्चकृमा कच्चिदागः।
कृधी ष्वस्माँ अदितेरनागान्व्येनांसि शिश्रथो विष्वगग्ने॥४॥

4. If, young (of the gods), with the inconsiderateness common to men, we have ever committed any offence against you, make us free from the defects of earth efface entirely, *Agni* our offences.

Free from the Defects of Earth— *Aditer anāgān* is rendered by Sāyaṇa, *bhumer anāgasaḥ, pāparahitān*: in what sense the sins of earth, or against the earth is to be understood, must be a matter of conjecture.

३१९५. महश्चिदग्न एनसो अभीक ऊर्वाद्देवानामुत मर्त्यानाम्।
मा ते सखायः सदमिद्रिषाम यच्छा तोकाय तनयाय शं योः॥५॥

5. Let not us, *Agni*, who are your friends, ever suffer harm from any great or comprehensive offence against either gods or men: bestow forgiveness upon our sons and grandsons, the reward of what has been well done.

Reward of what has been well done— *Yaccha tokāya, tanayāya, saṁ yoḥ: sam* the Scholiast explains by *pāparūpodravaṇam śantim*, explains or pacification of violence of the nature of sin and *yoḥ, sukṛtotpāditam sukham*, happiness produced by what is done well.

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३१९६. यथा ह त्यद्वसवो गौर्यं चित्पदि षितामभुंञ्चता यजत्राः।
एवो ष्वस्मन्मुंञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः॥६॥

6. Adorable *Vasus*, in like manner as you have liberated the cow bound by the foot, so set us free entirely from sin; and may our existence, *Agni*, be prolonged.

[सूक्त-१३]

[**ऋषि–** वामदेव गौतम। **देवता–** अग्नि (लिङ्गोक्त देवता)। **छन्द–** त्रिष्टुप्।]

३१९७. प्रत्यग्निरुषसामग्रंमख्यद्विभातीनां सुमना रत्नधेयम्।
यातमश्विना सुकृतो दुरोणमुत्सूर्यो ज्योतिषा देव एति॥१॥

1. Favourably-minded, *Agni* has manifested (his might) in regard to the wealth-bestowing procession of the resplendent dawns: proceed, *Aśvins*, to the dwelling of the pious (worshipper): the divine sun rises with splendour.

This is apparently a mere paraphrastic announcement that the dawn having appeared the morning fire is to be lighted.

३१९८. ऊर्ध्वं भानुं सविता देवो अश्रेद्द्रप्सं दविध्वद्गविषो न सत्वा।
अनु व्रतं वरुणो यन्ति मित्रो यत्सूर्यं दिव्यारोहयन्ति॥२॥

2. The divine *Savitā* diffuses his light on high, dispersing the dew, and like a vigorous (bull) ardent for the cow: then *Varuṇa*, and *Mitra*, and other (divinities), hasten to (fulfil) their offices when they elevate the sun in the sky.

Hasten to fulfil their Offices— *Yat sūryam divy-ārohanti* the Scholiast explains, *yada raśmayaḥ sūryasya ārohaṇam kārayanti*, when the rays of light cause the ascent of the sun, otherwise the nominative of the verb might be thought to be *Mitra*, *Varuṇa*, and the rest, *Mitra* beign the deity presiding over the day, *Varuṇa* over the night.

३१९९. यं सीमकृण्वन्तमसे विपृचे ध्रुवक्षेमा अनवस्यन्तो अर्थम्।
तं सूर्यं हरितः सप्त यह्वीः स्पशं विश्वस्य जगतो वहन्ति॥३॥

3. Seven great courses convey that sun, whom the (deities), occupants of enduring mansions, and not heedless (of their offices), have formed for the driving away of darkness, (and who is) the animator of the whole world.

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३२००. वहिंष्ठेभिर्विहरन्यासि तन्तुमवव्ययन्नसितं देव वस्म।
दविध्वतो रश्मयः सूर्यस्य चर्मेवावाधुस्तमो अप्स्व१न्तः।।४।।

4. Divine (sun), you proceed with most powerful (horses), spreading your web (or rays), and cutting down the black abode (of night): the tremulous rays of the sun throw off the darkness which is spread like a skin over the firmament.

३२०१. अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न। कया याति
स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम्।।५।।

5. This sun, not far removed, and unobstructed, whether (looking) downwards or looking upwards, is harmed by no one: what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky?

[सूक्त- १४]

[ऋषि– वामदेव गौतम। देवता– अग्नि (लिङ्गोक्त देवता)। छन्द– त्रिष्टुप्।]

३२०२. प्रत्यग्निरुषसो जातवेदा अख्यद्देवो रोचमाना महोभिः।
आ नासत्योरुगाया रथेनेमं यज्ञमुप नो यातमच्छ।।१।।

1. the resplendent *Agni*, by whom all is known, has manifested (his might) in regard to the dawns radiant with lustre: far-going *Nāsatyas*, come with your car to this our sacrifice.

३२०३. ऊर्ध्वं केतुं सविता देवो अश्रेज्ज्योतिर्विश्वस्मै भुवनाय कृण्वन्।
आप्रा द्यावापृथिवी अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः।।२।।

2. The divine *Savitā* displays his banner on high, diffusing light through all worlds: contemplating (all things), the sun has filled heaven and earth and the firmament with his rays.

३२०४. आवहन्त्यरुणीर्ज्योतिषागान्मही चित्रा रश्मिभिश्चेकिताना।
प्रबोधयन्ती सुविताय देव्यु१षा ईयते सुयुजा रथेन।।३।।

3. The great and intelligent dawn, variegated with (many-coloured) rays of purple tint, bringing opulence, has come with (her) lustre: the divine *Uṣas*, arousing (the sleepers), proceeds with her well-harnessed car (to distribute) felicity.

३२०५. आ वां वहिष्ठा इह ते वहन्तु रथा अश्वास उषसो व्युष्टौ।
इमे हि वां मधुपेयाय सोमा अस्मिन्यज्ञे वृषणा मादयेथाम्।।४।।

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4. May those robust and active horses bring you, (*Aśvins*), hither at the breaking of the dawn, and may these *Soma* juices prepared, showerers (of benefits), for your drinking, exhilarate you at this (our sacrifice).

३२०६. अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न। कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम्।।५।।

5. This sun, not far removed and unobstructed, whether looking downwards or looking upwards, is harmed by no one: what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky.

See the preceding hymn.

[सूक्त-१५]

[ऋषि– वामदेव गौतम। **देवता–** अग्नि, ७-८ सोमक साहदेव्य, ९-१० अश्विनीकुमार। **छन्द–** गायत्री।]

३२०७. अग्निर्होता नो अध्वरे वाजी सन्परि णीयते। देवो देवेषु यज्ञियः।।१।

1. *Agni*, the invoker (of the gods), like a horse (that bears a burden), is brought to our sacrifice; a deity adorable amongst deities.

Is brought to our Sacrifice— *Pariṇīyate* has, however, a technical import, implying a formal ceremonial, the bringing of the fire taken from the household fire wherewith to light the sacrificial fire, *vāji san* being a horse; that is, whom they load as a horse bringing a load; *Agni* being brought to become the bearer of the oblation, *havir vāhanaḥ*.[1]

३२०८. परि त्रिविष्ट्यध्वरं यात्यग्नी रथीरिव। आ देवेषु प्रयो दधत्।।२।।

2. *Agni*, thrice (a day), comes to our sacrifice like charioteer, bearing the sacrificial food to the gods.

३२०९. परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत्। दधद्रत्नानि दाशुषे।।३।।

3. The sage, *Agni*, the lord of food, has encompassed the oblation, giving precious things to the donor.

Yajurveda, 2.35, *Sāmaveda*, 30: the commentator on the latter interprets the verb *paryakramīt* as taking the offerings for conveyance to the gods.

३२१०. अयं यः सृञ्जये पुरो दैववाते समिध्यते। द्युमाँ अमित्रदम्भनः।।४।।

१. ऐ० ब्रा० ३.५।

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4. Radiant is this *Agni*, the subduer of foes, who is kindled on the (altar) of the east as (he was kindled) for *Sṛñjaya*, the son of *Devavāta*.

Sṛñjaya— A certain *Somayājī*: we have several princes of the name in the *Purāṇas*, but none distinguished by this patronymic: the *Sṛñjayas* are also a people in the west of India: *Viṣṇu* P.193.

३२११. अस्य घा वीर ईवतोऽग्नेरीशीत मर्त्यः। तिग्मजम्भस्य मीळ्हुषः॥५॥

5. May the mortal who is strenuous (in worship) acquire authority over this *Agni*, the sharp-rayed, the showerer (of benefits).

३२१२. तमर्वन्तं न सानसिमरुषं न दिवः शिशुम्। मर्मृज्यन्ते दिवेदिवे॥६॥

6. They diligently worship him daily who is like a horse (to convey oblations), who is liberal and resplendent as the son of heaven, (the sun).

३२१३. बोधद्यन्मा हरिभ्यां कुमारः साहदेव्यः। अच्छा न हूत उदरम्॥७॥

7. When the prince, the son of *Sahadeva*, promised (to present) me with two horses, I withdrew not when called before him.

I withdrew not— *Acchā na hūta udaram* is explained, *ābhimukhena kumāreṇa hūta san tāvaśvāvalabdhvā na nirgatavān asmi*, being called by the present prince, I did not go forth without receiving the two horses.

३२१४. उत त्या यजता हरी कुमारात्साहदेव्यात्। प्रयता सद्य आ ददे॥८॥

8. But immediately accepted those two excellent and well-trained horses from the prince, the son of *Sahadeva*.

३२१५. एष वां देवावश्विना कुमारः साहदेव्यः। दीर्घायुरस्तु सोमकः॥९॥

9. Divine *Aśvins*, may this prince, *Somaka*, the son of *Sahadeva*, your (worshipper), enjoy long life.

३२१६. तं युवं देवावश्विना कुमारं साहदेव्यम्। दीर्घायुषं कृणोतन॥१०॥

10. Divine *Aśvins*, do you two make the prince, the son of *Sahadeva*, long-lived.

[सूक्त-१६]

[ऋषि- वामदेव गौतम। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

३२१७. आ सत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरय उप नः।
तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः॥१॥

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1. May the truthful *Maghavan* the accepter of the spiritless *Soma*, come to us: may his horses hasten to us: to him we offer this sacrifice, the very potent beverage: may he grant the fulfilment of our desires.

Spiritless *Soma*— *Ṛjīṣin,* poss. from *Ṛjīṣa, vigatasārah somaḥ,* the *Soma* of which the essence is gone.

३२१८. अव॑ स्य शूराध्व॑नो नान्तेऽस्मिन्नो॑ अ॒द्य सव॑ने म॒न्दध्यै॑।
शंसा॑त्युक्थमु॒शनेव॑ वे॒धाश्चि॑कि॒तुषे॑ असु॒र्या॑य मन्म॑॥२॥

2. Hero, *Indra*, set us free today to give you exhilaration at this sacrifice, as (they let loose a horse) at the end of the road: may the worshipper, like *Uśanās*, repeat an acceptable prayer to you, the knower (of all things), the destroyer of the *Asuras*.

३२१९. क॒विर्न नि॒ण्यं वि॒दथा॑नि साध॒न्वृषा॒ यत्सेकं॑ विपिपा॒नो अर्चा॑त्।
दि॒व इ॒त्था जी॑जनत्स॒प्त का॒रूनह्ना॑ चिच्चक्रु॒र्वयुना॑ गृ॒णन्तः॑॥३॥

3. Like a sage (knowing) what is hidden, and fulfilling sacred rites, so the showerer (of benefits), quaffing copiously the effused (libation), exults (in the draught), and his generates the seven efficent (rays) from heaven, which, being glorified, have made (manifest) the objects of (human) perception by day.

The Seven Efficient Rays, Etc.— *Ajījanat sapta kārūn ahnā ciccakrur vayunā gṛṇantaḥ* is rather obscure: it is explained by the Scholiast as in the text.

३२२०. स्व१॒र्यद्वेदि॑ सु॒दृशी॑कम॒र्कैर्महि॒ ज्योती॑ रुरु॒चुर्यद्ध॒ वस्तोः॑।
अ॒न्धा तमां॑सि॒ दुधि॑ता वि॒चक्षे॒ नृभ्य॑श्चकार॒ नृत॑मो अ॒भिष्टौ॑॥४॥

4. When the vast luminous heaven manifested by the rays (of light) is displayed, then are (the deities) resplendent according to (their heavenly) abode: the chief of leaders, (*Indra*), in his approach has scattered the thick glooms so that men may see.

(*Indra*)— The Scholiast says *Sūrya*, but this can only be as identical with *Indra*, to whom the hymn is addressed.

३२२१. व॒वक्ष॒ इन्द्रो॒ अमि॑तमृजी॒ष्यु१॒भे आ प॑प्रौ॒ रोद॑सी महि॒त्वा।
अत॑श्चिदस्य महि॒मा वि रे॑च्य॒भि यो विश्वा॒ भुव॑ना ब॒भूव॑॥५॥

5. *Indra*, the acecpter of the stale *Soma*, sustains infinite greatness, and has filled both heaven and earth by his magnitude: therefore has the vastness of him who has surpassed all the regions, exceeded (the world).

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३२२२. विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः।
अश्मानं चिद्ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः॥६॥

6. Knowing all things profitable for men, *Śakra* has, with his willing friends (the *Maruts*), sent forth the waters, for they, with (loud) shouts, divided the clouds, and, desiring (to fulfil) their office, set open the pasturage of the cows (of the *Aṅgirasas*).

३२२३. अपो वृत्रं वव्रिवांसं पराहन्प्रावत्ते वज्रं पृथिवी सचेताः।
प्रार्णांसि समुद्रियाण्यैनोः पतिर्भवञ्छवसा शूर धृष्णो॥७॥

7. Your protecting thunderbolt has slain *Vṛtra* obstructing the (issue of the waters), the conscious earth (co-operating) with you: valiant hero, preserver (of the regions), send down by your strength the waters of the firmament.

३२२४. अपो यदद्रिं पुरुहूत दर्दराविर्भुवत्सरमा पूर्व्यं ते।
स नो नेता वाजमा दर्षि भूरिं गोत्रा रुजन्नङ्गिरोभिर्गृणानः॥८॥

8. Invoked of many, when you had divided the cloud for (the escape of) the waters, *Saramā* appeared before you; and you, the bringer of abundant food, have shown us favour, dividing the clouds and glorified by the *Aṅgirasas*.

३२२५. अच्छा कविं नृमणो गा अभिष्टौ स्वर्षाता मघवन्नाधमानम्।
ऊतिभिस्तमिषणो द्युम्नहूतौ नि मायावानब्रह्मा दस्युरर्त॥९॥

9. *Maghavan,* who are honoured by men, you have repaired to the presence of the sage for (the sake of) bestowing (upon him) wealth, and when soliciting (you) in his need (for aid): defending (him) with your protection, the guileful, impious *Dasyu* has been destroyed in the contest for the spoil.

The Sage— The text has *kavim*, usually rendered *krânta-darśī*, the seer of the past; but according to the commentator it is here a synonyme of *Kutsa*, as in the next stanza.

३२२६. आ दस्युघ्ना मनसा याह्यस्तं भुवत्ते कुत्सः सख्ये निकामः।
स्वे योनौ नि षदतं सरूपा वि वां चिकित्सदृतचिद्ध नारी॥१०॥

10. With a mind resolved on killing the *Dasyu*, you came (to his dwelling), and *Kutsa* was eager for your friendship: now have you two alighted in his, (*Indra's*), habitation, and being entirely similar in form the truthful woman has been perplexed (to discriminate between you).

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Kutsa— A *Rājarṣi*, the son, it is here said, of *Ruru*, also a royal saint: frequent mention of the name has occurred, see Index vols. I and II.(Wilson's edition), but it is borne by different persons: *Kutsa*, the author of several *Sūktas* (vol. I. *Sūkta* 10), being termed the son of *Aṅgiras*; whilst (*ibid*. p.358) we have a Kutsa, son of Arjuna.

The Truthful Woman has been Perplexed— After the destruction of the enemies of *Kutsa, Indra* conveyed him to hsi palace, where *Śaci*, the wife of *Indra*, could not tell which was her husband as they were both exactly alike.

३२२७. यासि कुत्सेन सरथमवस्युस्तोदो वातस्य हर्योरीशानः।
ऋज्रा वाजं न गध्यं युयूषन्कविर्यदहन्पार्याय भूषात्।।११।।

11. You go with *Kutsa* in the same chariot, determined to defend him; (you) who are the tormentor (of foes), the lord of horses (of the speech) of the wind: on the same day wherein, yoking (to the car) the straight-goign steeds, as if to receive food, the sage (*Kutsa*) has been enabled to cross over (the sea) of calamity.

३२२८. कुत्साय शुष्णमशुषं नि बर्हीः प्रपित्वे अह्नः कुयवं सहस्रा।
सद्यो दस्यून्प्र मृण कुत्स्येन प्र सूरश्चक्रं वृहतादभीके।।१२।।

12. For *Kutsa*, you have slain the unhappy *Śuṣṇa* and in the forepart of the day, attended by thousands (you have slain) *Kuyava* with the thunderbolt: you have swiftly destroyed the *Dasyus*, and you have cut them to pieces in the battle, with the wheel (of the chariot of) the sun.

Śuṣṇa— *Ṛg* i,103.8

Kuyava— Vol. I. Sūkta 103, v 8

With the Wheel of the Chariot of the Sun— Vol. I. Sūkta 130, v. 9, and Sūkta 175 v.4.

३२२९. त्वं पिप्रुं मृगयं शूशुवांसमृजिश्वने वैदथिनाय रन्धीः।
पञ्चाशत्कृष्णा नि वपः सहस्रात्कं न पुरो जरिमा वि दर्दः।।१३।।

13. You have subjugated *Pipru* and the mighty *Mṛgayā* for the sake of *Ṛjiṣvan*, the son of *Vidathin*; you have slain the fifty thousand *Kṛṣṇas*; and, as old age (destroys) life, your have demolished the cities (of *Śambara*).

Mṛgayā is said to be the name of an *Asura*: *Pipru* has frequently been named. *Vidathin* is the name of a *Rāja*.

Fifty Thousand *Kṛṣṇas*— vol. I. Sūkta 101, v.1: these are here also said to be *Rākṣasas* of a black colour, *kṛṣṇavarṇāni Rākṣasāṁsi*: the

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legend allueded ot formerly specified but 10,000: here we have *pañcāśat sahasra*.

३२३०. सूरं उपाके तन्वं१ दधानो वि यत्ते चेत्यमृतस्य वर्पः।
मृगो न हस्ती तविषीमुषाणः सिंहो न भीम आयुधानि बिभ्रत्।।१४।।

14. While having (your) person in the proximity of the sun, your form becomes redolent of ambrosia, and you are like the cervine elephant, consuming the strength (of the strong), and art like a terrible lion when wielding your weapons.

Like the Cervine Elephant—*Mṛgo na hasti* is explained *gaja-viśeṣa, mṛga iva*, a sort of elephant like a deer: *quere* if the *Sivatherium* existed in the time of this *Sūkta*.

३२३१. इन्द्रं कामा वसूयन्तो अग्मन्त्स्वर्मीळ्हे न सवने चकानाः।
श्रवस्यवः शशमानास उक्थैरोको न रण्वा सुदृशीव पुष्टिः।।१५।।

15. Relying (upon *Indra*) for protection, and desirous of riches, (pious men) repair to him soliciting his presence in the sacrifice, as if in the battle; asking for food, celebrating his praise with hymns, for he is the refuge (of his worshippers), and resembles the grateful and lovely (goddess) of nutrition.

The Goddess of Nutrition— The goddess *Lakṣmi*.

३२३२. तमिद्व इन्द्रं सुहवं हुवेम यस्ता चकार नर्या पुरूणि।
यो मावते जरित्रे गध्यं चिन्मक्षू वाजं भरति स्पार्हराधाः।।१६।।

16. Let us invoke that gracious *Indra* who has made so many things good for man; who, bestowing enviable ouplence, quickly brings acceptable food to a worshipper like me.

३२३३. तिग्मा यदन्तरशनिः पताति कस्मिञ्चिच्छूर मुहुके जनानाम्।
घोरा यदर्य समृतिर्भवात्यध स्मा नस्तन्वो बोधि गोपाः।।१७।।

17. Hero, *Indra*, when in any conflict of men the sharp thunderbolt falls in the midst (of them), and when, lord there is a terrible battle, then the defender of our persons is made known.

३२३४. भुवोऽविता वामदेवस्य धीनां भुवः सखावृको वाजसातौ।
त्वामनु प्रमतिमा जगन्मोरुशंसो जरित्रे विश्वध स्याः।।१८।।

18. Be you the protector of the pious acts of *Vāmadeva*; be you in battle an unfailing friend: we come to you, eminent in wisdom; may you be ever benignant to your praiser.

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३२३५. एभिर्नृभिरिन्द्र त्वायुभिष्ट्वा मघवद्भिर्मघवन्विश्व आजौ।
द्यावो न द्युम्नैरभि सन्तो अर्यः क्षपो मदेम शरदश्च पूर्वीः।।१९।।

19. In every battle, *Maghavan*, may we, along with those men who trust in you and offer rich gifts, like those who are resplendent with riches, triumphing over their foes, glorify you many nights and years.

३२३६. एवेदिन्द्राय वृषभाय वृष्णे ब्रह्माकर्म भृगवो न रथम्।
नू चिद्यथा नः सख्या वियोषदसन्न उग्रोऽविता तनूपाः।।२०।।

20. Therefore we offer to the vigorous *Indra*, the showerer (of benefits), holy adoration, that he may never withdraw his friendly (actions) from us, and that he may be our powerful protector, the defender of (our) persons, as the *Bhṛgus* (fabricate) a car (for use).

As the *Bhṛgus* Fabricate a Car for Use— *Bhṛgavo na ratham* is all we have in the text: the Scholiast explains the first *diptas-takṣāṇaḥ*, bright or dexterous carpenters: the object of the comparison is not very obvious, but apparently it intends, that as a wheelwright makes a chariot for a special purpose, so the worshipper performs worship in order to secure *Indra's* favour.

३२३७. नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः।।२१।।

21. Glorified (in the past), glorified, *Indra*, at present, satisfy your worshipper with food, as rivers (are filled with water): Lord of horses, a new hymn has been made for you: may we possessed of chariots, be ever delighted in (your) praise.

A New Hymn has been made for you— *Akāri Brahmā*: the phrase has occurred before.

[सूक्त- १७]

[ऋषि– वामदेव गौतम। **देवता**– इन्द्र। **छन्द**– त्रिष्टुप्, १५ एकपदा विराट्।]

३२३८. त्वं महाँ इन्द्र तुभ्यं ह क्षा अनु क्षत्रं मंहना मन्यत द्यौः।
त्वं वृत्रं शवसा जघन्वान्त्सृजः सिन्धूँरहिना जग्रसानान्।।१।।

1. You, *Indra*, are mighty; the vast earth confesses to you (your) strength, as does the heaven: you have slain *Vṛtra* by your vigour, you have set free the rivers arrested by *Ahi*.

३२३९. तव त्विषो जनिमन्रेजत द्यौ रेजद्भूमिर्भियसा स्वस्य मन्योः।
ऋघायन्त सुभ्व१: पर्वतास आर्दन्धन्वानि सरयन्त आपः।।२।।

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2. At the birth of you who are resplendent, trembled the heaven (and) trembled the earth through fear of your wrath; the mighty clouds were confined; they destroyed (the distress of drought), spreading the waters over the dry places.

३२४०. भिनद्गिरिं शवसा वज्रमिष्णन्नाविष्कृण्वानः सहसान ओजः।
वधीद्वृत्रं वज्रेण मन्दसानः सरन्नापो जवसा हतवृष्णीः॥३॥

3. The subduer of foes, manifesting his energy an hurling his thunderbolt, shattered the mountain by his strength: he slew *Vṛtra* with the thunderbolt, exulting, and the waters whose obstructor was destroyed rushed forth with rapidity.

३२४१. सुवीरस्ते जनिता मन्यत द्यौरिन्द्रस्य कर्ता स्वपस्तमो भूत्।
य ईं जजान स्वर्यं सुवज्रमनपच्युतं सदसो न भूम॥४॥

4. Heaven, your progenitor, conceived (I have obtained) a worthy son; the maker of *Indra* was the accomplisher of a most excellent work: he who begot the adorable (*Indra*), armed with the thunderbolt, irremovable from his station, and endowed with greatness.

Heaven, Your Progenitor, Etc.— *Suvīras-te janitā manyata dyauḥ*: the commentator renders *dyau* by *dyotamāna*, and considers *janitā* to imply *Prajāpati*.

३२४२. य एक इच्च्यावयति प्र भूमा राजा कृष्टीनां पुरुहूत इन्द्रः।
सत्यमेनमनु विश्वे मदन्ति रातिं देवस्य गृणतो मघोनः॥५॥

5. All men, praising the munificence of the divine *Maghavan*, verily glorify him who alone casts down many, *Indra*, the king of men, the adored of many.

३२४३. सत्रा सोमा अभवन्नस्य विश्वे सत्रा मदासो बृहतो मदिष्ठाः।
सत्राभवो वसुपतिर्वसूनां दत्रे विश्वा अधिथा इन्द्र कृष्टीः॥६॥

6. Truly are all libations his; the inebriating draughts are truly most exhilarating to the mighty *Indra*: truly are you the lord of wealth, of (all sorts of) treasures: you, *Indra*, support all people by the gift (of riches).

३२४४. त्वमध प्रथमं जायमानोऽमे विश्वा अधिथा इन्द्र कृष्टीः।
त्वं प्रति प्रवत आशयानमहिं वज्रेण मघवन्वि वृश्चः॥७॥

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३२४५. सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभं सुवज्रम्।
हन्ता यो वृत्रं सनितोत वाजं दाता मघानि मघवा सुराधाः॥८॥

7-8. (We praise) the slayer of many foes, the courageous, the discomfiter (of enemies), the great, the unbounded, the showerer (of benefits), the wielder of the bright thunderbolt, him who is the destroyer of *Vṛtra*, the bestower of food, the giver of wealth, *Maghavan* the possessor of riches.

३२४६. अयं वृतश्चातयते समीचीर्य आजिषु मघवा शृण्व एकः।
अयं वाजं भरति यं सनोत्यस्य प्रियासः सख्ये स्याम॥९॥

9. This *Maghavan*, who destroys assembled hosts, is he who is renowned as chief in battles: he brings the food which he bestows (upon the worshipper): may we be held dear in his friendship.

३२४७. अयं शृण्वे अध जयन्नुत घ्नन्नयमुत प्र कृणुते युधा गाः।
यदा सत्यं कृणुते मन्युमिन्द्रो विश्वं दृळ्हं भयत एजदस्मात्॥१०॥

10. This (*Indra*), is renowned, whether conquering or slaying (his foes), or whether in conflict he recovers the cattle: when *Indra* truly entertains anger all that is stationary or moveable is in fear of him.

३२४८. समिन्द्रो गा अजयत्सं हिरण्या समश्विया मघवा यो ह पूर्वीः।
एभिर्नृभिर्नृतमो अस्य शाकै रायो विभक्ता सम्भरश्च वस्वः॥११॥

11. *Indra*, the lord of opulence, who has overcome many (enemies), has completely won (their) cattle, (their) gold, (their) horses: chief leader by his energies, praised by these his worshippers, he is the distributor of riches, the bestower of wealth.

३२४९. कियत्स्विदिन्द्रो अध्येति मातुः कियत्पितुर्जनितुर्यो जजान।
यो अस्य शुष्मं मुहुकैरियर्ति वातो न जूतः स्तनयद्भिरभ्रैः॥१२॥

12. Some portion (of his strength) *Indra* derives from his mother, some portion from his father: he who, though his progenitor, has begotten (the world), and animates its vigour repeatedly, as the wind is driven by thundering clouds.

His Progenitor— *Prajāpati*, again, according to the Scholiast.

As the wind is driven by thundering clouds— Ths simile is, however, applied to *Indra* by the Scholiast in another sense; as the wind is impelled by thunder-clouds, So *Indra* is influenced by the hymns of the worshippers.

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३२५०. क्षियन्तं त्वमक्षियन्तं कृणोतीयर्ति रेणुं मघवा समोहम्।
विभञ्जनुरशनिमाँ इव द्यौरुत स्तोतारं मघवा वसौ धात्।।१३।।

13. You are the *Maghavan* who makes one man destitute, another prosperous, who (scatters from his worshipper) the accumulated dust (of sin), the destroyer (of foes), like the heaven with the thunderbolt, *Maghavan* conducts his worshipper to wealth.

३२५१. अयं चक्रमिषणत्सूर्यस्य न्येतशं रीरमत्ससृमाणम्।
आ कृष्ण ईं जुहुराणो जिघर्ति त्वचो बुध्ने रजसो अस्य योनौ।।१४।।

14. He has hurled the wheel (of the chariot) of the sun, and has stopped *Etaśa* going forth to (battle): the dark undulating cloud bedews him, (staying) at the root of radiance in the regions of its waters.

Stopped Etaśa, Etc.— See *Rg.* i, 61.15; i.130.9 and i.176.4
In the regions of its waters— In the *antarikṣa*, or firmament.

३२५२. असिक्न्यां यजमानो न होता।।१५।।

15. As the sacrificer (pours the oblation) at night upon the fire. *Asiknyām yajamāno na hotā*: the commentator considers *hotā* as put for *hotāram*, the nom. for the accus., and explains it the invoker, *Agni, āhvātāram agnim*: he supplies also the copulative, *siñcati somam*, he sprinkles the *Soma*; the stanza consists but of one *pāda*, and is considered to refer to the preceding one.

३२५३. गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः।
जनीयन्तो जनिदामक्षितोतिमा च्यावयामोऽवते न कोशम्।।१६।।

16. May we (who are) wishing for cattle, for horses, for food, for wives, through his friendship induce *Indra*, the showerer (of benefits), the giver of wives, the unwearied granter of protection, to come down, as a bucket (is lowered) into a well.

३२५४. त्राता नो बोधि ददृशान आपिरभिख्याता मर्डिता सोम्यानाम्।
सखा पिता पितृतमः पितृणां कर्तेमु लोकमुशते वयोधाः।।१७।।

17. Be our preserver, you who are looking (benevolanatly upon) all; a kinsman (to us); a supervisor (of all things), a bestoer of felicity on those who are worthy (to offer) libations; a friend, a protector, a defender in the highest degree amongst defenders, a creator: (be you, who bestowes) the world of heaven upon him who desires it, the giver to us of food.

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३२५५. सखीयतामविता बोधि सखा गृणान इन्द्र स्तुवते वयो धाः।
वयं ह्या ते चकृमा सबाध आभिः शमीभिर्महयन्त इन्द्र।।१८।।

18. Regard yourself as a protector of those who desire your friendship; be a friend deserving of commendation: grant, *Indra*, food to him who praises (you): suffering difficulties, we make our supplications to you, worshipping you with these holy rites.

३२५६. स्तुत इन्द्रो मघवा यद्ध वृत्रा भूरीण्येको अप्रतीनि हन्ति।
अस्य प्रियो जरिता यस्य शर्मन्नकिर्देवा वारयन्ते न मर्ताः।।१९।।

19. When *Indra*, the possessor of opulence, is glorified, he singly destroys many unyielding foes: the worshipper is dear to him (who relies) on his protection, and neither gods nor men molest him.

३२५७. एवा न इन्द्रो मघवा विरप्शी करत्सत्या चर्षणीधृदनर्वा।
त्वं राजा जनुषां धेह्यस्मे अधि श्रवो माहिनं यज्जरित्रे।।२०।।

20. The many-voiced *Indra*, the possessor of opulence, the supporter of men, the irresistible bestows upon us, when praised by us, assured (rewards): you, (*Indra*), are the king of men: grant to us abundantly that great fame which (is due) to (your) worshipper.

३२५८. नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः।।२१।।

21. Glorified (in the past), glorified, *Indra*, at present satisfy your worshipper with food, as river (are filled with water): lord of horses, a new hymn has been made for you: may we, possessed of chariots, be ever diligent in your praise.

The same as the last verse of the preceding *Sūkta*.

Sūkta 8— According to the legend recited by Sāyaṇa the *Ṛṣi*, Vāmadeva, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side: aware of his purpose, the mother prayed to *Aditi*, who thereupon came, with her son *Indra*, to expostulate with the *Ṛṣi*: this is the subject of the *Sūkta*: the interesting part of this absurd story is its accordance with the birth of Śākya, according to the Buddhists, who may possibly have borrowed the notion from the Veda.

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[सूक्त-१८]

[ऋषि– वामदेव गौतम, १ - इन्द्र, ४ उत्तरार्द्ध एवं ७ अदिति। देवता– १ वामदेव, २-४ पूर्वार्द्ध मंत्र तथा ८ - १३ इन्द्र, ४, ५-६ उत्तरार्द्ध तथा ७ वामदेव। **छन्द–** त्रिष्टुप्।]

३२५९. अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः॥१॥

1. *Indra* speaks: This is the old and recognize path by which all the gods are born; so, when full-grown, let him be born in the same manner; let him not cause the loss of this his mother.

३२६०. नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि।
बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छै॥२॥

2. *Vāmadeva* speaks: Let me not come forth by this path, for it is difficult (of issue): let me come forth obliquely from the side: many acts unperformed by others are to be accomplished by me: let me contend (in war) with one (enemy), in controversy with one opponent.

३२६१. परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि।
त्वष्टुर्गृहे अपिबत्सोममिन्द्रः शतधन्यं चम्वोः सुतस्य॥३॥

3. He, (*Indra*), has asserted (that it will) cause the death of my mother: let me not proceed by the usual way, but proceed quickly, according (to my will): in the dwelling of *Tvaṣṭā Indra* drank the costly *Soma* from the vessels of the offerers.

Indra **drank the costly** ***Soma***— Here, Sāyaṇa observes, Vāmadeva vindicates his own wilfulness by the example of *Indra*, who came to *Tvaṣṭā's* house uninvited, and, by force, drank the *Soma* prepared for other gods.[1]

३२६२. किं स ऋधक्कृणवद्यं सहस्रं मासो जभार शरदश्च पूर्वीः।
नही न्वस्य प्रतिमानमस्त्यन्तर्जातेषूत ये जनित्वाः॥४॥

4. *Aditi* speaks: What irregular act has he committed whom (I, his mother), bore for a thousand months and for many years? there is no analogy between him and those who have been or will be born.

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१. त्वष्टा हतपुत्रो वीन्द्रं सोममाहरत् (तै० सं० २.४.१२)

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There is no Analogy, Etc.— *Aditi* defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.

३२६३. अवद्यमिव मन्यमाना गुहाकरिन्द्रं माता वीर्येणा न्यृष्टम्।
अथोदस्थात्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः॥५॥

5. Deeming it disreputable (that he should be brought forth) in secret, his mother endowed (*Indra*) with (extra-ordinary) vigour: therefore, as soon as born he sprung up of his own accord, invested with splendour, and filled both heaven and earth.

In Secret— In the privacy of the lying-in chamber, unworthy of so great's divinity.

३२६४. एता अर्षन्त्यललाभवन्तीर्ऋतावरीरिव संक्रोशमानाः।
एता वि पृच्छ किमिदं भनन्ति कमापो अद्रिं परिधिं रुजन्ति॥६॥

6. These (rivers) flew murmuring as if, being filled with water, they were uttering sounds (of joy): ask them what is this they say; what is the encompassing cloud that the waters break through?

Ask them what is this they say— That is, they are proclaiming the greatness of *Indra*, by which, and not by their own efforts, they have been extricated from the cloud.

३२६५. किमु ष्विदस्मै निविदो भनन्तेन्द्रस्यावद्यं दिधिषन्त आपः।
ममैतान्पुत्रो महता वधेन वृत्रं जघन्वाँ असृजद्वि सिन्धून्॥७॥

7. What do the sacred expiatory strains declare to me? the waters receive the reproach of *Indra*: my son has slain *Vṛtra* with the mighty thunderbolt: he has set those rivers free.

What do the sacred strains declare— *Kimuṣvid asmai nivido manante;* the *Nivids* are certain verses repeated at some sacrifices to *Indra* and the *Maruts* in their honour, and are tantamount to an acquittal of the charge imputed to *Indra*, and here anticipated by *Aditi* of brahmanicide Vṛtra being a *Brahman*: the crime was transferred to the waters in the shape of foam: these explanation are rather, perhaps, derived from the *Paurāṇika* developments of the original legends, imperfectly handed down.

३२६६. ममच्चन त्वा युवतिः परास ममच्चन त्वा कुषवा जगार।
ममच्चिदापः शिशवे ममृड्युर्ममच्चिदिन्द्रः सहसोदतिष्ठत्॥८॥

8. Vāmadeva speaks: Exulting one youthful mother brought you forth: exulting, *Kuṣava* swallowed you: exulting, the waters gave delight to the infant: *Indra*, exultng, rose up by his strength.

And— The rest of the *Sūkta* is by the *Ṛṣi* in praise of *Indra*.

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Kuṣava— The commentator says a *Rākṣasi*, whom *Indra*, although at first swallowed by her, drove out of the lying-in chamber.

३२६७. ममच्चन ते मघवन्व्यंसो निविविध्वाँ अप हनू जघान।

अधा निविद्ध उत्तरो बभूवाञ्छिरो दासस्य सं पिणग्वधेन॥९॥

9. *Vyaṁsa*, exulting and striking (hard blows), smote you, *Maghavan,* upon the jaw; whereupon, being so smitten, you proved the stronger, and did crush the head of the slave with the thunderbolt.

Vyaṁsa— The name of a *Rākṣasa* who also attempted to destroy the infant *Indra*.

३२६८. गृष्टिः ससूव स्थविरं तवागामनाधृष्यं वृषभं तुम्रमिन्द्रम्।

अरीळ्हं वत्सं चरथाय माता स्वयं गातुं तन्व इच्छमानम्॥१०॥

10. As a helper bears a calf, his mother, (*Aditi*), bore *Indra*, mature (in years), strong, irresistible, vigorous, energetic, invincible, (destined) to follow his own course, heedful of his person.

३२६९. उत माता महिषमन्ववेनदमी त्वा जहति पुत्र देवाः।

अथाब्रवीद्वृत्रमिन्द्रो हनिष्यन्त्सखे विष्णो वितरं वि क्रमस्व॥११॥

11. His mother inquired of the mighty *Indra*, have these deities deserted you, my son? then *Indra* and *Viṣṇu*, my friend (if you) purpose slaying *Vṛtra* exert your greatest prowess.

३२७०. कस्ते मातरं विधवामचक्रच्छयुं कस्त्वामजिघांसच्चरन्तम्।

कस्ते देवो अधि मार्डीक आसीद्यत्प्राक्षिणाः पितरं पादगृह्य॥१२॥

12. Who has made your mother a widow? who has sought to slay the sleeping and the waking? what deity has been more gracious than you since you have slain the father, having seized him by the foot?

Since you have slain the Father— *Yat prākṣiṇāḥ pitaram pādagṛhya*: the particulars of this incident are not related by Sāyaṇa, who contents himself with saying the allusions are variously explained by *Taittirīyakas— Taittirīya Saṁhitā* VI.I.III.6.

३२७१. अवर्त्या शुन आन्त्राणि पेचे न देवेषु विविदे मर्डितारम्।

अपश्यं जायाममहीयमानामधा मे श्येनो मध्वा जभार॥१३॥

13. In extreme destitution I have cooked the entrails of a dog: I have not found a comforter among the gods: I have beheld my wife

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disrespected: then the falcon, (*Indra*), has brought to me sweet water.

In Extreme Destitution, Etc.— So *Manu* has, Vāmadeva, who well knew right and wrong, was by no means rendered impure, though desirous when oppressed with hunger, of eating the flesh of dogs for the preservation of his life, x.106: *icchan attum*, wishing to eat, might be considered equivocal, but the text here states *śuno āntrāṇi pece,* I cooked the entails of a dog.

The Falcon— That is, swift as a hawk, *śyena-vat śighragāmīndraḥ.*

[सूक्त-१९]

[ऋषि– वामदेव गौतम। देवता– इन्द्र। छन्द– त्रिष्टुप्।]

३२७२. एवा त्वामिन्द्र वज्रिन्नत्र विश्वे देवासः सुहवास ऊमाः।
महामुभे रोदसी वृद्धमृष्वं निरेकमिद्वृणते वृत्रहत्ये॥१॥

1. *Indra*, wielder of the thunderbolt, all the protecting deities who are reverently invoked, and both the heaven and the earth, glorify you who are verily one alone, mighty, vast, and pleasing of aspect, for the destruction of *Vṛtra*.

३२७३. अवासृजन्त जिव्रयो न देवा भुवः सम्राळिन्द्र सत्ययोनिः।
अहन्नहिं परिशयानमर्णः प्र वर्तनीररदो विश्वधेनाः॥२॥

2. As elders (send forth their young), so the gods have sent you (against *Vṛtra*): thence you became, *Indra* who is ghe abode of truth, the sovereign of the world: your have slain the slumbering *Ahi* for (the release of) the water and have marked out (the channels of) the all delighting rivers.

३२७४. अतृप्णुवन्तं वियतमबुध्यमबुध्यमानं सुषुपाणमिन्द्र।
सप्त प्रति प्रवत आशयानमहिं वज्रेण वि रिणा अपर्वन्॥३॥

3. On the day of full moon you have slain with the thunderbolt the insatiable, unnerved, ignorant, un-apprehending, slumbering *Ahi*, obstructing the gliding-downward-flowing (streams).

On the day of the full Moon— *Aparvan* is the phrase of the text, explained *paurṇamāsyām.*[1]

३२७५. अक्षोदयच्छवसा क्षाम बुध्नं वार्ण वातस्तविषीभिरिन्द्रः।
दृळ्हान्यौभ्नादुशमान ओजोऽवाभिनत्ककुभः पर्वतानाम्॥४॥

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१. घ्नन्ति वा एनं पौर्णमास....(तै० सं० २.५.२.५)

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4. *Indra*, by his strength, has agitated the exhausted firmament, as wind, by its violent (gusts, agitates) the water: exulting in his strength, he has divided the solid (clouds), and has shattered the peaks of the mountains.

३२७६. अभि प्र दद्रुर्जनयो न गर्भं रथाइव प्र ययुः साकमद्रयः।
अतर्पयो विसृतं उब्ज ऊर्मीन्त्वं वृताँ अरिणा इन्द्र सिन्धून्।।५।।

5. The *Maruts* have hastened to you like mother to their young: like chariots they have rushed in along (with you); you, *Indra*, have satisfied the flowing streams; you have shattered the clouds: you have set free the obstructed rivers.

३२७७. त्वं महीमवनिं विश्वधेनां तुर्वीतये वय्याय क्षरन्तीम्।
अरमयो नमसैजदर्णः सुतरणाँ अकृणोरिन्द्र सिन्धून्।।६।।

6. You have made the vast, all-cherishing, and exuberant earth, delighted with (abundant) food, and tremulous water, for (the sake of) *Turvīti* and *Vayyā*: you have made the rivers easy to be crossed.

Turvīti* and *Vayyā— See vol. I. *mantra* 646, and 703.

३२७८. प्राग्रुवो नभन्वो३ न वक्वा ध्वस्रा अपिन्वद्युवतीर्ऋतज्ञाः।
धन्वान्यज्राँ अपृणक्तृषाणाँ अधोगिन्द्रः स्तर्यो३ दंसुपत्नीः।।७।।

7. *Indra* has filled the youthful rivers, the parents of plenty, the corroders (of their banks), like armeies destructive (of their foes): he has inundated the dry lands, and (satisfied) the thirsty traverllers: he has milked the barren cows whom the *Asuras* had become the lords of.

He has milked the Barren Cows— *Adhok staryo daṁsupatnīḥ*, that is, he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the *Paṇi*.

३२७९. पूर्वीरुषसः शरदश्च गूर्ता वृत्रं जघन्वाँ असृजद्वि सिन्धून्।
परिष्ठिता अतृणद्बद्बधानाः सीरा इन्द्रः स्रवितवे पृथिव्या।।८।।

8. Having slain *Vṛtra*, he has liberated many mornings and years (that had been) swallowed up by darkness, and has set the rivers free: *Indra* has released the imprisoned rivers, encompassed (by the cloud), to flow upon the earth.

३२८०. वम्रीभिः पुत्रमग्रुवो अदानं निवेशनाद्धरिव आ जभर्थ।
व्य१न्धो अख्यदहिमाददानो निर्भूदुखच्छित्समरन्त पर्व।।९।।

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9. Lord of horses, you have brought the son of *Agru* from his dwelling, where he was being devoured by the ants: when extricated, although blind, he distinguished the serpent; and when he came forth the joints that had been sundered in the ant-hill were restrung.

Agru— The commentator has only a certain female *Agrū nāma kācit.*

Where he was being devoured by the Ants— *Vamribhir-adanam, upajihvikābhir-adyamānam:* Sāyaṇa evidently understands by *upajihvikā*, the white ant, as he explains, *niveśanāt, vālmīkakhyāt sthānāt: valmīka* is the familiar term for a hillock thrown up by the insect.

The Serpent— *Ahim,* explained *sarpam*: the presence of a snake in an ant-hill is still a popular notion.

The Joints were Restrung— The phraseology is partly doubtful: *ukhacchit samaranta parva,* Sāyaṇa interprets it *vālmīkākhyāyā ukhāyās chedakāni parvāṇi samagacchanta*, the joints which had been relaxed or corroded by the insects of the *ukhā*, or ant-hill, were re-united by *Indra*.

३२८१. प्र ते पूर्वाणि करणानि विप्राविद्वाँ आह विदुषे करांसि।
यथायथा वृष्ण्यानि स्वगूर्तापांसि राजन्नर्याविवेषीः॥१०॥

10. The sage, (*Vāmadeva*), knowing, royal *Indra*, the ancient deeds of you who are all wise, has proclaimed the actions, such as you have performed them, generative of rain, self-evolved, and beneficial to man.

३२८२. नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः॥११॥

11. Glorified (in tha past), glorified, *Indra*, at present, satisfy your worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for you: may we, possessed of chariots, be ever diligent in your praise.

[सूक्त-२०]

[**ऋषि**– वामदेव गौतम। **देवता**– इन्द्र। **छन्द**– त्रिष्टुप्।]

३२८३. आ न इन्द्रो दूरादा न आसादभिष्टिकृदवसे यासदुग्रः।
ओजिष्ठेभिर्नृपतिर्वज्रबाहुः सङ्गे समत्सु तुर्वणिः पृतन्यून्॥१॥

1. May the illustrious *Indra*, the granter of desires, come to us, whether from afar or nigh, for our protection: he who is the lord of men, armed with the thunderbolt, overcoming his foes in conflict and in combats, (attended) by the most illustrious (*Maruts*).

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३२८४. आ न इन्द्रो हरिभिर्यात्वच्छार्वाचीनोऽवसे राधसे च।
तिष्ठाति वज्री मघवा विरप्शीमं यज्ञमनु नो वाजसातौ॥२॥

2. May *Indra*, looking down upon us, come with his steeds to our presence for our protection and enrichment: may the mighty thunderer, the possessor of wealth, (aiding us) in battle, be present at this our sacrifice.

Yajurveda, XX.48,49: in the first, *Mahīdhara* supplies *balaiḥ* instead of *marudbhiḥ* as the subst. to *ojiṣṭhebhiḥ*; and in the second renders *vājasātau* for the sake of bestowing food.

३२८५. इमं यज्ञं त्वमस्माकमिन्द्र पुरो दधत्सनिष्यसि क्रतुं नः।
श्वघ्नीव वज्रिन्त्सनये धनानां त्वया वयमर्य आजिं जयेम॥३॥

3. You, *Indra*, placing us before you, shall receive this sacrifice, our holy offering; and as the huntsman (kills his game), may we, your worshippers, holder of the thunderbolt, for the acquirement of riches through you be victorious in battle.

३२८६. उशन्नु षु णः सुमना उपाके सोमस्य नु सुषुतस्य स्वधावः।
पा इन्द्र प्रतिभृतस्य मध्वः समन्धसा ममदः पृष्ठ्येन॥४॥

4. *Indra*, the giver of food, be near to us, favourably disposed; and anxious for our (good), drink of the effused, prepared, exhilarating *Soma*, and be pleased by the (sacrificial) food (offered) with the noon-day hymn.

With the Noon-day Hymn— Samandhasā mamadaḥ pṛṣṭhyena: pṛṣṭhyam is termed the mādhyandinasavana udgātṛbhirudgīyamānam stotram.

३२८७. वि यो ररप्श ऋषिभिर्नवेभिर्वृक्षो न पक्वः सृण्यो न जेता।
मर्यो न योषामभि मन्यमानोऽच्छा विवक्मि पुरुहूतमिन्द्रम्॥५॥

5. Like a man boasting of his wife, I glorify that *Indra* who is invoked of many, who is hymned by recent sages (who is) like a tree with ripe fruit, like a victorious (warrior), skilful in arms.

३२८८. गिरिर्न यः स्वतवाँ ऋष्व इन्द्रः सनादेव सहसे जात उग्रः।
आदर्ता वज्रं स्थविरं न भीम उद्नेव कोशं वसुना न्यृष्टम्॥६॥

6. He who is vast and self-sustained like a mountain, the radiant and formidable *Indra*, born of old for the destruction (of the foes of the gods), the wielder of the ancient thunderbolt, charged with splendour, like a jar (filled) with water.

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३२८९. न यस्य वर्ता जनुषा न्वस्ति न राधस आमरीता मघस्य।
उद्वावृषाणस्तविषीव उग्रास्मभ्यं दद्धि पुरुहूत रायः।।७।।

7. Of whom there is no opposer by (reason of) his birth nor any destroyer of the wealth that accomplishes (pious works): powerful and resplendent (*Indra*), the invoked of many, do you who are the showerer (of benefits) bestow upon us riches.

३२९०. ईक्षे रायः क्षयस्य चर्षणीनामुत व्रजमपवर्तासि गोनाम्।
शिक्षानरः समिथेषु प्रहावान्वस्वो राशिमभिनेतासि भूरिम्।।८।।

8. You rule over the riches and the dwellings of men; you are the rescuer of the herd of cattle; you are the giver of the instruction, the smiter in battles, and the distributor of great heaps of riches.

३२९१. कया तच्छृण्वे शच्या शचिष्ठो यया कृणोति मुहु का चिदृष्वः।
पुरु दाशुषे विचयिष्ठो अंहोऽथा दधाति द्रविणं जरित्रे।।९।।

9. By what wisdom is he who is most wise renowned by that wherewith the mighty *Indra* repeatedly does (great things): he is the especial effacer of the manifold sin of the worshipper, and bestows wealth upon his adorer.

३२९२. मा नो मर्धीरा भरा दद्धि तन्नः प्र दाशुषे दातवे भूरि यत्ते। नव्ये
देष्णे शस्ते अस्मिन्त उक्थे प्र ब्रवाम वयमिन्द्र स्तुवन्तः।।१०।।

10. Harm us not, but cherish us, *Indra*: bestow upon us that abundant wealth which it is yours to give to the donor (of the oblation): praising you, we celebrate you at this sacred rite, which is new and excellent, and (at which the oblation) is proper to be presented.

३२९३. नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः।।११।।

11. Glorified (in the past) glorified, *Indra*, at present, satisfy your worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for your: may we, possessed of chariots, be ever delighted in your praise.

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[सूक्त-२१]

[ऋषि– वामदेव गौतम। देवता– इन्द्र। छन्द– त्रिष्टुप्।]

३२९४. आ यात्विन्द्रोऽवंस उप न इह स्तुतः संधमादस्तु शूरः।
वावृधानस्तविषीर्यस्य पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यात्॥१॥

1. May *Indra* come to us for our protection, and being praised (by us), may the mighty hero be exhilarated along with (us) at this rite; he whose energies are many: may he, like the radiant sun, recruit his own overpowering vigour.

Along with us— Mahīdhara, *Yajurveda,* 20.47, savs, with the gods *devaiḥ saha:* Sāyaṇa has *asmābhiḥ saha.*

Like the Radiant Sun— *Dyaur na kṣatram abhibhūti puṣyāt:* Mahīdhara connects the simile with what precedes, whose many exploits (are celebrated) like the heaven: he refers, also, *kṣatram* to the sacrificer, may he, (*Indra)* cherish (our) strength.

३२९५. तस्येदिह स्तवथ वृष्ण्यानि तुविद्युम्नस्य तुविराधसो नॄन्।
यस्य क्रतुर्विदथ्योऽ न सम्राट् साह्वान्तरुत्रो अभ्यस्ति कृष्टीः॥२॥

2. Glorify the powerful leaders of that renowned and opulent (*Indra*), whose victorious and protecting energy rules over men, like a universal sovereign entitled to veneration.

The Powerful Leaders— *Vṛṣnyāni nṛn, balabhūtān netṛn,* that is, the *Maruts*.

३२९६. आ यात्विन्द्रो दिव आ पृथिव्या मक्षू समुद्रादुत वा पुरीषात्।
स्वर्णरादवसे नो मरुत्वान् परावतो वा सदनादृतस्य॥३॥

3. May *Indra*, accompanied by the *Maruts* come quickly for our protection, from the heaven, from the earth, from the firmament, or from the waters; from the sphere of the sun, from (any) distant region, from the abode of the rains.

३२९७. स्थूरस्य रायो बृहतो य ईशे तमु ष्टवाम विदथेष्विन्द्रम्।
यो वायुना जयति गोमतीषु प्र धृष्णुया नयति वस्यो अच्छ॥४॥

4. We glorify, in solemn rites, this *Indra* who rules over substantial, abundant riches; who by his prowess is victor over (hostile) hosts; who by his munificence brings excellent (wealth) to the presence (of his worshippers).

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३२९८. उप यो नमो नमसि स्तभायन्नियर्ति वाचं जनयन्यजध्यै।
ऋञ्जसानः पुरुवार उक्थैरेन्द्रं कृण्वीत सदनेषु होता॥५॥

5. Let the invoking priest bring to our dwellings that (*Indra*) who, firmely fixing the (world) returns food for (sacrificial food), and (utters) a voice enjoining (men) to worship: he who is to be propitiated by praises, who is adored by many.

Utters a Voice Enjoining Men to Worship— *Vācaṁ janayan yajadhyai:* the speech of *Indra* is the thunder, the effect of which is to induce the *parcus deorum cultor et infrequens,* whether Roman or Hindu, *retrorsum vela dare.*

३२९९. धिषा यदि धिषण्यन्तः सरण्यान्त्सदन्तो अद्रिमौशिजस्य गोहे।
आ दुरोषाः पास्त्यस्य होता यो नो महान्त्संवरणेषु वह्निः॥६॥

6. When the repeaters of (his) commendations, abiding in the dwelling of the worshipper, approach *Indra* with praise, may he who is our (great) sustainer in conflicts, whose wrath is difficult to be (appeased), become the ministering priest of the master of the house.

Of the Worshipper— *Auśijasya,* form *uśij,* a priest, one who employs priests.

Indra— *Adri* is the name in the text, a name, it is said, of *Indra,* from *dri* to divide, to tear, as foes.

३३००. सत्रा यदीं भार्वरस्य वृष्णः सिषक्ति शुष्मः स्तुवते भराय।
गुहा यदीमौशिजस्य गोहे प्र यद्धिये प्रायसे मदाय॥७॥

7. True it is that this might of the son of the protector of the world, the showerer (of benefits), affects for his advantage the offerer of praise: it (prevails) in the secret (thoughts) of the worshipper, and in his dwelling, for (the accomplishment of his) pious acts, (the attainment of his) desires, and his delight.

The Protector of the World— *Bhārvara* is explained as the patronymic of *Bhārvara,* which means *jagadbhartā,* the protector of the world, or *Prajāpati.*

In the Secret Thoughts— The text has only *guhā pra,* which Sāyaṇa expands into *guhārūpa-hṛdaye prabhavati*: it, that is, the strength, *balam,* of *Indra,* prevails or presides over the heart, in the nature of secrecy or mystery.

This verse is somewhat obscurely expressed: the purport, according to the Scholiast, is, that the might of *Indra* always protects his worshipper, *Indrasya balam sarvadā yajamānam pālayati.*

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३३०१. वि यद्वरांसि पर्वतस्य वृण्वे पयोभिर्जिन्वे अपां जवांसि।
विदद्गौरस्य गवयस्य गोहे यदी वाजाय सुध्यो३ वहन्ति॥८॥

8. Inasmuch as he has opened the doors of the cloud, and has supplied the rapid courses of the waters with (additional) torrents, so when the pious have recourse to *Indra* for food, he finds (it) in the haunt of the *Gaura* and *Gavaya*.

He finds it in the Haunt of *Gaura* and *Gavaya*— *Vidat gaurasya gavayasya gohe*: *vidat* here has no government, and *goha* for *gṛha*, a dwelling, is a strange term as applicable to the *Gaura* and *Gavaya* which Sāyaṇa says, are two species of *mṛga*, a deer, or any wild animal; but they are in fact two kinds of wild cattle, *Bos-gavaus*, or *Gavaus-frontalis*, and *Bibos gaurus*, or B. *cavifrons*, confounding the latter also with the *Bibos asil* of *Silhet*: the purport of the expression, according to the Scholiast, is, that *Indra* obtains those two animals *tau dvau paśu labhate*, either for himself as sacrificial flesh, or for his worshippers, some of whom, at least, even now, would not object to eat the flesh of the wild oxen.

३३०२. भद्रा ते हस्ता सुकृतोत पाणी प्रयन्तारा स्तुवते राध इन्द्र।
का ते निषत्तिः किमु नो ममत्सि किं नोदुदु हर्षसे दातवा उ॥९॥

9. Your auspicous hands, *Indra*, are the doers of good deeds: your two hands, *Indra*, are the extenders of wealth to him who praises you: what, *Indra*, is this dealy? why do you not exhlarate us? Why are you not delighted to make us gifts?

३३०३. एवा वस्व इन्द्रः सत्यः सम्राड्ढन्ता वृत्रं वरिवः पूरवे कः।
पुरुष्टुत क्रत्वा नः शग्धि रायो भक्षीय तेऽवसो दैव्यस्य॥१०॥

10. Thus (glorified), *Indra*, who is faithful (to his word), the lord of wealth, the slayer of *Vṛtra*, bestows riches on man; so you, the praised of many, give us riches for our pious acts, that I may eat of your divine food.

Bestows Riches on Man— *Varivaḥ pūrave kaḥ, Manuṣyāya dhanam karoti*: it might be thought to refer to a descendant of *Puru*, but the first vowel of *Puru* is short.

३३०४. नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः॥११॥

11. Glorified (in the past), glorified, *Indra*, at present, satisfy your worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for you: may we, possessed of chariots, be ever delighted in your praise.

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[सूक्त-२२]

[ऋषि– वामदेव गौतम। देवता– इन्द्र। छन्द– त्रिष्टुप्।]

ANUVĀKA III

३३०५. यन्न इन्द्रो जुजुषे यच्च वष्टि तन्नो महान्करति शुष्म्या चित्।
ब्रह्म स्तोमं मघवा सोममुक्था यो अश्मानं शवसा बिभ्रदेति॥१॥

1. Since the great and mighty *Indra* is propitiated by our (oblations), since he desires (them) from us, may he, the possessor of opulence, who come wielding the thunderbolt of his strength, accept the (sacrificial) food, the hymn, the *Soma* libation, and the prayers.

Food, Hymn, *Soma* and Prayers— Alluding to the fourfold forms of offering worship, *Brahmā, Stoma, Soma,* and *Uktha*: the first is said to be the cakes steeped in butter and the like offerings or oblations; the second, the praise that is recited aloud; the third, the libation of the *Soma* juice; and the fourth, the praise or prayer that is repeated silently or in a lower tone not chaunted or sung.

३३०६. वृषा वृषन्धिं चतुरश्रिमस्यन्नुग्रो बाहुभ्यां नृतमः शचीवान्।
श्रिये परुष्णीमुषमाण ऊर्णां यस्याः पर्वाणि सख्याय विव्ये॥२॥

2. The showerer (of benefits), casting with his hands the quadrangular bolt that causes rain, fierce, the chief of leaders, the achiever of (glorious) acts, is desirous of the prosperity of the investing *Paruṣṇi* (river), whose (bordering) districts he has frequented through regard.

The Investing Paruṣṇi— *Ūrṇām paruṣṇīm* is explained *acchādikām parvavatīm nadīm*, the river having joints or bends covering— the comment does not say what.

Whose bordering districts he has frequented— The phraseology here is somewhat obscure, and the Scholiast does not materially enlighten us: the text is, *yasyāḥ parvāṇi sakhyāya vivye*; lit., those joints through friendship he has approached: Sāyaṇa explains it, *yasyāḥ nadhyaḥ bhinnān deśān sakhikarmaṇe saṁvṛtavān*, the separate districts of which river he has, for the sake of friendly acts, covered or concealed.

३३०७. यो देवो देवतमो जायमानो महो वाजेभिर्महद्भिश्च शुष्मैः।
दधानो वज्रं बाह्वोरुशन्तं द्याममेन रेजयत्प्र भूम॥३॥

3. Who divine, most divine, as soon as born (was endowed) with abundant viands and great energies, holding in his arms the

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willing thunderbolt, and causing by his strength (both) heaven and earth to tremble.

३३०८. विश्वा रोधांसि प्रवतश्च पूर्वीर्द्यौर्ऋष्वाज्जनिमन्रेजत क्षाः।
आ मातरा भरति शुष्म्या गोर्नृवत्परिज्मन्नोनुवन्त वाताः॥४॥

4. All the high places, and the many low places, the heaven and the earth, trembled (through fear) of the mighty (*Indra*) at his birth: the strong (*Indra*) cherishes the parents of the moving (sun), and the winds, like men, make a noise in their peregrination.

Parents of the moving Sun— *Mātarā bharati goḥ*: the latter Sāyaṇa explains *gantuḥ sūryasya*.

३३०९. ता तू त इन्द्र महतो महानि विश्वेष्वित्सवनेषु प्रवाच्या।
यच्छूर धृष्णो धृषता दधृष्वानहिं वज्रेण शवसाविवेषीः॥५॥

5. Of you, *Indra*, who are mighty, great are deeds, and to be proclaimed at all sacrifices, inasmuch as, high-minded hero, you, sustaining (the world), have by your strength slain *Ahi* with the resistless thunderbolt.

३३१०. ता तू ते सत्या तुविनृम्ण विश्वा प्र धेनवः सिस्रते वृष्ण ऊध्नः।
अधा ह त्वद्वृषमणो भियानाः प्र सिन्धवो जवसा चक्रमन्त॥६॥

6. Most powerful *Indra*, all these, your exploits, are verily true: (through fear of you), the showerer (of benefits), the cows shed (milk) from their udders: then, benevolent-minded (*Indra*), the rivers, fearing you, flow with rapidity.

३३११. अत्राह ते हरिवस्ता उ देवीरवोभिरिन्द्र स्तवन्त स्वसारः।
यत्सीमनु प्र मुचो बद्बधाना दीर्घामनु प्रसितिं स्यन्दयध्यै॥७॥

7. Then, *Indra*, lord of horses, the divine sister (rivers) praise (you) for your protection when you did set them free to flow, after having been impeded (by *Vṛtra*) through a long confinement.

३३१२. पिपीळे अंशुर्मद्यो न सिन्धुरा त्वा शमी शशमानस्य शक्तिः।
अस्मद्र्यक्शुशुचानस्य यम्या आशुर्न रश्मिं तुव्योजसं गोः॥८॥

8. The exhilarating *Soma* juice has been expressed: now may the current flow to you, and may the expiatory power of the illustrious utterer of praise be directed towards us, as the quick rider holds firmly the reins of the steed.

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The phraseology is very obscure in some parts: *śamī śaśamānasya śaktiḥ* is explained by Sāyaṇa, *śamanam stuvataḥ stuti-karma*, but what this mean, especially in connection with what follows, *asmadryak śuśucānasya yamyā*, it is difficult to say.[1]

३३१३. अस्मे वर्षिष्ठा कृणुहि ज्येष्ठा नृम्णानि सत्रा संहुरे सहांसि।
अस्मभ्यं वृत्रा सुहनानि रन्धि जहि वधर्वनुषो मर्त्यस्य॥९॥

9. Enduring *Indra*, bestow upon us energies, excellent, superior, powerful: bring under subjection to us enemies deserving of death: demolish the weaon of the malevolent man.

३३१४. अस्माकमित्सु श्रृणुहि त्वमिन्द्रास्मभ्यं चित्राँ उप माहि वाजान्।
अस्मभ्यं विश्वा इषणः पुरन्धीरस्माकं सु मघवन्बोधि गोदाः॥१०॥

10. Hear our praises, *Indra*, and bestow upon us many kinds of food: fulfil all our desirs, and know yourself, Maghavan, to be to us the donor of cattle.

३३१५. नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः॥११॥

11. Glorified (in the past), glorified, *Indra*, at present, satisfy your worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for you: may we, possessed of chariots, be ever diligent in (your) praise.

[सूक्त-२३]

[**ऋषि**– वामदेव गौतम। **देवता**– इन्द्र, ८-१० इन्द्र अथवा ऋत।
छन्द– त्रिष्टुप।]

३३१६. कथा महामवृधत्कस्य होतुर्यज्ञं जुषाणो अभि सोममूधः।
पिबन्नुशानो जुषमाणो अन्धो ववक्ष ऋष्वः शुचते धनाय॥१॥

1. In what manner may (any one) extol the mighty *Indra*? at the sacrifice of what worshipper may he, propitiated, be present, drinking the sacrificial *Soma* beverage, desirous of the (sacred) food, and pleased (by the oblation)? the mighty *Indra* is borne (to the rite) for the purpose of bestowing brilliant wealth.

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१. शुशुचानस्य दीप्यमानस्य।

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३३१७. को अस्य वीरः सधमादमाप समानंश सुमतिभिः को अस्य।
कदस्य चित्रं चिकिते कदूती वृधे भुवच्छशमानस्य यज्योः॥२॥

2. What hero has enjoyed his fellowship (in battle)? who has been a sharer in his benevolent thoughts? when does any one appreciate his wonderful bounty? when is he (present) for the promotion of the prosperity of the man who glorifies and worships him?

३३१८. कथा शृणोति हूयमानमिन्द्रः कथा शृण्वन्नवसामस्य वेद।
का अस्य पूर्वीरुपमातयो ह कथैनमाहुः पपुरिं जरित्रे॥३॥

3. How is it that *Indra* hears (the worshipper) who invokes him? and, hearing, how does he know his necessities? what are his gifts of old; why have they termed him the fulfiller (of the desires) of him who offers praise?

३३१९. कथा सबाधः शशमानो अस्य नशदभि द्रविणं दीध्यानः।
देवो भुवन्नवेदा म ऋतानां नमो जगृभ्वाँ अभि यज्जुजोषत्॥४॥

4. How does he who glorifies *Indra*, and is diligent in his worship, although encountering opposition, obtain from him wealth? may the divine *Indra* be the appreciation of my praises, when accepting the sacrificial food he is propitiated towards me.

३३२०. कथा कदस्या उषसो व्युष्टौ देवो मर्तस्य सख्यं जुजोष।
कथा कदस्य सख्यं सखिभ्यो ये अस्मिन्कामं सुयुजं ततस्रे॥५॥

5. When, in what manner, at the dawning of this morning, has the divine *Indra* accepted the friendship of a mortal? when and in what manner, (is) his friendship (manifested) to the friends who have spread out the desirable and suitable (offering) before him?

३३२१. किमादमत्रं सख्यं सखिभ्यः कदा नु ते भ्रात्रं प्र ब्रवाम।
श्रिये सुदृशो वपुरस्य सर्गाः स्वर्ण चित्रतममिष आ गोः॥६॥

6. May we in any manner proclaim your friendship for your friends? when may (we make known) your fraternal regard? the efforts of the well-looking *Indra* are for the happiness of all: the wonderful form of the moving (*Indra*) is, like the sun, ever wished for.

३३२२. द्रुहं जिघांसन्ध्वरसमनिन्द्रां तेतिक्ते तिग्मा तुजसे अनीका।
ऋणा चिद्यत्र ऋणया न उग्रो दूरे अज्ञाता उषसो बबाधे॥७॥

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7. Resolving to kill the oppressing, malevolent (*Rākṣasi*), not aknowledging *Indra*, he sharpened his sharp weapons for (her) destruction, and the fierce (*Indra*) the canceller of debts, has kept afar the unknown dawns in which the debts (are to be paid).

Resolving to kill, Etc.— *Jighāṁsan-druham, dhavarasam, anindram*: the last of the three epithets determines the gender of the party, but we have no other clue: the Scholiast supplies *Rākṣasim*: who she may be is nowhere intimated; but from what follows it may be thought to mean death, the debt of nature, the payment of what Indra's favour delays by prolonging life; but this is mere conjecture: the comment is of no avail.

३३२३. ऋतस्य हि शुरुधः सन्ति पूर्वीर्ऋतस्य धीतिर्वृजिनानि हन्ति।
ऋतस्य श्लोको बधिरा ततर्द कर्णा बुधानः शुचमान आयोः॥८॥

8. Many are the waters of *Ṛta*: the adoration of *Ṛta* destroys iniquities; the intelligent and brilliant praise of *Ṛta* has opened the deaf (ears) of man.

Ṛta— *Ṛta* ordinarily means sacrifice or truth, or water: here it may apply, according to Sāyaṇa, to *Indra,* or to *Āditya*, or to the three former personified as divinities: the following stanzas are a succession of changes on the word.

३३२४. ऋतस्य दृळ्हा धरुणानि सन्ति पुरूणि चन्द्रा वपुषे वपूंषि।
ऋतेन दीर्घमिषणन्त पृक्ष ऋतेन गाव ऋतमा विवेशुः॥९॥

9. Many are the stable, sustaining, delightful forms of the embodied *Ṛta*: the *Ṛta* are (the pious) expectant of food; by *Ṛta* have the kine entered into the sacrifice.

The kine entered into the sacrifice— As presents made to the officiating priests; or the phrase may mean also, the rays of light have entered into the water, *gāva ṛtam āviveśuḥ, raśmayā udakam āviveśuḥ.*

३३२५. ऋतं येमान ऋतमिद्वनोत्यृतस्य शुष्मस्तुरया उ गव्युः।
ऋताय पृथ्वी बहुले गभीरे ऋताय धेनू परमे दुहाते॥१०॥

10. The (worshipper) subjecting *Ṛta* (to his will) verily enjoys *Ṛta*: the strength *Ṛta* is (developed) with speed, and is desirous of (possessing) water: to *Ṛta* belong the wide and profound heaven and earth: supreme milch kine, they yield their milk to *Ṛta*.

Desirous of possessing water— *Ṛtasya śuṣmas-turayā-u-gavyuḥ*: is rather enigmatic: the Scholiast explains it as in the text, *śuṣmo, balam, tūrayās tūrṇam gavyuḥ-u-carthe; jalakāmaśca bhavati*.

३३२६. नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः॥११॥

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11. Glorified (in the past), glorified, *Indra*, at present, satisfy your worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for you: may we possessed of chariots, be ever diligent in our praise.

[सूक्त-२४]

[**ऋषि–** वामदेव गौतम। **देवता–** इन्द्र। **छन्द–** त्रिष्टुप् , १० - अनुष्टुप्।]

३३२७. का सुष्टुतिः शवसः सूनुमिन्द्रमर्वाचीनं राधस आ ववर्तत्।
ददिर्हि वीरो गृणते वसूनि स गोपतिर्निष्षिधां नो जनासः॥१॥

1. What suitable praise may bring the son of strength, *Indra*, before us, to give us wealth: the hero, the lord of cattle, is the donor, oh man, of the wealth of his adversaries to him who glroifies him.

३३२८. स वृत्रहत्ये हव्यः स ईड्यः स सुष्टुत इन्द्रः सत्यराधाः।
स यामन्ना मघवा मर्त्याय ब्रह्मण्यते सुष्वये वरिवो धात्॥२॥

2. He, *Indra*, is to be invoked for the destruction of *Vṛtra*: he, the deservedly praised, is to be worshipped: the real donor of wealth, he, *Maghavan*, gives wealth, (acquired) in battle, to the mortal offers him prayer and libations.

३३२९. तमिन्नरो वि ह्वयन्ते समीके रिरिक्वांसस्तन्वः कृण्वत त्राम्।
मिथो यत्त्यागमुभयासो अग्मन्नरस्तोकस्य तनयस्य सातौ॥३॥

3. Men verily call upon him in battle: the (devout) inflicters of austerity upon their persons constitute him their preserver: when both (the worshipper and the priest) approach together the bountiful *Indra*, men (succeed) in (obtaining) the gift of sons and grandsons.

Inflicters of austerity upon their persons— *Ririkvāṁsas-tanvaḥ*, are explained by Sāyaṇa, *svakīyāni śarīrāṇi tapasā recayanto yajamānāḥ*, worshippers emaciating their own bodies by penance: if correcly interpreted, therefore, we have the ascetic penances of the Hindus, recognized by the text of the Veda.

३३३०. क्रतूयन्ति क्षितयो योग उग्राशुषाणासो मिथो अर्णसातौ।
सं यद्विशोऽववृत्रन्त युध्मा आदिन्नेम इन्द्रयन्ते अभीके॥४॥

4. Powerful *Indra*, men variously dispesed, come mutually together to celebrate scared rites for the sake of obtaining rain:

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when men who are combantants assemble in battle, there are some of them who rely upon *Indra*.

३३३१. आदिद्ध नेमं इन्द्रियं यजन्त आदित्पक्तिः पुरोळाशं रिरिच्यात्।
आदित्सोमो वि पपृच्यादसुष्वीनादिज्जुजोष वृषभं यजध्यै।।५।।

5. Thereupon som everily worship the powrful (*Indra*); thereupon one man prepares the buttered cake that he may offer it to (*Indra*); thereupon the offerer of the *Soma* he distinguishes from him who presents no libation; thereupon some one rejoices to worship the showerer (of benefits).

३३३२. कृणोत्यस्मै वरिवो य इत्थेन्द्राय सोममुशते सुनोति।
सध्रीचीनेन मनसाविवेनन्तमित्सखायं कृणुते समत्सु।।६।।

6. *Indra* bestows wealth upon him who offers a libation to him, desiring it, though in another sphere; and, with an humble mind, makes him who is devoted to him his friend in combats.

३३३३. य इन्द्राय सुनवत्सोममद्य पचात्पक्तीरुत भृज्जाति धानाः।
प्रति मनायोरुचथानि हर्यन्तस्मिन्दधद्वृषणं शुष्ममिन्द्रः।।७।।

7. *Indra* accepting graciously the praises of his devoted (worshipper), who today pours out the libation to him who toasts the buttered cakes, or fries the barley for *Indra*, exercises towards him the power that grants his desires.

३३३४. यदा समर्यं व्यचेदृघावा दीर्घं यदाजिमभ्यख्यदर्यः।
अचिक्रदद् वृषणं पत्न्यच्छा दुरोण आ निशितं सोमसुद्भिः।।८।।

8. When the destroyer (of enemies) distinguishes a mortal foe; when the lord is engaged in the long (continued) battle, (his) bride summons to the dwelling the showerer (of benefits), encompassed by the offerers of the libation.

When the Lord is engaged in the long battle— *Dīrgham yad ājim abhyakhyad arya*: Sāyaṇa explains *arya* by *svāmi*, lord, that is, *Indra*; and *Patnī*, in the following passage, he says, is Indra's wife. But it would be more consistent with the concluding passage to render *arya* as the name of the orthodox Hindu, in whose behalf his wife propitiates *Indra*.

३३३५. भूयसा वस्नमचरत्कनीयोऽविक्रीतो अकानिषं पुनर्यन्।
स भूयसा कनीयो नारिरेचीद्दीना दक्षा वि दुहन्ति प्र वाणम्।।९।।

9. A man has realized a small price for an article of great value, and again coming (to the buyer he says) this has not been

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sold; I require the full price; but he does not recover a small price by a large (equivalent): whether helpless or clever they adhere to their bargain.

A Man has realized, Etc.— The text is *bhūyasā vasnam acarat kanīyas*: lit. by much a man acquires a little, wealth or value: *kaścid paṇyena dravyeṇa alpataram mūlyam prāpnoti*: the *kaścit* must be understood, therefore of the vendor, which is consistent with what follows in this and the next verse: the meaning of this and the following verse is thus explained, according to Sāyaṇa, by ancient *ācāryas*, skilled in religious doctrines: one (a vendor) who takes a small price for valuable goods, comes afterwards to the buyer, and says, this has not been sold by me, and, so saying, he requires the balance of the price; but he, the vendor, does not recover the full price, nor does he get back the article: according to the bargain between them it may not be otherwise: the sale has taken place, and if the bargain has been kept, then it has only to be considered that such is the object of the price, and that is the conclusion: a bargain has been made, and the (stipulated) price given; therefore, in the first place, an agreement is to be made by me: so reflecting, *Vāmadeva*, having by much praise got *Indra* into his possession or subjugation, purposes to make a bargain when about to dispose of him, as in verse 10.

३३३६. क इमं दशभिर्ममेन्द्रं क्रीणाति धेनुभिः।
यदा वृत्राणि जंघनदथैनं मे पुनर्ददत्।। १०।।

10. Who buys this, my *Indra*, with ten milch kine? when he shall have slain (your) foes, then let (the purchaser) give him again to me.

३३३७. नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः।।११।।

11. Glorified (in the past), glorified, *Indra*, at present, satisfy your worshipper with food, as rivers (are filled with water): lord of horses, a new hymn has been made for you: may we, possessed of chariots, be ever diligent in your praise.

[सूक्त-२५]

[ऋषि- वामदेव गौतम। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

३३३८. को अद्य नर्यो देवकाम उशन्निन्द्रस्य सख्यं जुजोष।
को वा महेऽवसे पार्याय समिद्धे अग्नौ सुतसोम ईट्टे।।१।।

1. What friend of man, or worshipper of the gods, deserving the friendship of *Indra*, has today enjoyed (it)? or what offerer of

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the libation on the kindled fire praises him (sufficiently) for his great and unbounded protection?

३३३९. को नानाम वचसा सोम्याय मनायुर्वा भवति वस्त उस्राः।
क इन्द्रस्य युज्यं कः सखित्वं को भ्रात्रं वष्टि कवये क ऊती।।२।।

2. Who has reverenced with (suitable) words the (deity) worthy of the libaton? who is devoted (to him)? who supports the cattle (given by him)? who desires the society of *Indra*? who his friendship? who his fraternity? who (has recourse) to the sage *Indra* for protection?

३३४०. को देवानामवो अद्या वृणीते क आदित्याँ अदितिं ज्योतिरीट्टे।
कस्याश्विनाविन्द्रो अग्निः सुतस्यांशोः पिबन्ति मनसाविवेनम्।।३।।

3. Who solicits today the protection of the gods? who glorifies the *Ādityas*, *Aditi*, light? of whose effused libation do the *Aśvins*, *Indra*, *Agni*, drink at will propitiated by his praise?

Light— *Jyotir*: but the commentator explains it water; *Jyotir udakam*.

३३४१. तस्मा अग्निर्भारतः शर्म यंसज्ज्योक्पश्यात्सूर्यमुच्चरन्तम्।
य इन्द्राय सुनवामेत्याह नरे नर्याय नृतमाय नृणाम्।।४।।

4. May *Agni*, the bearer of oblations, grant him felicity, and long behold the rising sun (in the dwelling of him) who says, let us offer libations to *Indra*, leader (of rites) the friend of man, the chief leader amongst leaders.

And long behold the rising Sun— That is, may the sacred fire long be kindled in the house of the sacrificer at the hour of sunrise.

३३४२. न तं जिनन्ति बहवो न दभ्रा उर्वस्मा अदितिः शर्म यंसत्।
प्रियः सुकृत्प्रिय इन्द्रे मनायुः प्रियः सुप्रावीः प्रियो अस्य सोमी।।५।।

5. Him neither many nor few can molest: may *Aditi* grant him infinite happiness: the performer of pious acts is dear (to *Indra*): dear to *Indra* is he whose mind is intent upon him; dear is he who approaches him with homage; dear to him is the offerer of the libation.

३३४३. सुप्राव्यः प्राशुषाळेष वीरः सुष्वेः पक्तिं कृणुते केवलेन्द्रः।
नासुष्वेरापिर्न सखा न जामिर्दुष्प्राव्योऽवहन्तेदवाचः।।६।।

6. This hero, *Indra*, the prompt discomfiter (of foes), who is to be approached with homage, grants special maturity to the

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presenter of the libation: he is not the kinsman, nor friend, nor relative, of him who offers no oblation (to him): he is difficult of access, and the punisher of him who repeats not (his) praise.

३३४४. न रेवता पणिना सख्यमिन्द्रोऽसुन्वता सुतपाः सं गृणीते।
आस्य वेदः खिदति हन्ति नग्नं वि सुष्वये पक्तये केवलो भूत्॥७॥

7. (*Indra*), the drinker of the effused *Soma*, contracts no friendship with the wealthy trader who offers not any libation; he takes away his wealth; destroys him when destitute; but he is a special (friend) to him who presents the libation and oblation.

३३४५. इन्द्रं परेऽवरे मध्यमास इन्द्रं यान्तोऽवसितास इन्द्रम्।
इन्द्रं क्षियन्त उत युध्यमाना इन्द्रं नरो वाजयन्तो हवन्ते॥८॥

8. The most exalted, the most humble, (invoke) *Indra*; the middle (classes) invoke *Indra*; those going, those stopping, (invoke) *Indra*; those dwelling at home, those going in battle, (invoke) *Indra*; men needing food invoke *Indra*.

[सूक्त-२६]

[ऋषि– वामदेव गौतम १ - ३ वामदेव अथवा इन्द्र।
देवता– १ - ३ इन्द्र अथवा आत्मा ४ - ७ श्येन। छन्द– त्रिष्टुप्।]

३३४६. अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः।
अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशना पश्यता मा॥१॥

1. I have been *Manu* and *Sūrya*: I am the wise *Ṛṣi, Kakśivat*: I have befriended *Kutsa*, the son of *Arjuni*: I am the far-seeing *Uśanās*; so behold me.

This and the two following verses are attributed either to *Indra* or to Vāmadeva: in the latter case it is said the sage uttered them while yet in the womb, knowledge of truth being generated in him, and enabling him to identify himself with universal existence: through the eye of supreme truth I am everything, *paramārthadṛṣtyā kṛtsnam aham asmityarthaḥ*; we have here, therefore, the basis of the pantheistic *Vedānta*.

३३४७. अहं भूमिमददामार्यायाहं वृष्टिं दाशुषे मर्त्याय।
अहमपो अनयं वावशाना मम देवासो अनु केतमायन्॥२॥

2. I gave the earth to the venerable (*Manu*): I have bestowed rain upon the mortal who presents (oblations); I have let forth the sounding waters: the gods obey my will.

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To the venerable ***Manu***— The text has only *āryāya*, the Scholiast supplies *Mānave*.

३३४८. अहं पुरो मन्दसानो व्यैरं नव साकं नवतीः शम्बरस्य।
शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावम्॥३॥

3. Exhilarated (by the *Soma* beverage) I have destroyed the ninety and nine cities of *Śambara*, the hundredth I gave to be occupied by *Divodāsa* when I protected him, *Atithigva*, at his sacrifice.

Śambara— See vol. I, *mantra* 605.

३३४९. प्र सु ष विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्वा।
अचक्रया यत्स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टम्॥४॥

4. May this bird, *Maruts*, be preeminent over (other) hawks, since with a wheelless car the swift-winged bore the *Soma*, accepted by the gods, to *Manu*.

With a wheelless car— *Acakrayā vadhayā* is explained, *cakrarahitena rathena,* with a car without wheels: the text has *havyam*, but the Scholiast says this is a metonymy for the *Soma*, which, as we have before seen, (note on 3527), is said to have been brought from heaven by the *Gāyatri,* in the form of a hawk: according to Sāyaṇa we are to understand here by the hawk the Supreme Spirit, *Parabrahma*, but this seems to be the notion of a later day.

३३५०. भरद्यदि विरतो वेविजानः पथोरुणा मनोजवा असर्जि।
तूयं ययौ मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र॥५॥

5. When the bird, intimidating (its guardians), carried off from hence (the *Soma*) it was at large: (flying) swift as thought along th vast path (of the firmament), it went rapidly with the sweet *Soma* plant, and the hawks thenc acquired celebrity in this world.

३३५१. ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मन्द्रं मदम्।
सोमं भरद्दादृहाणो देवावान्दिवो अमुष्मादुत्तरादादाय॥६॥

6. The straight-flying hawk, conveying the *Soma* plant from afar; the bird, attended by the gods, brought, resolute of purpose, the adorable exhilarating *Soma*, having taken it from that lofty heaven.

३३५२. आदाय श्येनो अभरत्सोमं सहस्रं सवाँ अयुतं च साकम्।
अत्रा पुरंधिरजहादरातीर्मदे सोमस्य मूरा अमूरः॥७॥

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7. Having taken it, the hawk brought the *Soma* with him to a thousand and ten thousand sacrifices, and this being provided, the performer of many (great) deeds, the unbewildered (*Indra*) destroyed, in the exhilaration of the *Soma*, (his) bewildered foes.

[सूक्त- २७]

[**ऋषि–** वामदेव गौतम। **देवता–** श्येन अथवा इन्द्र।
छन्द– त्रिष्टुप्, ५ - शक्वरी।]

३३५३. गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा।
शतं मा पुर आयसीररक्षन्नध श्येनो जवसा निरदीयम्।।१।।

1. Being still in the germ, I have known all the births of these divinities in their order: a hundred bodies of iron confined me, but as a hawk I came forth with speed.

But as a Hawk I came forth with speed— That is, according to the Scholiast, until the sage comprehended the difference between the body and soul, and learned that soul was unconfined, he was subject to repeated births; but in this stage he acquired divine knowledge, and burst through his bonds with the force and celerity of a hawk from its nest; as the *Nitimañjari* says, *Vāmadeva śyenarūpam āsthāya garbhād-yogena niḥsṛtaḥ, Vāmadeva*, having assumed the form of a hawk, came forth from the womb by the power of *Yoga*.

३३५४. न घा स मामप जोषं जभाराभीमास त्वक्षसा वीर्येण।
ईर्मा पुरंन्धिरजहादरातीरुत वाताँ अतरच्छूशुवानः।।२।।

2. That embryo did not beguile me into satisfaction, but by the keen energy (of divine wisdom), I trumphed over it: the impeller of all, the sustainer of many, abandoned the foes (of knowledge), and, expanding, passed beyond the winds (of worldly troubles).

The Impeller of all— The *Paramātmā*, or Supreme Spirit.

Beyond the Winds— The vital airs, or life, the cause of worldly existence, which is pain.

३३५५. अव यच्छ्येनो अस्वनीदध द्योर्वि यद्यदि वात ऊहुः पुरंन्धिम्।
सृजद्यदस्मा अव ह क्षिपज्ज्यां कृशानुरस्ता मनसा भुरण्यन्।।३।।

3. When the hawk screamed (with exultation) on his descent from heaven, and (the guardians of the *Soma*) perceived that the *Soma* was (carried away) by it then, the archer of *Kṛśānu*, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it.

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The *Aitareya Brāhmaṇa*, as above mentioned, narrates this incident in the same manner.

३३५६. ऋजिप्य ईमिन्द्रावतो न भुज्युं श्येनो जभार बृहतो अधि ष्णोः।
अन्तः पतत्पतत्र्यस्य पर्णमध यामनि प्रसितस्य तद्वेः।।४।।

4. The straight-flying hawk carried off the *Soma* from above the vast heaven, as (the *Aśvins* carried off) *Bhujyu* from the region of *Indra*, and a falling feather from the middle of the bird dropped from him wounded in the conflict.

Antaḥ-parṇam, tan-madhye sthitam: the *Brāhmaṇa* says, as we have seen, one nail of the left-foot, but the shaft was broken by the collision, the fragments of the nail became the quills of the fretful porcupine, those of the arrow, water-snakes, flying foxes, and worms.

३३५७. अध श्वेतं कलशं गोभिरक्तमापिप्यानं मघवा शुक्रमन्धः। अध्वर्युभिः प्रयतं मध्वो अग्रमिन्द्रो मदाय प्रति धत्पिबध्यै शूरो मदाय प्रति धत्पिबध्यै।।५।।

5. Now may *Maghavan* accept the pure nutritious (sacrificial) food in a white pitcher, mixed with milk and curds, offered by the priests; the upper part of the sweet (beverage) to drink for his exhilaration: may the hero accept (it) to drink for (his) exhilaration.

[सूक्त-२८]

[ऋषि- वामदेव गौतम। देवता- इन्द्र अथवा इन्द्रासोम। छन्द- त्रिष्टुप्।]

३३५८ त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सस्रुतस्कः।
अहन्नहिमरिणात्सप्त सिन्धूनपावृणोदपिहितेव खानि।।१।।

1. Through that friendship, *Soma*, which has united you with your (friend) *Indra*, he has made the waters flow for man; he has slain *Ahi*; he has sent forth the seven rivers, and has opened the shut-up sources (of the streams).

३३५९. त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इन्दो।
अधि ष्णुना बृहता वर्तमानं महो द्रुहो अप विश्वायु धायि।।२।।

2. With you, *Soma*, for his aly, *Indra* has quickly taken off by force the wheel of the chariot of the sun, abiding above with the vast and stationary (firmament): the everywhere going wheel (of the car) of the great oppressor has been taken away.

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The everywhere-going wheel, Etc.— *Maho druho, prabhutasya drogdhuḥ*, of the very mighty oppressor or tyrant, alluding probably to his heat.

३३६०. अहन्निन्द्रो अदहदग्निरिन्दो पुरा दस्यून्मध्यन्दिनादभीके।
दुर्गे दुरोणे क्रत्वा न यातां पुरू सहस्रा शर्वा नि बर्हीत्॥३॥

3. *Indra* has slain the *Dasyus, Soma*, in battle: *Agni* has consumed them before the noon: he (*Indra*) has destroyed the whole of many thousands, as (robbers are the destroyers of those) going upon (their own) business, in a difficult and dangerous (place).

Before the Noon— *Purā madhyandināt*: in the forenoon, when the *Soma* is drunk, and thence *Indra* and *Agni* have been invigorated.

As Robbers are the destroyers of those, Etc.— The text has only *durge duroṇe kratvā na yātām*, as of those gone on account of business, in a difficult place: where protection is difficult, Sāyaṇa supplies, from robbers.

३३६१. विश्वस्मात्सीमधमाँ इन्द्र दस्यून्विशो दासीरकृणोरप्रशस्ताः।
अबाधेथाममृणतं नि शत्रूनविन्देथामपचितिं वधत्रैः॥४॥

4. *Indra*, you have made these *Dasyus* devoid of all (good qualities); you have made the servile races abject: may you, (*Soma* and *Indra*), repel (and) destroy (your) enemies: accept (our) homage for their destruction.

You have made the servile races abject— *Viśa dāsīr-akṛṇora-praśastāḥ*: *dāsīḥ* as the adjective of *viśaḥ, prajāḥ*, people, men, is explained, *karmahīnāḥ* having no special or religiously instituted rites or functions, which is not incompatible with the literal purport, slave, or servile: *apraśastāḥ* is rendered *garhitāḥ*, reviled, vile: the expression is important as marking the existence of low and servile classes.

३३६२. एवा सत्यं मघवाना युवं तदिन्द्रश्च सोमोर्वमश्व्यं गोः।
आदर्दृतमपिहितान्यश्ना रिरिचथुः क्षाश्चित्ततृदाना॥५॥

5. Possessors of wealth, destroyers of foes, *Indra* and *Soma*, it is indeed true that you have distributed great numbers of horses, and of the cattle which had been concealed, and the land which you had recovered by your strength.

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[सूक्त- २९]

[ऋषि– वामदेव गौतम। देवता– इन्द्र। छन्द– त्रिष्टुप्।]

३३६३. आ नः स्तुत उप वाजेभिरूती इन्द्र याहि हरिभिर्मन्दसानः।
तिरश्चिदर्यः सवना पुरूण्याङ्गूषेभिर्गृणानः सत्यराधाः॥१॥

1. Honoured with accepted (sacrificial) viands, come, *Indra*, exulting, with your steeds, to our many rites for our protection; you who are the lord, glorified by hymns, whose wealth is truth.

३३६४. आ हि ष्मा याति नर्यश्चिकित्वान्हूयमानः सोतृभिरुप यज्ञम्।
स्वश्वो यो अभीरुर्मन्यमानः सुष्वाणेभिर्मदति सं ह वीरैः॥२॥

2. May *Indra*, the friend of man, the omniscient, come to the sacrifice when invoked by the offerers of libations; he is possessed of good horses, who is fearless honoured by the effusers of libations, who rejoices with the heroes (the *Maruts*).

३३६५. श्रावयेदस्य कर्णा वाजयध्यै जुष्टामनु प्र दिशं मन्दयध्यै।
उद्वावृषाणो राधसे तुविष्मान्करन्न इन्द्रः सुतीर्थाभयं च॥३॥

3. Let (his worshipper) cause his ears to listen so as to invigorate him (by praise), and to give him pleasure in every acceptable place; and being well moistened with the *Soma* juice, may the vigorous *Indra* render the holy places (conducive) to our wealth, and free from danger.

The Holy Places— *Sutīrtha, śobhanāni tīrthāni*: the phrase would imply that there were places of pilgrimage at this period.

३३६६. अच्छा यो गन्ता नाधमानमूती इत्था विप्रं हवमानं गृणन्तम्।
उप त्मनि दधानो धुर्या३ शून्त्सहस्राणि शतानि वज्रबाहुः॥४॥

4. (That *Indra*), who repairs to the suppliant for (his) protection, to the sage in this manner invoking and praising him; he who, armed with the thunderbolt, places, of his own accord, hundreds and thousands of swift-going (horses) in the shafts (of their cars).

३३६७. त्वोतासो मघवन्निन्द्र विप्रा वयं ते स्याम सूरयो गृणन्तः।
भेजानासो बृहद्दिवस्य राय आकाय्यस्य दावने पुरुक्षोः॥५॥

5. Opulent *Indra*, may we, who are protected by you, who are intelligent, devout, and offerers of praise, be participant with you

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for the sake of distributing brilliant wealth, and abundant food, entitled to (our) commendation.

The phraseology is rather doubtful, *bṛhaddivasya rāya ākāyyasya dāvane purukṣoḥ*, which is explained, *mahaddīpter āsamantāt stutyasya bahvannasya dhanasyādāne nimitte bhejanasas-tvam bhajamāna bhavema;* may we be enjoying you for the sake of the gift of wealth of much food, every way commendable an dvery brilliant.

[सूक्त-३०]

[ऋषि– वामदेव गौतम। देवता– इन्द्र, ९-११ इन्द्र-उषा।
छन्द– गायत्री ८, २४ अनुष्टुप्।]

३३६८. नकिरिन्द्र त्वदुत्तरो न ज्यायाँ अस्ति वृत्रहन्।
नकिरेवा यथा त्वम्॥१॥

1. There is no one, *Indra*, superior to you; no one more excellent (than you); slayer of *Vṛtra* there is no one, verily, such as you are.

Superior to you more excellent than you— *Sāmaveda*, 203: Benfey's text reads *uttaram* and *jyāyas* in the masculine, as in the *Ṛcā*.

३३६९. सत्रा ते अनु कृष्टयो विश्वा चक्रेव वावृतुः।
सत्रा महाँ असि श्रुतः॥२॥

2. Verily men are attached to you as are all the wheels (to the body of the waggon): in truth you are great and renowned.

३३७०. विश्वे चनेदना त्वा देवास इन्द्र युयुधुः। यदहा नक्तमातिरः॥३॥

3. Verily all the gods, with you (for) their strength, have warred (with the *Asuras*); wherefore you have destroyed by day and by night.

३३७१. यत्रोत बाधितेभ्यश्चक्रं कुत्साय युध्यते। मुषाय इन्द्र सूर्यम्॥४॥

4. In which (contests), for the sake of *Kutsa* and his allies, you have stolen, *Indra*, the (wheel of the car) of the sun.

You have stolen— The text has *muṣāya sūryam*, you have stolen the sun, but this is explained by Sāyaṇa by the more usual legend.

३३७२. यत्र देवाँ ऋघायतो विश्वाँ अयुध्य एक इत्। त्वमिन्द्र वनूँरहन्॥५॥

5. In which (contest) you singly indeed have warred with all those opposing the gods: you, *Indra*, have slain the malignant.

३३७३. यत्रोत मर्त्याय कमरिणा इन्द्र सूर्यम्। प्रावः शचीभिरेतशम्॥६॥

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6. In which (contests), *Indra* you have, for the sake of a mortal, discomfited the sun, and have protected *Etaśa* by (yours) exploits.

३३७४. किमादुतासि वृत्रहन्मघवन्मन्युमत्तमः। अत्राह दानुमातिरः।।७।।

7. Wherefore, slayer of *Vṛtra*, opulent *Indra*, have you thereupon become most incensed, and, in consequence, have slain the son of *Danu* (*Vṛtra*) in this firmament.

३३७५. एतद्घेदुत वीर्य१मिन्द्र चकर्थ पौंस्यम्।
स्त्रियं यद्दुर्हणायुवं वधीर्दुहितरं दिवः।।८।।

8. Inasmuch, *Indra*, as you have displayed such manly prowess, you have slain the woman, the daughter of the sky, when meditating mischeif.

The Daughter of the Sky— The dawn, extinguished by the ascendency of *Indra* throughout the day.

३३७६. दिवश्चिद्घा दुहितरं महान्महीयमानाम्। उषासमिन्द्र सं पिणक्।।९।।

9. You *Indra*, who are mighty, have enriched glorious dawn, the daughter of heaven.

३३७७. अपोषा अनसः सरत्संपिष्टादह बिभ्युषी। नि यत्सीं शिश्नथद्वृषा।।१०।

10. The terrified *Uṣas* descended from the broken waggon when the (showerer of benefits) had smashed it.

३३७८. एतदस्या अनः शये सुसंम्पिष्टं विपाश्या। ससार सीं परावतः।।११।।

11. Then her shattered waggon reposed (on the bank) of the *Vipāś* (river), and she departed from afar.

३३७९. उत सिन्धुं विबाल्यं वितस्थानामधि क्षमि। परि ष्ठा इन्द्र मायया।।१२।

12. You have spread aborad upon the earth, by your contrivance, the swallon *Sindhu* when arrested (on its course).

The Swollen *Sindhu* when Arrested— *Sindhuṁ vibālyaṁ vitasthānam: vigatabālyāvasthām*, whose youth was passed, *i.e.*, who was full of water, *sampūrṇajalam*, and *vitiṣṭhamānam*, stopping or being stopped.

३३८०. उत शुष्णस्य धृष्णुया प्र मृक्षो अभि वेदनम्।
पुरो यदस्य संपिणक्।।१३।।

13. By valour you have carried off the wealth of *Śuṣṇa*, when you had demolished his cities.

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३३८१. उत दासं कौलितरं बृहतः पर्वतादधि। अवाहन्निन्द्र शम्बरम्।।१४।।

14. You have slain the slave *Śambara*, the son *Kulitara* hurling him from off the huge mountain.

३३८२. उत दासस्य वर्चिनः सहस्राणि शतावधीः।
अधि पञ्च प्रधींरिव।।१५।।

15. You have slain the five hundreds and thousands (of the followers) of the slave *Varcin*, (surrounding) him like the fellies (round the spokes of the wheel).

३३८३. उत त्यं पुत्रमग्रुवः परावृक्तं शतक्रतुः। उक्थेष्विन्द्र आभजत्।।१६।।

16. You, *Indra*, who are *Śatakratu*, have made *Parāvṛj*, the son of *Agru*, participant in sacred hymns.

Participant in sacred hymns— See iv, 19. 9

३३८४. उत त्या तुर्वशायदू अस्नातारा शचीपतिः।
इन्द्रो विद्वाँ अपारयत्।।१७।।

17. The lord of acts, the wise *Indra*, has borne across (their difficulties), *Turvaśas* and *Yadu*, when denied inauguration.

Borne across when denied inauguration— *Apārayat*, he enabled to cross: according to the Scholiast he made them worthy to be inaugurated or crowned which they were not at first, as the text implies, by *asnātārau*, not bathers; alluding to their exclusion from the succession in favour of the young son *Puru* by their father *Yayāti*: see *Viṣṇu Purāṇa*, p. 114.

३३८५. उत त्या सद्य आर्या सरयोरिन्द्र पारतः। अर्णाचित्ररथावधीः।।१८।।

18. You have slain at once those two *Āryas, Arṇa* and *Citraratha*, (dwelling) on the opposite (bank) of the *Sarayu*.

Those Two *Āryas*— The Scholiast renders *ārya āryābhimānau, āryatvabhimāninau*, presuming on their dignity as *āryas*, and being without any faith or devotion.

३३८६. अनु द्वा जहिता नयोऽन्धं श्रोणं च वृत्रहन्। न तत्ते सुम्नमष्टवे।।१९।।

19. Slayer of *Vṛtra* you have restored the (one who was) blind, the (other who was) lame, both abandoned by their kin): (it is not possible) to exceed the happiness what is given by you.

Blind and Lame— We have here another and somewhat contradictory statement from that of a former passage, when the blindness and lameness were attributed to one person, *parāvṛja*, vol. II. 2143 and

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note: here we have not only the dual *jahitā* for *jahitau*, but also *dva* for *dvau*, the two, which agrees better with the still earlier allusion to the same defects in two different individuals: Vol. 1. 352, and note.

३३८७. शतमंश्मन्मयीनां पुरामिन्द्रो व्यास्यत्। दिवोदासाय दाशुषे।।२०।।

20. *Indra* has overturned a hundred stone-built cities for *Divodās*, the donor of oblations.

Stone-built Cities— *Aśmanmayīnām purām:* whether the notion of masonry be confined to the walls, or extended to the dwellings, it indicates familiarity with something more substantial than mud hovels.

३३८८. अस्वापयद्दभीतये सहस्रा त्रिंशतं हथैः। दासानामिन्द्रो मायया।।२१।।

21. He put to sleep, by delusion, with his destructive (weapons), thirty thousand of the servile (races), for the sake of *Dabhīti*.

३३८९. स घेदुतासि वृत्रहन्त्समान इन्द्र गोपतिः।
यस्ता विश्वानि चिच्युषे।।२२।।

22. Slayer of *Vṛtra*, you are the same (to all your worshippers, the lord of cattle, who cast down all these (your enemies).

३३९०. उत नूनं यदिन्द्रियं करिष्या इन्द्र पौंस्यम्।
अद्या नकिष्टदा मिनत्।।२३।।

23. When, indeed, *Indra*, you excit your vigorous manhood, there is no one at the present time who may resist it.

३३९१. वामंवामं त आदुरे देवो ददात्वर्यमा।
वामं पूषा वामं भगो वामं देवः करूळती।।२४।।

24. Destroyer of foes, may the devine *Aryaman* distribute your precious wealth; (may) *Pūṣan* (bestow it), (may), *Bhaga* (bestow it); may the toothless deity bestow the desired wealth.

The text has *vāmam puṣā vāmam bhago vāmam devaḥ karuḷatī*; the triple repitition of *vāma, vananīyam, dhanaṁ*, would seem to separate not only *Bhaga*, but *Karuḷatī* from *Pūṣan*, but if the last be rightly rendered by *kṛttadanta* or *adantaka*, the broken-toothed, or toothless, it applies to *Pūṣan*: the attribute has not occurred before, though the Scholiast quotes the Veda for it, *Pūṣā prapiṣṭabhāgo adantako hityādi śrutiṣu*;[1] according to the *Purāṇas, Pūṣan* has his teeth knocked out by *Virabhadra's* followers at *Dakṣa's* sacrifice: *Viṣṇu Pur*. 67, note 6.

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१. तै० सं० २।६।८।५।

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[सूक्त-३१]

[ऋषि– वामदेव गौतम। देवता– इन्द्र।
छन्द– गायत्री, ३ पादनिचृत् गायत्री।]

३३९२. कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता॥१॥

1. By what means may he who is ever augmenting, who is wonderful, who is our friend, be present with us, by what most effective rite?

This seems tobe a popular stanza; it occurs twice in the *Sāmaveda*, 169,232; once in the *Yajuṣ*, 27,29 and once in the *Atharvan*, xx.124,1.

३३९३. कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः। दृळ्हा चिदारुजे वसु॥२॥

2. What genuine and most esteemed of the exhilarating juices of the (sacrificial) beverage may inspirit you to demolish the substantial treasures (of the foe).

३३९४. अभी षु णः सखीनामविता जरितृणाम्। शतं भवास्यूतिभिः॥३॥

3. Do you, the protector of us your friends and praisers, be present with a hundred protections.

2 and 3— The same may be said of these two stanzas they both occur in the other three Vedas, *Sāmaveda*, 684; *Yajurveda*, 27,40,41; *Atharvaveda*, 122,2,3.

३३९५. अभी न आ ववृत्स्व चक्रं न वृत्तमर्वतः। नियुद्भिश्चर्षणीनाम्॥४॥

4. (Induced) by the praises of men, return like a revolving wheel to us, dependent (upon your favour).

३३९६. प्रवता हि क्रतूनामा हा पदेव गच्छसि। अभक्षि सूर्ये सचा॥५॥

5. You come in a downward (direction) to sacred rites, as if to your own station: I glorify you together with the sun.

३३९७. सं यत्त इन्द्र मन्यवः सं चक्राणि दधन्विरे। अध त्वे अध सूर्ये॥६॥

6. When your praises, and these sacred rites, *Indra*, are addressed to you, they first belong to you and next to *Sūrya*.

३३९८. उत स्मा हि त्वामाहुरिन्मघवानं शचीपते। दातारमविदीधयुम्॥७॥

7. Lord of holy acts, they call you *Maghavan*, the munificent, the resplendent.

३३९९. उत स्मा सद्य इत्परि शशमानाय सुन्वते। पुरू चिन्मंहसे वसु॥८॥

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8. And verily you give promptly abundant wealth to him who praises you and offers you libations.

३४००. नहि ष्मा ते शतं चन राधो वरंन्त आमुरः।
न च्यौत्नानि करिष्यतः।।९।।

9. Adversaries diminish not your hundred-fold opulence nor resist the energies of you opposing (them).

३४०१. अस्माँ अंवन्तु ते शतमस्मान्त्सहस्रंमूतयंः।
अस्मान्विश्वा अभिष्टंयः।।१०।।

10. May your hundred, your thousand, protections preserve us; may all (your) desires (be for our defence).

३४०२. अस्माँ इहा वृंणीष्व सख्यायं स्वस्तयें। महो राये दिवित्मंते।।११।।

11. Select us, *Indra*, on this occasion, for your friendship, for (our) welfare, for vast and splendid riches.

३४०३. अस्माँ अंविड्ढि विश्वहेन्द्रं राया परींणसा।
अस्मान्विश्वांभिरूतिभिंः।।१२।।

12. Favour us, *Indra*, daily with infinite riches (protect) us with all protections.

३४०४. अस्मभ्यं ताँ अपां वृधि व्रजाँ अस्तेंव गोमंतः।
नवांभिरिन्द्रोतिभिंः।।१३।।

13. With fresh protections, *Indra*, like a warrior, open for us those pastures filled with cattle.

३४०५. अस्माकं धृष्णुया रथो द्युमाँ इन्द्रानंपच्युतः। गव्युरंश्वयुरींयते।।१४।।

14. May our chariot, *Indra*, foe-repelling, brilliant unfailing, proceed (everywhere), possessing us of cattle and of horses.

३४०६. अस्माकंमुत्तमं कृंधि श्रवों देवेषु सूर्य। वर्षिष्ठं द्यामिंवोपरिं।।१५।।

15. *Sūrya,* make our fame exalted among the gods, as (you have placed) the sky, the shedder of most copious rain, above (all other regions).

[सूक्त- ३२]

[**ऋषि**– वामदेव गौतम। **देवता**– इन्द्र, २ ३-२४ इन्द्राश्व। **छन्द**– गायत्री]

३४०७. आ तू नं इन्द्र वृत्रहन्नस्माकंमर्धमा गंहि। महान्महीभिंरूतिभिंः।।१।।

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1. *Indra*, slayer of *Vṛtra*, come to us quickly: you who are mighty, (come) with mighty protections.

Come to us quickly— *Asmākam ardham, asmākam samīpam*, near to us: Mahīdhara explains *ardha,* dwelling place, *nivâsa deśam*, or hall of worship, *deva-yajanadeśam*: it is properly, a half, whence Benfey renders it *seite*, but this is merely inferential, like the interpretations of Mahīdhara. *Sāmaveda*, 181, *Yajurveda,* 33,65.

३४०८. भूमिश्चिद्घासि तूतुजिरा चित्र चित्रिणीष्वा। चित्रं कृणोष्यूतये॥२॥

2. Wonderful *Indra*, wanderer at times (through space), you are verily the granter of (our) desires, and do what is marvellous for the protection (of those who are engaged) in wondrous works.

३४०९. दभ्रेभिश्चिच्छशीयांसं हंसि व्राधन्तमोजसा। सखिभिर्ये त्वे सचा॥३॥

3. You destroy by your might the fierce assailing foe, associated with the humble friends who are along with you.

३४१०. वयमिन्द्र त्वे सचा वयं त्वाभि नोनुमः। अस्माँअस्माँ इदुदव॥४॥

4. We, *Indra*, are along with you; we zealously glorify you: do verily protect us all.

३४११. स नश्चित्राभिरद्रिवोऽनवद्याभिरूतिभिः। अनाधृष्टाभिरा गहि॥५॥

5. Wielder of the thunderbolt, do you come to us with wondrous, irreproachable, irresistible protections.

३४१२. भूयामो षु त्वावतः सखाय इन्द्र गोमतः। युजो वाजाय घृष्वये॥६॥

6. May we, *Indra*, be the friends of one like you, possessed of cattle, allied (to him) for (the sake of) abundant food.

३४१३. त्वं ह्येक ईशिष इन्द्र वाजस्य गोमतः। स नो यन्धि महीमिषम्॥७॥

7. For you alone, *Indra*, are lord over food combined with cattle; therefore do you grant us ample food.

३४१४. न त्वा वरन्ते अन्यथा यद्दित्ससि स्तुतो मघम्।
स्तोतृभ्य इन्द्र गिर्वणः॥८॥

8. None change your purpose, *Indra*, object of laudation, when, being praised, you desire to bestow wealth upon the praisers.

३४१५. अभि त्वा गोतमा गिरानूषत प्र दावने। इन्द्र वाजाय घृष्वये॥९॥

9. The *Gotamas* glorify you, *Indra*, with praise, that you may grant wealth, and for the sake of abundant food.

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३४१६. प्र ते वोचाम वीर्या३ या मन्दसान आरुजः। पुरो दासीरभीत्य॥१०॥

10. We proclaim your prowess, whereby exhilarated (by the *Soma*), and having gone against them, you have demolished the servile cities.

३४१७. ता ते गृणन्ति वेधसो यानि चकर्थ पौंस्या।
सुतेष्विन्द्र गिर्वणः॥११॥

11. The pious celebrate your manly exploits, *Indra*, object of laudation, when the juices (of the *Soma*) are effused.

३४१८. अवीवृधन्त गोतमा इन्द्र त्वे स्तोमवाहसः।
ऐषु धा वीरवद्यशः॥१२॥

12. The *Gotamas*, offerers of praise, exalt you, *Indra*; bestow upon them food and posterity.

३४१९. यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम्। तं त्वा वयं हवामहे॥१३॥

13. Although, *Indra*, you are the common property of (all) worshippers, we invoke you (such) as you are (for ourselves).

३४२०. अर्वाचीनो वसो भवास्मे सु मत्स्वान्धसः। सोमानामिन्द्र सोमपाः॥१४॥

14. Giver of dwellings, be present with us; drinker of the *Soma*, be exhilarated by the beverage of the juices.

३४२१. अस्माकं त्वा मतीनामा स्तोम इन्द्र यच्छतु।
अर्वागा वर्तया हरी॥१५॥

15. May the praise (of us) who are deovted (to you), *Indra*, give you to us: guide your horses towards us.

३४२२. पुरोळाशं च नो घसो जोषयासे गिरश्च नः।
वधूयुरिव योषणाम्॥१६॥

16. Eat (*Indra*) our cakes and butter; be pleased by our praises as a libertine (by the caresses) of a woman.

३४२३. सहस्रं व्यतीनां युक्तानामिन्द्रमीमहे। शतं सोमस्य खार्यः॥१७॥

17. We solicit, *Indra* for a thousand well-trained, swift-going horses, for a hundred jars of *Soma* juice.

Jars— *Khāri*, a certain measure, by metonymy, a jar or ewer, *droṇa-kalaśa*, holding such a quantity: in modern use it is the name of a grain measure equal to sixteen *droṇas*, or about three bushels.

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३४२४. सहस्रा ते शता वयं गवामा च्यावयामसि।
अस्मत्रा राध एतु ते॥१८॥

18. We seek to bring down from the, thousands and hundreds of cattle; may riches come to us from you.

३४२५. दश ते कलशानां हिरण्यानामधीमहि। भूरिदा असि वृत्रहन्॥१९॥

19. May we obtain from you, ten golden ewers, for you, slayer of *Vṛtra*, are a bountiful giver.

३४२६. भूरिदा भूरि देहि नो मा दभ्रं भूर्या भर। भूरि घेदिन्द्र दित्ससि॥२०॥

20. A bountiful giver are you, *Indra*: give bountifully to us; (give) not little; bring much; for verily you desire to give much.

३४२७. भूरिदा ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन्। आ नो भजस्व राधसि॥२१।

21. Verily you are renowned among many as a bountiful giver, hero, slayer of *Vṛtra*, make us shareres in wealth.

३४२८. प्र ते बभ्रू विचक्षण शंसामि गोषणो नपात्।
माभ्यां गा अनु शिश्रथः॥२२॥

22. Wise *Indra*, I praise your brown (horses); bestower of kine, (who are) not regardless (of your worshippers): with those two steeds terrify not our cattle.

Not regardelss of your worshippers— *He napāt na pātayitāḥ, stotṛn avināśayitaḥ, kintu pālayitaḥ, ityarthaḥ* oh you, not casting down, not injuring or destroying, those who praise, that is, cherishing them.

३४२९. कनीनकेव विद्रधे नवे द्रुपदे अर्भके। बभ्रू यामेषु शोभेते॥२३॥

23. Like two puppets on an arranged, new, and slender stage, your two brown (steeds) are brilliant at sacrifices.

Kanīnakeva vidradhe nave drupade arbhake: nave and *arbhake* have their usual meanings, new, small; *kanīnake* is explained by *śalabhañjike*, dolls or puppets; *vidradhe* by *vyadhe*, arrayed, or arranged: and *drupade* by *drunmākhyasthāne sthite*, standing on a place fixed, termed either a tree or from a tree, a plank or platform probably, answering to a stage on which puppets were exhibited.

Sūkta— The *Ṛbhus*— See vol. I. *Sūkta* 20

३४३०. अरं म उस्रयाम्णेऽरमनुस्रयाम्णे। बभ्रू यामेष्वस्रिधा॥२४॥

24. Your two innocuous brown (steeds) are sufficient at sacrifices for me, whether going (to them) in (a waggon drawn by) oxen, or going without (such) a conveyance.

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[सूक्त-३३]

[ऋषि– वामदेव गौतम। देवता– ऋभुगण। छन्द– त्रिष्टुप्।]

ANUVĀKA IV

३४३१. प्र ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिरे श्वैतरीं धेनुमीळे।
ये वातजूतास्तरणिभिरेवैः परि द्यां सद्यो अपसो बभूवुः।।१।।

1. I send my prayer as a messenger to the *Ṛbhus*; I solicit (of them) the milch cow, the yielder of the white milk, for the dilution (of the *Soma* libation); for they, as swift as the wind, the doers of good works, were borne quickly across the firmament by rapid steeds.

Were borne quickly, Etc.— As applicable to the deified mortals, it alludes to their being transported to the sphere of the gods: if the rays of the sun are to be understood, it implies merely their dispersion through the sky.

३४३२. यदारमक्रन्नृभवः पितृभ्यां परिविष्टी वेषणा दंसनाभिः।
आदिद्देवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनायै।।२।।

2. When the *Ṛbhus*, by honouring their parents with renovated (youth), and by other works, had achieved enough, they thereupon proceeded to the society of the gods, and, considerate, they bring nourishment to the devout (worshipper).

३४३३. पुनर्ये चक्रुः पितरा युवाना सना यूपेव जरणा शयाना।
ते वाजो विभ्वाँ ऋभुरिन्द्रवन्तो मधुप्सरसो नोऽवन्तु यज्ञम्।।३।।

3. May they who rendered their decrepid and dropsy parents, when, like two dry posts, again perpetually young, *Vāja, Vibhvan*, and *Ṛbhu* associated with *Indra*, drinkers of the *Soma* juice, protect our sacrifice.

३२३४. यत्संवत्समृभवो गामरक्षन्यत्संवत्समृभवो मा अपिंशन्।
यत्संवत्समभरन्भासो अस्यास्ताभिः शमीभिरमृतत्वमाशुः।।४।।

4. Inasmuch as for a year the *Ṛbhus* preserved the (dead) cow, inasmuch as for a year they invested it with flesh, inasmuch as for a very they continued its beauty they obtained by their acts immortality.

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३४३५. ज्येष्ठ आह चमसा द्वा करेति कनीयान्त्रीन्कृणवामेत्याह।
कनिष्ठ आह चतुरस्करेति त्वष्ट ऋभवस्तत्पनयद्वचो वः॥५॥

5. The eldest said, let us make two ladles; the younger said, let us make three: *Tvaṣṭā, Ṛbhus*, has applauded your proposal.

३४३६. सत्यमूचुर्नर एवा हि चक्रुरनु स्वधामृभवो जग्मुरेताम्।
विभ्राजमानांश्चमसाँ अहेवावेनत्त्वष्टा चतुरो ददृश्वान्॥६॥

6. The men, (the *Ṛbhus*), spoke the truth, for such (ladles) they made, and thereupon the *Ṛbhus* partook of that libation: *Tvaṣṭā*, beholding the four ladles, brilliant as day, was content.

३४३७. द्वादश द्यून्यदगोह्यस्यातिथ्ये रणन्नृभवः ससन्तः।
सुक्षेत्राकृण्वन्ननयन्त सिन्धून्धन्वातिष्ठन्नोषधीर्निम्नमापः॥७॥

7. When the *Ṛbhus*, reposing for twelve days, remained in the hospitality of the unconcealable (sun) they rendered the fields fertile, they led forth the rivers plants sprung upon the waste, and waters (spread over) the low (places).

३४३८. रथं ये चक्रुः सुवृतं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम्।
त आ तक्षन्त्वृभवो रयिं नः स्ववसः स्वपसः सुहस्ताः॥८॥

8. May those *Ṛbhus* who constructed the firm-abiding wheel-conducting car; who formed the all-impelling multiform milch cow; they who are the bestowers of food, the doers of great deeds, and dexterous of hand, fabricate for us riches.

३४३९. अपो ह्येषामजुषन्त देवा अभि क्रत्वा मनसा दीध्यानाः।
वाजो देवानामभवत्सुकर्मेन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा॥९॥

9. The gods were pleased by their works, illustrious in act and in thought: *Vāja* was the artificer of the gods, *Ṛbhukṣin* of *Indra, Vibhvan* of *Varuṇa*.

३४४०. ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सुयुजा ये अश्वा।
ते रायस्पोषं द्रविणान्यस्मे धत्त ऋभवः क्षेमयन्तो न मित्रम्॥१०॥

10. May those *Ṛbhus* who gratified the horses (of *Indra*) by pious praise, who constructed for *Indra* his two docile steeds, bestow upon us satiety of riches, and wealth (of cattle), like those who devise prosperity for a friend.

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३४४१. इदाह्नः पीतिमुत वो मदं धुर्न ऋते श्रान्तस्य सख्याय देवाः।
ते नूनमस्मे ऋभवो वसूनि तृतीये अस्मिन्त्सवने दधात॥११॥

11. The gods verily have given you the beverage at the (third sacrifice of the) day, and its exhilaration, not through regard, but (as the gift of one) wearied out (by penance): *Ṛbhus*, who are so (eminent), grant us, verily, wealth at this third (diurnal) sacrifice.

Wearied out by Penance— *Ṛte śrāntasya sakhyāya* is the phrase of the text: Sāyaṇa says, *na sakhitvāya bhavanti devāḥ*, the gods are not through friendship, *śrāntāt tapo yuktāt ṛte* except one wearied by penance, which would seem to apply to the worshipper; but again he says, *ete śrānta ato saduḥ*, they, wearied out, therefore gave.

[सूक्त-३४]

[ऋषि- वामदेव गौतम। देवता- ऋभुगण। छन्द- त्रिष्टुप्।]

३४४२. ऋभुर्विभ्वा वाज इन्द्रो नो अच्छेमं यज्ञं रत्नधेयोप यात।
इदा हि वो धिषणा देव्यह्नामधात्पीतिं सं मदा अग्मता वः॥१॥

1. *Ṛbhu, Vibhvan, Vāja* and *Indra*, do you come to this our sacrifice, to distribute precious things, for the divine work has indeed now desired the drinking (of the *Soma*) on the (appointed hours of the) days; therefore the exhilarating draughts are collected for you.

The Divine Word has Desired the Drinking— *Dhiṣaṇā devi*: in the *Aitareya Brāhmaṇa* it is said, *Prajāpati* said to *Sāvitri*, these are your fellow-students; do you drink with them.

३४४३. विदानासो जन्मनो वाजरत्ना उत ऋतुभिर्ऋभवो मादयध्वम्।
सं वो मदा अग्मत सं पुरन्धिः सुवीरामस्मे रयिमेरयध्वम्॥२॥

2. Resplendent with (sacrificial) food, prescient of your (celestial) birth, be exhilarated, *Ṛbhus* along with the *Ṛtus*: the inebriating draughts are collected for you as well as pious praise: do you confer upon us riches with excellent posterity.

Prescient of your celestial birth— *Vidānāsojanmanaḥ* is explained, *jananasya devatva-lakṣaṇasya devatva-prāptim jānantaḥ*, knowing the attainment of deification.

३४४४. अयं वो यज्ञ ऋभवोऽकारि यमा मनुष्वत्प्रदिवो दधिध्वे।
प्र वोऽच्छा जुजुषाणासो अस्थुरभूत विश्वे अग्रियोत वाजाः॥३॥

3. This sacrifice, *Ṛbhus*, has been instituted for you, the which you, who are eminently resplendent, have accepted after the

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manner of men: before you have the propitiatory (libations) been placed, for *Vājas*, you are all entitled to precedence.

३४४५. अभूंदु वो विधते रत्नधेयमिदा नरो दाशुषे मर्त्याय।
पिबत वाजा ऋभवो ददे वो महि तृतीयं सवनं मदाय॥४॥

4. Now, leaders (of rites), the treasure that ought to be presented is to be given to the mortal performeing (the sacred rite), the offerer (of the libation): drink, *Vājas* (drink), *Ṛbhus*; I present it to you at the third solemn (diurnal) ceremony for your exhilaration.

३४४६. आ वाजा यातोप न ऋभुक्षा महो नरो द्रविणसो गृणानाः।
आ वः पीतयोऽभिपित्वे अह्नामिमा अस्तं नवस्व इव ग्मन्॥५॥

5. *Vājas, Ṛbhukṣans*, leaders (of rites), come to us eulogizing exceeding wealth: these draughts (of *Soma*) proceed to you at the decline of day, like newly-delivered cows to their stalls.

३४४७. आ नपातः शवसो यातनोपेमं यज्ञं नमसा हूयमानाः।
सजोषसः सूरयो यस्य च स्थ मध्वः पात रत्नधा इन्द्रवन्तः॥६॥

6. Sons of strength, come to this sacrifice, invoked with veneration: givers of precious things, associated with *Indra*, with whom you are inelligent, participate in being gratified (by the libatin), drink of the sweet *Soma* juice.

३४४८. सजोषा इन्द्र वरुणेन सोमं सजोषाः पाहि गिर्वणो मरुद्भिः।
अग्रेपाभिर्ऋतुपाभिः सजोषा ग्नास्पत्नीभी रत्नधाभिः सजोषाः॥७॥

7. Sympathizing in satisfaction with *Varuṇa*, drink, *Indra*, the *Soma* juice; drink it, you who are entitled to praise, sympathizing with the *Maruts*: drink, sympathizing with the first drinkers, with the drinkers (at the sacrifices) of the *Ṛtus*; sympathizing with the protectresses of the wives (of the gods), the giver of wealth.

Sympathizing— It is not easy to find an equivalent for *Sajośaḥ*, although the sense is obvious enough: *Sajoṣa Indra Varṇena somaṁ pāhi*, is, literally, *Indra*, who are co-pleased with *Varuṇa*, drink the libation; implying that they both derive the like satisfaction from the beverage which they imbibe together.

The *Ṛtus*— *Ṛtupābhiḥ* is explained *ṛtuyajadevaiḥ*, the deities to whom the *Ṛtu* sacrifice is dedicated.

The Wives of the Gods— *Gnāspatnībhiḥ*: *gnā* is usually rendered the wives of the gods: the compound is here explained *strīṇām*

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pālayitryaḥ, the female protectors of women it may imply the goddesses, but there is no authority for such an interpretation.

३४४९. स॒जोष॑स आदि॒त्यैर्मा॑दयध्वं स॒जोष॑स ऋभव॒: पर्व॑तेभिः।
स॒जोष॑सो॒ दैव्ये॑ना सवि॒त्रा स॒जोष॑सः॒ सिन्धु॑भी रत्न॒धेभि॑ः॥८॥

8. *Ṛbhus*, be exhilarated, sympathizing with the *Ādityas*, sympathizing with the *Parvatas*, sympathizing with the divine *Savitā* sympathizing with the wealth-bestowing (deities of the) rivers.

With the Parvatas— *Parvatebhiḥ, parvavadbhiḥ, parvaṇyarcyamānair- devaviśeṣaiḥ*: a sort of deities to be worshipped at the *Parvas,* certain periods of the month, as the new and full moon, etc.

३४५०. ये अ॒श्विना॒ ये पि॒तरा॒ य ऊ॒ती धे॒नुं त॑तक्षुर्ऋ॒भवो॒ ये अश्वा॑।
ये अंस॑त्रा॒ य ऋ॒धग्रोद॑सी॒ ये विभ्वो॒ नर॑: स्वप॒त्यानि॑ च॒क्रुः॥९॥

9. *Ṛbhus*, who by your assistance (gratified) the *Aśvins*, who (renovated your) parents, who (restored) the cow, who fabricated the horses, who made armour (for the gods), who separated earth and heaven, and who, the all-pervading leaders (of rites), accomplished (acts productive of) good results.

Accomplished acts productive of good results— *Svapatyani cakruḥ*: according to the Scholiast, *svapatanasādhanāni karmāṇi*, acts, the means of accomplishing their good offspring or consequences: according to Sāyaṇa, also the relative *ye* refers to the antecendent in the next verse, *te agrepat*, they the first drinkers, the *Soma* being first offered at the evening sacrifice to the *Ṛbhus*.

३४५१. ये गोम॑न्तं॒ वाज॑वन्तं सु॒वीरं॑ र॒यिं ध॒त्थ वसु॑मन्तं पु॒रु॒क्षुम्।
ते अ॑ग्रे॒पा ऋ॑भवो मन्दसा॒ना अ॒स्मे ध॑त्त॒ ये च॑ रा॒तिं गृ॒णन्ति॑॥१०॥

10. *Ṛbhus*, who possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustanance, do you, who are the first drinkers (of the *Soma*), bestow upon us, when exhilarated, (that wealth, and upon those) who laud your liberality.

३४५२. नापा॑भूत न वो॑ऽतीतृषा॒मानि॑:शस्ता ऋभवो य॒ज्ञे अ॒स्मिन्।
समिन्द्रे॑ण॒ मद॑थ॒ सं म॒रुद्भि॒: सं राज॑भी रत्न॒धेया॑य देवाः॥११॥

11. *Ṛbhus*, go not away; let us not leave you (thirsting); (be present) unreproached at this sacrifice; be exhilarated, deities, along with *Indra*, with the Maruts, and with (other) brilliant (divinities), for the distribution of wealth.

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[सूक्त-३५]

[ऋषि– वामदेव गौतम। देवता– ऋभुगण। छन्द– त्रिष्टुप्।]

३४५३. इहोप यात शवसो नपातः सौधन्वना ऋभवो माप भूत।
अस्मिन्हि वः सवने रत्नधेयं गमन्त्विन्द्रमनु वो मदासः।।१।।

1. Come hither, sons of strength, sons ofSudhanvan; *Ṛbhus*, kept not away; may the exhilarating juices proceed to you at this sacrifice, after the munificent *Indra*.

After the munificent *Indra*— *Indram anu, Indram anusritya* or *anugamantu*: having followed, or may they come after, *Indra*; or it would be more consistent to render it, may theycome after (yo) to *Indra*, etc., see the preceding note.

३४५४. आगन्नृभूणामिह रत्नधेयमभूत्सोमस्य सुषुतस्य पीतिः।
सुकृत्यया यत्स्वपस्यया चँ एकं विचक्र चमसं चतुर्धा।।२।।

2. the munificence of the *Ṛbhus* come to me on this occasion, (since) there has been the drinking of the effused *Soma*, in consequence of one ladle having been made fourfold by their dexterous and excellent work.

३४५५. व्यकृणोत चमसं चतुर्धा सखे वि शिक्षेत्यब्रवीत।
अथैत वाजा अमृतस्य पन्थां गणं देवानामृभवः सुहस्ताः।।३।।

3. You have made the ladle fourfold, and have said (to *Agni*), assent (to the division): therefore have you gone, *Vājas*, the path of the immortals: dexterous-handed *Ṛbhus* (you have joined) the company of the gods.

३४५६. किंमयः स्विच्चमस एष आस यं काव्येन चतुरो विचक्र।
अथा सुनुध्वं सवनं मदाय पात ऋभवो मधुनः सोम्यस्य।।४।।

4. What sort of ladle was that which by skill you have made four? now pour forth the *Soma* for their exhilaration: drink, *Ṛbhus*, of the sweet *Soma* libation.

३४५७. शच्याकर्त पितरा युवाना शच्याकर्त चमसं देवपानम्।
शच्या हरी धनुतरावतष्टेन्द्रवाहावृभवो वाजरत्नाः।।५।।

5. By your (marvellous) deeds you have made your parents young; by your deeds you have made the ladle (fit) for the drinking of the gods: by your deeds you have made the two horses, the

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bearers of *Indra*, swifter than (an arrow from) a bow, *Ṛbhus*, who are rich in (sacrificial) food.

३४५८. यो वः सुनोत्यभिपित्वे अह्नां तीव्रं वाजासः सवनं मदाय।
तस्मै रयिमृभवः सर्ववीरमा तक्षत वृषणो मन्दसानाः॥६॥

6. Distributors of food, *Ṛbhus*, showerers (of benefits), exhilarated (by the *Soma* draught), fabricated wealth, comprising all posterity for him who pours out for your exultation, the acrid libation at the decline of day.

३४५९. प्रातः सुतमपिबो हर्यश्व माध्यन्दिनं सवनं केवलं ते।
समृभुभिः पिबस्व रत्नधेभिः सखीँयाँ इन्द्र चकृषे सुकृत्या॥७॥

7. Drink, lord of horses, *Indra*, the libation offered at dawn; the noon-day libation is alone for you; but (in the evening) drink with the munificent *Ṛbhus*, whom, *Indra*, you have made your friends by good deeds.

३४६०. ये देवासो अभवता सुकृत्या श्येनाइवेदधि दिवि निषेद।
ते रत्नं धात शवसो नपातः सौधन्वना अभवतामृतासः॥८॥

8. Do you, sons of strength, who have become gods by (your good deeds, soaring aloft in the sky like falcons, bestow upon us riches: sons of *Sudhanvan*, you have become immortals.

३४६१. यत्तृतीयं सवनं रत्नधेयमकृणुध्वं स्वपस्या सुहस्ताः।
तदृभवः परिषिक्तं व एतत्सं मदेभिरिन्द्रियेभिः पिबध्वम्॥९॥

9. Dexteros-handed, since you have instituted, through desire of good works, the third sacrifice, which is the bestower of wealth, therefore, *Ṛbhus*, drink this effused *Soma* with exhilarated senses.

With Numerous Adherents— *Śravo-viravat* might be rendered food-comprehending offspring, but as *prajā* has been already specified, the Scholiast interprets *viravat, viros habens*, by *bhṛtyādibhirupetam*, endowed with dependants.

[सूक्त-३६]

[ऋषि– वामदेव गौतम। देवता– ऋभुगण। छन्द– जगती; ९ त्रिष्टुप्।]

३४६२. अनश्वो जातो अनभीशुरुक्थ्यो३ रथस्त्रिचक्रः परि वर्तते रजः।
महत्तद्वो देव्यस्य प्रवाचनं द्यामृभवः पृथिवीं यच्च पुष्यथ॥१॥

1. The glorious three-wheeled car (of the *Aśvins* made, *Ṛbhus*, by you) traverses the firmament without horses, without reins:

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great was that proclamation of your divine (power) , by which, *Ṛbhus*, you cherish heaven and earth.

३४६३. रथं ये चक्रुः सुवृतं सुचेतसोऽविह्वरन्तं मनसस्परि ध्यया। ताँ ऊ
न्व१स्य सवनस्य पीतय आ वो वाजा ऋभवो वेदयामसि।।२।।

2. We invoke you respectfully, *Vājas* and *Ṛbhus*, to drink of this libation, for you are the wise sages, who, by mental meditation, made the well-constructed undeviating car (of the *Aśvins*).

३४६४. तद्वो वाजा ऋभवः सुप्रवाचनं देवेषु विभ्वो अभवन्महित्वनम्।
जिव्री यत्सन्ता पितरा सनाजुरा पुनर्युवाना चरथाय तक्षथ।।३।।

3. Therefore, *Vāja, Ṛbhu, Vibhvan*, was your greatness proclaimed among the gods, that yo made your aged and infirm parents again young (and able) to go (where they would).

३४६५. एकं वि चक्र चमसं चतुर्वयं निश्चर्मणो गामरिणीत धीतिभिः।
अथा देवेष्वमृतत्वमानश श्रुष्टी वाजा ऋभवस्तद्व उक्थ्यम्।।४।।

4. You have made the single ladle four-fold: by your (marvellous) acts you have clothed the cow with a (new) hide; therefore you have obtained immortality among the gods: such acts, *Vājas* and *Ṛbhus*, are to be eagerly glorified.

३४६६. ऋभुतो रयिः प्रथमश्रवस्तमो वाजश्रुतासो यमजीजनन्नरः।
विभ्वतष्टो विदथेषु प्रवाच्यो यं देवासोऽवथा स विचर्षणिः।।५।।

5. From the *Ṛbhus* may wealth, the best and most productive of food, (come to me): that which the leaders of rites) renowned together with the *Vājas*, have engendered; that which has been fabricated by *Vibhvan* and is to be celebrated at sacrifice; that which, deities you protect, that is to be beheld.

३४६७. स वाज्यर्वा स ऋषिर्वचस्यया स शूरो अस्ता पृतनासु दुष्टरः।
स रायस्पोषं स सुवीर्यं दधे यं वाजो विभ्वाँ ऋभवो यमाविषुः।।६।।

6. He is vigorous and skilled in war, he is a *Ṛsi* worthy of homage, he is a hero, the discomfiter of foes, invincible in battles, he is possessed of ample wealth, and (is blessed) with excellent posterity, whom *Vāja* and *Vibhvan*, whom the *Ṛbhus* protect.

३४६८. श्रेष्ठं वः पेशो अधि धायि दर्शतं स्तोमो वाजा ऋभवस्तं जुजुष्टन।
धीरासो हि ष्ठा कवयो विपश्चितस्तान्व एना ब्रह्मणा वेदयामसि।।७।।

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7. An excellent and agreeably form has been assumed by you: (this is our own) praise: *Vājas* and *Ṛbhus* be gratified (thereby), for you are wise, experienced, and intelligent: such we make you known (to be) by this (our) prayer.

३४६९. यूयमस्मभ्यं धिषणाभ्यस्परि विद्वांसो विश्वा नर्याणि भोजना।
द्युमन्तं वाजं वृषशुष्ममुत्तममा नो रयिमृभवस्तक्षता वयः॥८॥

8. Do you who are wise, (bestow) upon us, in requital of our praises, all enjoyments that are good for man, and fabricate for us, *Ṛbhus*, riches and food, resplendent invigorating, overpowering (foes), and most excellent.

३४७०. इह प्रजामिह रयिं रराणा इह श्रवो वीरवत्तक्षता नः।
येन वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः॥९॥

9. Gratified (by your worship), fabricate for us, on this occasion, progeny and wealth, and reputation, with numerous adherents: grant to us, *Ṛbhus,* abundant sustenance wherewith we may greatly excel others.

[सूक्त-३७]

[ऋषि– वामदेव गौतम। देवता– ऋभुगण। छन्द– त्रिष्टुप्, ५-८ अनुष्टुप्।]

३४७१. उप नो वाजा अध्वरमृभुक्षा देवा यात पथिभिर्देवयानैः।
यथा यज्ञं मनुषो विक्ष्वा३ सु दधिध्वे रण्वाः सुदिनेष्वह्नाम्॥१॥

1. Divine *Vājas, Ṛbhus*, come to our sacrifice by the path travelled by the gods, inasmuch as you, gracious (*Ṛbhus*), have maintained sacrifice among the people, (the progeny) of *Manu*, for (the sake of) securing the prosperous course of days.

Ṛbhus— The text has *Ṛbhukṣaḥ* which is properly the nom. sing. of *Ṛbhukṣin*, a name of *Indra*: here Sāyaṇa indentifies it with *Ṛbhavaḥ*, the plur. nom. of *Ṛbhu*: in some of the following verses of this hymn the word appears as *Ṛbhukṣāṇaḥ*, the nom. or voc. plural of *Ṛbhukṣin* substituting optionally, the short for the long vowel in the antepenultimate, *Ṛbhukṣāṇaḥ* for *Ṛbhukśāṇaḥ*: see *Sanskrit Gr.*, 2nd edit., p. 460.

३४७२. ते वो हृदे मनसे सन्तु यज्ञा जुष्टासो अद्य घृतनिर्णिजो गुः।
प्र वः सुतासो हरयन्त पूर्णाः क्रत्वे दक्षाय हर्षयन्त पीताः॥२॥

2. May these sacrificies be (acceptable) to you in heart and mind: may today the sufficient (juices) mixed with butter to you:

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the full libations are prepared for you: may they, when drank, animate you for glorious deeds.

३४७३. त्र्युदायं देवहितं यथा वः स्तोमो वाजा ऋभुक्षणो ददे वः।
जुह्वे मनुष्वदुपरासु विक्षु युष्मे सचा बृहद्दिवेषु सोमम्॥३॥

3. As the offering suited to the gods at the third (daily) sacrifice supports, you, *Vājas, Ṛbhuskṣans*; as the praise (then recited supports you): therefore, like *Manu*, I offer you the *Soma* juice, along with the very radiant (deities) among the people assembled at the solemnity.

I offer you, Etc.— *Juhve manuṣvat uparasu vikṣu yuṣme sacā bṛhaddiveṣu somam*: the meaning is not every clear: *upara* is explained, those who are pleased or sport near the worship of the gods, *devayajana-samīpe ramantaḥ; tāsu vikṣu-prajāsu*, in or among such people: *bṛhaddiveṣu, Sāyaṇa* considers an epithet of *deveṣu* understood.

३४७४. पीवोअश्वाः शुचद्रथा हि भूतायः शिप्रा वाजिनः सुनिष्काः।
इन्द्रस्य सूनो शवसो नपातोऽनु वश्चेत्यग्रियं मदाय॥४॥

4. *Vājins*, you are borne by stout horses mounted on a brilliant car, have jaws of iron, and are possessed of treasures: sons of *Indra*, gransons of strength, this last sacrifice is for your exhilaration.

Possessed of Treasures— *Vājinaḥ* the possessors either of horses or food, is here used somewhat irregularly for *Vāja*: *ayaḥśirpā*, according to the commentator, means as hard or strong as iron, *ayovat, sārabhūtaśiprāḥ: suniṣkāḥ* having good *niṣkas*, a certain weight of gold, if not a coin.

Sons of *Indra*, Grandsons of Strength— The text has here the nouns in the singular, son of *Indra*, son or grandson of strength, and inconsistently follows with *vaḥ-vos*, you, in the plural.

The Last Sacrifice— *Ityagriyam, agre bhavam*, would mean the first, the preceding, but Sāyaṇa explains it, *tṛtīyam savanam*, which is most consistent with the worship of the *Ṛbhus*.

३४७५. ऋभुमृभुक्षणो रयिं वाजे वाजिन्तमं युजम्।
इन्द्रस्वन्तं हवामहे सदासातममश्विनम्॥ ५॥

5. We invoke you, *Ṛbhukṣaṇs*, for splendid wealth, mutually co-operating, most invigorating in war, affecting the senses, ever munificent, and comprehending horses.

Splendid Wealth, Etc.— Such are the explanations of the epithets given to *rayim*, wealth, *ṛbhu, yujam, vājintamam, indrasvantam, sadasatanam, aśvinam*, explained as in the text.

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३४७६. सेदृंभवो यमवंथ यूयमिन्द्रंश्च मर्त्यम्।
स धीभिरंस्तु सनिंता मेधसांता सो अर्वता॥६॥

6. May the man whom you, *Ṛbhus*, and *Indra*, favour, be ever liberal by his acts, and possessed of a horse at the sacrifice.

A Horse at the Sacrifice— *Medhasātā so arvatā*: perhaps a horse fit for the *aśvamedha* is implied.

३४७७. वि नों वाजा ऋभुक्षणः पथश्चितन यष्टंवे।
अस्मभ्यं सूरयः स्तुता विश्वा आशांस्तरीषणिं॥७॥

7. *Vājas, Ṛbhukṣaṇs*, direct us in the way to sacrifice; for you, who are intelligent, being glorified (by us), are able to traverse all the quarters (of space).

३४७८. तं नों वाजा ऋभुक्षण इन्द्र नासंत्या रयिम्।
समश्वं चर्षणिभ्य आ पुरु शंस्त मघत्तंये॥८॥

8. *Vājas, Ṛbhukṣaṇs, Indra, Nāsatyas*, command that ample wealth with horses be sent to men for their enrichment.

[सूक्त-३८]

[**ऋषि**– वामदेव गौतम। **देवता**– दधिक्रा; १ द्यावापृथिवी। **छन्द**– त्रिष्टुप्।]

३४७९. उतो हि वां दात्रा सन्ति पूर्वा या पूरुभ्यंस्त्रसदंस्युर्नितोशे।
क्षेत्रासां दंदथुरुर्वरासां घनं दस्युंभ्यो अभिभूंतिमुग्रम्॥१॥

1. *Trasadasyu* has bestowed upon many the ancient (gifts) which were obtained by the liberal (prince) through your (favour, Heaven and Earth) you two have given a horse, a son, a weapon (for the destruction) of the *Dasyus*, fierce and foe-subduing.

Heaven and Earth— They are not named in the text, but the dual pron. *vām*, of you two, is supposed to imply them.

You two have given a horse a son— So Sāyaṇa explains the *kṣetrāsām* and *urvarāsām* of the text deriving them from *kṣetra*, land, *urvara*, fertile soil, and *san*, to give: why these should signify *aśva* and *putra* is not very obvious.

३४८०. उत वाजिनं पुरुनिषिध्वांनं दधिक्रामुं ददथुर्विश्वकृंष्टिम्।
ऋजिप्यं श्येनं प्रुंषितप्सुंमाशुं चर्कृत्यमर्यो नृपतिं न शूरंम्॥२॥

2. And you two have given the swift *Dadhikrā*, the repeller of many (foes), the defender of all men, the straight-going, the

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graceful-moving, the respolendent, the rapid, the destroyer of enemies like a heroic prince.

Dadhikrā— *Dadhikrā*, or as also read, *Dadhikrāvan*, is given in the *Nighaṇṭu* of Yāska among the synonymes of *aśva*, a horse: the form is noted in *Pāṇini*, iii.2.67: according to Mahīdhara on *Ṛk* 6, of *Sūkta* VII, *Yajuṣ*, 23, 32, the etymology is *dadhi*, who bears, who carries his rider, and *krama*, to go: according to the *Aitareya Brāmaṇa*, III.15.5, *Agni*, in the form of a horse, destroyed the *Asuras* by the desire of *Bharadvāja*.

३४८१. यं सीमनु प्रवतेव द्रवन्तं विश्वः पूरुर्मदति हर्षमाणः।
पड्भिर्गृध्यन्तं मेधयुं न शूरं रथतुरं वातमिव ध्रजन्तम्॥३॥

3. Whom all men, rejoicing, praise, rushing everywhere, as if down a precipice, springing with his feet like a hero eager for war, drawing a car, and going as swift as the wind.

३४८२. यः स्मारुन्धानो गध्या समत्सु सनुतरश्चरति गोषु गच्छन्।
आविर्ऋजीको विदथा निचिक्यत्तिरो अरतिं पर्याप आयोः॥४॥

4. Who, opposing the mingled multitude in battles, rushes eager, passing through the regions, whose vigour is manifest, who, understanding what is tobe known, puts to shame the adversary of the (pious) man.

Puts to shame the adversary of the pious man— *Vidatha nicikyat tiro aratiṁ paryāpa āyoḥ*, is explained *jñātavyāni janam, aramanām, ariṁ vā, tiraskaroti stoturmanuṣyasya*, knowing things cognizable, who disgraces the opponent, or the foe of the man, the praiser.

३४८३. उत स्मैनं वस्त्रमथिं न तायुमनु क्रोशन्ति क्षितयो भरेषु।
नीचायमानं जसुरिं न श्येनं श्रवश्चाच्छा पशुमच्च यूथम्॥५॥

5. Whom men call after in battles, as after a thief carrying off a garment, or as (after) a hungry hawk pouncing (upon his prey): they call after him, hastening to obtain food, or a herd of cattle.

They call after him hastening, Etc.— *Śravascācchā paśumacca yūtham*, is explained *annam kīrttim vā paśumad yūtham ca acchā abhilakṣya gacchantam enam anukrośanti*, they call after him, that is *Dadhikrā*, going, having in view either food or fame, or a herd consisting of cattle: Sāyaṇa rests his interpretation on that of *Yāska Nir.*, IV.24: perhaps the *anukrośanti* should be again supplied as applicable to the *paśumad-yūtham*.

३४८४. उत स्मासु प्रथमः सरिष्यन्नि वेवेति श्रेणिभी रथानाम्।
स्रजं कृण्वानो जन्यो न शुभ्वा रेणुं रेरिहत्किरणं ददश्वान्॥६॥

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6. And who, issuing forth the first in those encounters, rushes in various directions with rows of chariots; like an elegant (courser), friendly to man, decorated with a garland, raising the dust, and champing his bit.

३४८५. उत स्य वाजी सहुरिर्ऋतावा शुश्रूषमाणस्तन्वा समर्ये।
तुरं यतीषु तुरयन्नृजिप्योऽधि भ्रुवोः किरते रेणुमृञ्जन्॥७॥

7. And that swift (horse) enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving (host of the enemy), going straight onward, and tossing up the dust, throws it above his brows.

३४८६. उत स्मास्य तन्यतोरिव द्योर्ऋघायतो अभियुजो भयन्ते।
यदा सहस्रमभि षीमयोधीद्दुर्वर्तुः स्मा भवति भीम ऋञ्जन्॥८॥

8. And the adversaries of that foe-destroying steed, like (those) of the brilliant thunderbolt, are alarmed; for when he contends, even against thousands on every side, then, rousing (his spirit), he is fearful and irresistible.

३४८७. उत स्मास्य पनयन्ति जना जूतिं कृष्टिप्रो अभिभूतिमाशोः।
उतैनमाहुः समिथे वियन्तः परा दधिक्रा असरत्सहस्रैः॥९॥

9. Men praise the overpowering rapidity of that fleet (steed), who is the accomplisher (of the desires) of mankind, and following him to battle, they have said, *Dadhikrā* with (his) thousands has gone forth against the foe.

३४८८. आ दधिक्राः शवसा पञ्च कृष्टीः सूर्यइव ज्योतिषापस्ततान।
सहस्रसाः शतसा वाज्यर्वा पृणक्तु मध्वा समिमा वचांसि॥१०॥

10. *Dadhikrā* has spread abroad the five classes of beings by his strength, as the sun (diffuses) the waters by his radiance: may he, the giver of hundreds and thousands, associate these praise with agreeable (rewards).

[सूक्त-३९]

[ऋषि– वामदेव गौतम। देवता– दधिक्रा। छन्द– त्रिष्टुप्, ६ अनुष्टुप्।]

३४८९. आशुं दधिक्रां तमु नु ष्टवाम दिवस्पृथिव्या उत चर्किराम।
उच्छन्तीर्मामुषसः सूदयन्त्वति विश्वानि दुरितानि पर्षन्॥१॥

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1. Verily we praise that swift *Dadhikrā* and scatter (proved before him) from heaven and earth: may the gloom-dispelling dawns preserve for me (all good things), and bear me beyond all evils.

३४९०. महश्चर्कर्म्यर्वतः क्रतुप्रा दधिक्राव्णः पुरुवारस्य वृष्णः।
यं पूरुभ्यो दीदिवांसं नाग्निं ददथुर्मित्रावरुणा ततुरिम्।।२।।

2. Fulfiller of religious rites, I reiterate the praise of the great *Dadhikrā*, the liberal, many-honoured showerer (of benefits), whom *Mitra* and *Varuṇa* gave for the good of many, the trasnporter (beyond calamity), as brilliant as *Agni*.

३४९१. यो अश्वस्य दधिक्राव्णो अकारीत्समिद्धे अग्ना उषसो व्युष्टौ।
अनागसं तमदितिः कृणोतु स मित्रेण वरुणेना सजोषाः।।३।।

3. May *Aditi*, consentient with *Mitra* and *Varuṇa* render him free from sin who has performed the worship of the steed *Dadhikrā*, when the fire has been kindled at the opening of the dawn.

Aditi— *Aditi* is considered by Sāyaṇa as an appellative, *akhaṇḍanīya*, the indivisible or infrangible, that is, *Dadhikrā*.

३४९२. दधिक्राव्ण इष ऊर्जो महो यदमन्महि मरुतां नाम भद्रम्।
स्वस्तये वरुणं मित्रमग्निं हवामह इन्द्रं वज्रबाहुम्।।४।।

4. While we glorify the name of the great *Dadhikrā* the means of sustenance and of strength, the prosperity of those who praise (him), let us invoke (also) for our welfare *Varuṇa*, *Mitra*, *Agni*, and *Indra*, the bearer of the thunderbolt.

Of those who praise him— The text has *marutâm nāma bhadram:* Sāyaṇa explains *marutām* by *stotṛṇām*, of the praisers.

३४९३. इन्द्रमिवेदुभये वि ह्वयन्त उदीराणा यज्ञमुपप्रयन्तः।
दधिक्रामु सूदनं मर्त्याय ददथुर्मित्रावरुणा नो अश्वम्।।५।।

5. Those who are preparing for battle, those who are proceeding to sacrifice, both invoke (*Dadhikrā*) as if (he was) *Indra*: *Mitra* and *Varuṇa* have given to us the horse *Dadhikrā* as an encourager to man.

३४९४. दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः।
सुरभि नो मुखा करत्प्र ण आयूंषि तारिषत्।।६।।

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6. I have celebrated the praise of *Dadhikrā*, the rapid and victorious steed: may he make our mouths fragrant, may he prolong our lives.

May he make our mouths fragrant— The mouth having been defiled by the use of inelegant language, according to Mahīdhara: the verse occurs in the *Sāmaveda*, 358; *Yajuṣ*, 23,32; and *Atharvan,* xx 127.3: according to the commentator on the *Yajuṣ*, it is to be recited as the *aśvamedha* when the priests bring the queen away from the horse .

[सूक्त-४०]

[**ऋषि**– वामदेव गौतम। **देवता**– दधिक्रा, ५ सूर्य।

छन्द– जगती, १ त्रिष्टुप्।]

३४९५. दधिक्राव्ण इदु नु चर्किराम विश्वा इन्मामुषसः सूदयन्तु।

अपामग्नेरुषसः सूर्यस्य बृहस्पतेराङ्गिरसस्य जिष्णोः॥१॥

1. May we repeatedly recite (the praise) of *Dadhikrāvaṇ*; may all rising dawns excite me (to the adoration) of the waters, of *Agni*, of *Uṣas*, of *Sūrya*, of *Bṛhaspati*, and of *Jiṣṇu*, the son of *Aṅgiras*.

३४९६. सत्वा भरिषो गविषो दुवन्यसच्छ्रवस्यादिष उषसस्तुरण्यसत्।

सत्यो द्रवो द्रवरः पतङ्गरो दधिक्रावेषमूर्जं स्वर्जनत्॥२॥

2. May *Dadhikrāvaṇ*, the active, the cherisher, the giver of cattle, who abides with the devout, the swift-going, be willing to accept (the sacrificial) food at the time of the desirable dawn: may he who is true, moving, rapid, and leaping like a grasshopper, produce (for us) food, strength, heaven.

३४९७. उत स्मास्य द्रवतस्तुरण्यतः पर्णं न वेरनु वाति प्रगर्धिनः।

श्येनस्येव ध्रजतो अङ्कसं परि दधिक्राव्णः सहोर्जा तरित्रतः॥३॥

3. And after him who is quick-going, hastening, eager (to arrive at his goal, men) follow (as other birds pursue) the flight of a swift (bird) striving together to keep up by the side of *Dadhikrāvaṇ* the transporter (of others) as swift as a hawk.

And after him who is, Etc.— This is a very elliptical passage: *asya dravatas-turaṇyataḥ parṇam na ver-anu vāti pragardhinaḥ*, lit. of him running, quick-going, as after the flight of a bird, go they eager the Scholiast supplies the ellipse, and as the verb *anuyati* is in the singular, he supplies a nominative, *sarvaḥ janaḥ*, every man.

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As swift as a hawk— *Śyenasyeva dhrajato*..... literally, as of a hawk quick-going with respect to the insertion of the foot or to the breast, *aṅkasam-pādādhāram uraḥ-pradeśam vā* of *Dadhikrāvaṇḥ*, together with strength, or for the sake of strength together, enabling to cross: it is not easy to make any sense of this even with the help of the Scholiast, although there is nothing very difficult in the words: Mahīdhara, *Yajuṣ*, 9.15, explains *aṅkasam pari*, a horse's tappings, the cloth, *caunri* tail, etc., *vastracamarādikam*, over all his body, which fly open as the horse gallops, like the wings of a bird, the horse himself has the speed of the hawk.

३४९८. उत स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि।
क्रतुं दधिक्रा अनु संतवीत्वत्पथामङ्कांस्यन्वापनीफणत्॥४॥

4. And that horse bound by his neck, his flanks, his mouth, accelerates his paces: *Dadhikrā* increasing in vigour after the (sacred rite), following the windings of the roads, goes still more rapidly.

३४९९. हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत्।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम्॥५॥

5. He is *Haṁsa*, (the sun), dwelling in light; *Vasu*, (the wind), dwelling in the firmament; the invoker of the gods (*Agni*), dwelling on the altar; the guest (of the worshipper), dwelling in the house (as the culinary fire); the dweller among men, (as consciousness), the dweller in the most excellent (orb, the sun), the dweller in truth, the dweller in the sky (the air), born in the waters, in the rays of light, in the verity (of manifestation) in the (eastern) mountain, the truth (itself).

This stanza is known as the *Haṁsavati Ṛcā*, and occurs twice in the *Yajuṣ*, 10.24, and 12.14, as well as in the *Aitareya Brāmaṇa*, iv.20,1; and although the commentators vary a little in their interpretation of the individual terms, they agree as to the purport of the whole, the identification of *Ādityas*, or the sun in the type *Dadhikrā* with *Parabrahma*, or the universal deity, and consequently his identity with all the other types of the supreme being: these terms are thus specified— 1. *Haṁsa*, from *han* to go, who goes eternally to destroys individually, or it is resolvable into *aham*, I, and *sa*, he, that is, I am that, the supreme: 2. *Vasu*, the appointer of the stations of all creatures, or all men, or that which abides (*vasati*) at all times, *sarvadā*: 3. *Hotā*, or sacrificer: and 4. *Atithī*, or guest, meaning in both cases *Agni*, or fire, first as the sacrificial, and secondly as culinary, fire; 5. *Nṛṣad* the dweller among men, is explained *Caitanya* consciousness, or *Prāṇa*, vitality, or, according to

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Sāyaṇa in the scholia on the *Brāmaṇa,* sight, or the eye, according to the text "the sun, becoming the eye (of the world), entered into the two eyes (of man)": 6. *Varasad* is uniformly rendered the dweller in the most excellent station, that is, the solar orb: 7. *Ṛtasad* is he who is present in truth, or in water, or an sacrifice: the comment on the *Brāhmaṇa* interprets truth, the text of the Veda, *Vedavahya*: 8. *Vyomasad*, the dweller in the sky, has its literal meaning everywhere: only Sāyaṇa makes it out to be the wind: 9. *Abjaḥ*, who is born in the midst of the water, as according to another text, *udakamadhye khalvoyam jāyate,* Mahīdhara says, in the form of a fish, etc.: the *Brāhmaṇa* intimates that this refers to the apparent rising of the sun from the ocean and setting in the same: 10. *Gojaḥ* born *goṣu* rays: Mahīdhara says, *gavi pṛthivyām*, in the earth, being identical with the elements: 11. *Ṛtajāḥ*, born of truth, from being visible by all, not invisible like *Indra* and the rest, is Sāyaṇa's explanation in this place; in his scholia on the *Brāhmaṇa* he interprets it, born from the mantras of the *Vedas*: 11. *Adrijā*, mountain born, that is, in the eastern mountain, where he rises: Mahīdhara says, born in stone in the form of *Agni*, as if alluding to flint; or *adri*, having for one meaning a cloud, he may be said to be generated in the clouds, in the form of rain: finally he is *Ṛtam*, truth, that is, according to Sāyaṇa, in both his comments, sound truth; or *Parabrahma*, as by another text, "*Satyam jñānam anantam Brahma*," truth, wisdom, infinitude, *Brahma*; and as he explains it in this text, *abadhyam sarvādhiṣṭhānam Brahma tatvam*, the indefeasible, all-regulating principle, *Brahma*: so in his gloss on the *Brāhmaṇa*, truth, he says, is of two kinds, *vyavahārikam,* truth in speech and worldly dealings, and *pāramārthikam*, or *Parabrahma*, the supreme universal spirit: he notices, also, the reading of another *Śākhā* or *Ṛtam bṛhat*, which is followed in the *Yajuṣ*, and is explained by Mahīdhara the all-pervading, the infinte *sarvagatam aparyantam*, that is, *Parabrahmarūpa; Āditya* in the form of *Parabrahma*.

[सूक्त-४१]

[ऋषि– वामदेव गौतम। देवता– इन्द्रावरुणा। छन्द– त्रिष्टुप्।]

३५००. इन्द्रा को वां वरुणा सुम्नमाप स्तोमो हविष्माँअमृतो न होता।
यो वां हृदि क्रतुमाँ अस्मदुक्तः पस्पर्शदिन्द्रावरुणा नमस्वान्।।१।।

1. *Indra* (and *Varuṇa*), *Varuṇa* (and *Indra*), what praise of you accompanied by oblations may obtain for us felicity, (such as) the immortal invoker of the gods, (*Agni*, may bestwo): may (the praise) which is addressed by us to you both, *Indra* and *Varuṇa*, sanctified by acts and prompted by veneration, touch your hearts.

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Indra ko vām Varuṇa: the single names of the two deities being put in the dual form, implies the nomination of both.

३५०१. इन्द्रा हे यो वरुणा चक्र आपी देवौ मर्तः सख्याय प्रयस्वान्।
स हन्ति वृत्रा समिथेषु शत्रूनवोभिर्वा महद्भिः स प्र शृण्वे॥२॥

2. Divine *Indra* and *Varuṇa*, the mortal diligent in offering (you) sacrificial food, who has through friendship made you his kinsmen, destroys (his own) sins, and his enemies in battle; and by your great favours he becomes renowned.

३५०२. इन्द्रा ह रत्नं वरुणा धेष्ठेत्था नृभ्यः शशमानेभ्यस्ता।
यदी सखाया सख्याय सोमैः सुतेभिः सुप्रयसा मादयैते॥३॥

3. *Indra* and *Varuṇa* (you are) most liberal gives of wealth to men praising you in various ways, when as friends well plied with (sacrificial) food, you are exhilarated by the *Soma* juice effused through friendship.

३५०३. इन्द्रा युवं वरुणा दिद्युमस्मिन्नोजिष्ठमुग्रा नि वधिष्टं वज्रम्।
यो नो दुरेवो वृकतिर्दभीतिस्तस्मिन्मिमाथामभिभूत्योजः॥४॥

4. Fierce *Indra* nad *Varuṇa* you hurled the bright-shining and most mighty thunderbolt against this (our foe), who is difficult to be resisted by us; (who is) rapacious, malevolent: grant us strength to overcome him.

३५०४. इन्द्रा युवं वरुणा भूतमस्या धियः प्रेतारा वृषभेव धेनोः।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः॥५॥

5. *Indra* and *Varuṇa*, be the exciters of this our praise, as the bull is of the milch cows: may that cow (of praise) yield us (reward), like a large cow that has gone forth to pasture, whose thousand channels (are filled) with milk.

३५०५. तोके हिते तनय उर्वरासु सूरो दृशीके वृषणश्च पौंस्ये।
इन्द्रा नो अत्र वरुणा स्यातामवोभिर्दस्मा परितक्म्यायाम्॥६॥

6. May *Indra* and *Varuṇa*, the overthrow (of foes), be around us with (their) protections; (that thereby we may have) good sons and grandsons, and fertile lands, and long life, and virility.

Be around us— *Paritakmyāyām*: it is rendered *paritakane*, which is not more intelligible: *paritakmā* occurs also in the sense of night, in which case it may mean, may *Indra* and *Varuṇa* protect us in the night against evil spirits.

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Long Life— *Sūro dṛśike* is the text, which is interpreted *sūryasya cirakāladarśanāya*, for the sight of the sun for a long time, *i.e., cirajivanāya*, for long life.

३५०६. युवामिद्ध्यवंसे पूर्व्याय परि प्रभूंती गविषः स्वापी।
वृणीमहे सख्याय प्रियाय शूरा मंहिष्ठा पितरेव शम्भू।।७।।

7. Desirous of (possessing) cattle, we have recourse o you, *Indra* and *Varuṇa*, for bull protection, you who are powerful and kind as (kinsmen); we have recourse to you, adorable heroes, for (your) friendship and affection, (to you who are), like parents, givers of happiness.

३५०७. ता वां धियोऽवंसे वाजयन्तीराजिं न जंग्मुर्युवयूः सुदानू।
श्रिये न गाव उप सोमंमस्थुरिन्द्रं गिरो वरुणं मे मनीषाः।।८।।

8. Liberal givers, those (our) praises soliciting (abundant) food have proceeded to you for (your) protection: longing for you as (soldiers long) for battle, and as cattle approach the *Soma* for (its) advantage, so my heartfelt hymns (approach) *Indra* and *Varuṇa*.

Longing for you— *Yuvayuḥ* is explained, *yuvam kāmayamānaḥ*.

Approach the *Soma* for its advantage— *Śriye na gāva upa somam asthuḥ*, alluding to the mixture of milk and curds with the *Soma* libation, *dadhyādiśrayaṇāya*.

३५०८. इमा इन्द्रं वरुणं मे मनीषा अग्मन्नुप द्रविणमिच्छमानाः।
उपेमस्थुर्जोष्टारंइव वस्वो रघ्वीरिव श्रवसो भिक्षमाणाः।।९।।

9. These my earnest praises approach *Indra* and *Varuṇa*, desirous to obtain wealth, as dependants attend (upon an opulent man) for the sake of riches, like humble (females) begging for food.

As Dependants attend upon an opulent Man— *Joṣṭāra iva vasvo, sevakā dhanikam svāminam*: as servants upon a rich master, or as derived from *juṣ*, to please, *joṣṭāraḥ* may be rendered flatters, parasites.

Like humble females— *Raghvir-iva ṣravaso bhikṣāmānaḥ; raghvir iva laghvya iva*, like light or trivial: there is no substantive, but the appallative is feminine.

३५०९. अश्व्यस्य त्मना रथ्यस्य पुष्टेर्नित्यस्य रायः पतयः स्याम।
ता चक्राणा ऊतिभिर्नव्यसीभिरस्मत्रा रायो नियुतः सचन्ताम्।।१०।।

10. May we of our own (right) be the masters of permanent riches, comprising horses, chariots, and nourishment: may those

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two, traversing (the regions), direct their *Niyut* steeds towards us, associating (them) with riches and iwth recent protections.

May we of our own be, Etc.— *Tmanā patayaḥ syāma*, that is, according to the Scholiast, without any effort or labour, *aprayatnena*.

३५१०. आ नो बृहन्ता बृहतीभिरूती इन्द्र यातं वरुण वाजसातौ।
यद्दिद्यवः पृतनासु प्रक्रीळान्तस्य वां स्याम सनितार आजेः॥११॥

Mighty *Indra* and *Varuṇa*, come to us in battle with (your) powerful protections, and where the bright (weapons) play amidst the (hostile) hosts, may we be triumph in that conflict (through) your (favour).

[सूक्त-४२]

[ऋषि- त्रसदस्यु पौरुकुत्स्य। देवता- त्रसदस्यु (आत्मस्तुति); ७-१० इन्द्रावरुण। छन्द- त्रिष्टुप्।]

३५११. मम द्विता राष्ट्रं क्षत्रियस्य विश्वायोर्विश्वे अमृता यथा नः।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः॥१॥

1. Twofold is my empire, that of the whole *Kṣatriya* race, and all the immortals are ours: the gods associate me with the acts of *Varuṇa*: I rule over (those) of the proximate form of man.

Twofold is My Empire, Etc.— *Mama dvitā rāṣṭram kṣatriyasya viśvayoḥ*: here, therefore, we have a positive indication of the military and regal order.

All the immortals are ours— *Viśve amṛtā yathā naḥ*: therefore he is king also over *Svarga*.

The Gods associate me with the acts of *Varuṇa*— *Kratum sacante Varuṇasya devaḥ, rājāmi*[1] *kṛṣṭer-upamasya vavreḥ*: except the last word, which the Scholiast renders *rūpa*, form, there is nothing unusual in the terms; but even with the explanations attempted by Sāyaṇa, the purpose of the sentence is quite unintelligible, beyond its being probably the identity of *Varuṇa* and *Trasadasyu*, as asserted in the next verse.

३५१२. अहं राजा वरुणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः॥२॥

2. I am the king *Varuṇa*; on me (the gods) bestow those principal energies (that are) destructive of the *Asuras*; (they)

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१. राजतिरैश्वर्यकर्मा।

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associate me with the worship of *Varuṇa*: I rule over (the acts) of the proximate form of man.

३५१३. अहमिन्द्रो वरुणस्ते मंहित्वोर्वी गंभीरे रजंसी सुमेकें।
त्वष्टेंव विश्वा भुवनानि विद्वान्त्समैरयं रोदंसी धारयं च।।३।।

3. I am *Indra*, I am *Varuṇa*, I am those two in greatness: (I am) the vast, profound, beautiful, heaven and earth: intelligent, I give like *Tvaṣṭā*-animation to all beings: I uphold earth and heaven.

३५१४. अहमपो अंपिन्वमुक्षमांणा धारयं दिवं सदंन ऋतस्यं।
ऋतेनं पुत्रो अदितेर्ऋतावोत त्रिधातुं प्रथयद्वि भूमं।।४।।

4. I have distributed the moisture-shedding waters; I have upheld the sky as the abode of the water; by the water I have become the preserver of the water, the son of *Aditi*, illustrating the threefold elementary space.

As the abode of the water— *Sadane ṛtasya* may also imply, for the place or sphere of the sun, the word *ṛta* being used here and in the following passage either for *udaka* or *āditya*.

Illustrating the three-fold elementary space— That is, according to Sāyaṇa, for me the creator has make the three worlds, *madartham eva kṣityādilokatrayam akārśit parameśvaraḥ*.

३५१५. मां नरः स्वश्वां वाजयंन्तो मां वृताः समरंणे हवन्ते।
कृणोम्याजिं मघवाहमिन्द्र इयर्मि रेणुमभिभूंत्योजाः।।५।।

5. Warriors well mounted, ardent for contest invoke me: selected (combatants invoke) me in battle: I, the affluent *Indra*, instigate the conflict, and, endowed with victorious prowess, I raise up the dust (in the battle).

३५१६. अहं ता विश्वां चकरं नकिर्मा दैव्यं सहों वरते अप्रंतीतम्।
यन्मा सोमांसो ममदन्यदुक्थोभे भंयेते रजंसी अपारे।।६।।

6. I have done all these (deeds): no one resists my divine, unsurpassed vigour; and when the *Soma* juices, when sacred songs, exhilarate me, then the unbounded heaven and earth are both alarmed.

३५१७. विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रंवीषि वरुणाय वेधः।
त्वं वृत्राणिं शृण्विषे जघन्वान्त्वं वृताँ अंरिणा इन्द्र सिन्धून्।।७।।

7. All beings recognize you (*Varuṇa*), and your, worshipper, address these (encomiums) to *Varuṇa*: you, *Indra*, are renowned as slaying *Vṛtra*; you have set the obstructed rivers free to flow.

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३५१८. अस्माकमत्र पितरस्त आसन्त्सप्त ऋषयो दौर्गहे बध्यमाने।
त आयजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमर्धदेवम्॥८॥

8. The seven *Ṛṣis* were the protectors of this our (kingdom) when the son of *Durgaha* was in bonds: performing worship they obtained for (his queen) from the favour of *Indra* and *Varuṇa*, *Trasadasyu*, like *Indra* the slayer of foes, dwelling near the gods.

Trasadasyu— *Purukutsa*, son of *Durgaha*, being a prisoner, it is not said on what occasion, his queen propitiated the seven *Ṛṣis* to obtain a son who might take his father's place: they advised her to worship *Indra* and *Varuṇa*, in consequence of which *Trasadasyu* was born.

३५१९. पुरुकुत्सानी हि वामदाशद्धव्येभिरिन्द्रावरुणा नमोभिः।
अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरर्धदेवम्॥९॥

9. The wife of *Purukutsa* propitiated you two, *Indra* and *Varuṇa*, with oblations and prostrations, and therefore you gave her the king *Trasadasyu*, the slayer of foes dwelling near the gods.

Dwelling near the Gods— *Ardhadevam*[1] is explained *devānām samipe vartamānam*: or we might render it, demi-god, though such an appellation would not apply to *Indra*, to whom *Trasadasyu* is compared: on the contrary, *Indra* is declared to be one half of all the gods, and therefore entitled to the largest share of offerings, *yat sarveṣām ardham Indraḥ prati tasmād Indro devatānām bhuyiṣṭhabhāktamaḥ*.

३५२०. राया वयं ससवांसो मदेम हव्येन देवा यवसेन गावः।
तां धेनुमिन्द्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीम्॥१०॥

10. May we, glorifying you both, be delighted by riches; may the gods be pleased by oblations, the cows by pasture: and do you, *Indra* and *Varuṇa*, daily grant us that same milch cow, (riches) free from any imperfection.

Free from any Imperfection— *Anapasfurantīm ahinsitam*, unharmed, according to Sāyaṇa: Mahīdhara, *Yajurveda*, 7.10, explains it, not going to another, *ananyagāminam*.

[सूक्त-४३]

[ऋषि– पुरुमीळ्ह सौहोत्र और अजमीळ्ह सौहोत्र।
देवता– अश्विनीकुमार। छन्द– त्रिष्टुप्।]

३५२१. क उ श्रवत्कतमो यज्ञियानां वन्दारु देवः कतमो जुषाते।
कस्येमां देवीममृतेषु प्रेष्ठां हृदि श्रेषाम सुष्टुतिं सुहव्याम्॥१॥

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१. यत् सर्वेषामर्धमिन्द्रः (तै. सं. ...)

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1. Which of those who are entitled to sacrifice will listen (to our prayers)? Which of the gods will hear our praise? Which will be propitiated (by it)? Upon the heart of whom among the immortals may we impress the devout affectionate adoration, accompanied by sacred oblations?

३५२२. को मृळाति कतम आगमिष्ठो देवानामु कतमः शम्भविष्ठः।
रथं कमाहुर्द्रवदश्वमाशुं यं सूर्यस्य दुहितावृणीत।।२।।

2. Who will make us happy? Which of the gods is the most prompt to come to our sacrifice? Which the most willing to grant us felicity? What chariot do they say is quick and drawn by rapid steeds? That which the daughter of *Sūrya* selected.

३५२३. मक्षू हि ष्मा गच्छथ ईवतो द्यूनिन्द्रो न शक्तिं परितक्म्यायाम्।
दिव आजाता दिव्या सुपर्णा कया शचीनां भवथः शचिष्ठा।।३।।

3. Moving, you proceed rapidly by day, as *Indra*, at the end of the night, (manifests his) power: descended from heaven, divine, of graceful motion, (*Aśvins*), by which of (your) acts are you most distinguished?

By which of your acts are you most distinguished— *Kayā śacinām bhavathaḥ śaciṣṭhā; śacīnām yuṣmat saṁbandhinām karmaṇām śaktinām vā,* acts or energies connected with you.

३५२४. का वां भूदुपमातिः कया न आश्विना गमथो हूयमाना।
को वां महश्चित्त्यजसो अभीक उरुष्यतं माध्वी दस्रा न ऊती।।४।।

4. What may be the fit measure (of your merits)? Invoked by what praises do you come to us? Who (can exist as) the object of your great wrath? *Dasras*, dispensers of sweet (water), defend us with your protection.

३५२५. उरु वां रथः परि नक्षति द्यामा यत्समुद्रादभि वर्तते वाम्।
मध्वा माध्वी मधु वां प्रुषायन्यत्सीं वां पृक्षो भुरजन्त पक्वाः।।५।।

5. Your chariot travels widely round the heaven until it places you beyond the firmament: dispensers of sweet (water, the priests) are diluting the *Soma* juice with milk, that the boiled (barley) may be united with the libation offered to you.

३५२६. सिन्धुर्ह वां रसया सिञ्चदश्वान्घृणा वयोऽरुषासः परि ग्मन्।
तदू षु वामजिरं चेति यानं येन पती भवथः सूर्यायाः।।६।।

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6. The flowing (stream) has sprinkled your steeds with moisture: the radiant horses (like) birds (in swiftness) pass on, bright with lustre: well known as that quick-moving chariot, whereby you became the lords of *Sūrya*.

The Flowing (Stream)— *Sindhu*: but it may here mean either water in general, or a cloud.

३५२७. इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक्॥७॥

7. May the earnest praise, distributers of food, wherewith I associate you both like-minded at this sacrifice, be (beneficial) to us: do you protect your worshipper: my desire, *Nāsatyas*, directed towards you is gratified.

[सूक्त-४४]

[ऋषि– पुरुमीळ्ह सौहोत्र और अजमीळ्ह सौहोत्र।
देवता– अश्विनीकुमार। छन्द– त्रिष्टुप्।]

३५२८. तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना सङ्गतिं गोः।
यः सूर्यां वहति वन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम्॥१॥

1. We invoke, *Aśvins*, today, your rapid car, the associator of the solar ray: the banked car which bears *Sūrya*, vast, wealthy, and laden with praises.

Associator of the Solar Ray— *Saṅgatim goḥ*, is only explained, *goḥ saṅgamayitāram*, the bringer into union, or associator of *Go*: what the latter is intended for is not explained, and the translation is purely conjectural, founded upon the connection of the *Aśvins* with light, or the sun.

३५२९. युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः।
युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत्ककुहासो रथे वाम्॥२॥

2. *Aśvins*, grandsons of heaven, divinities, you enjoy that glory of your actions, that (sacrificial) food is administered to your persons, and powerful horses draw you in your chariot.

Powerful Horses— *Kakuhāsaḥ*, is explained *mahānto aśvāḥ*, or it may be praises, *stutayaḥ*.

३५३०. को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो अश्विना ववर्तत्॥३॥

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3. What offer of oblations addresses you today with hymns for the sake (of obtaining) protection, for the drinking of the *Soma*, or for the ancient fulfilment of the sacrifice? What offer of adoration may bring you *Aśvins* (to this rite).

३५३१. हिरण्ययेन पुरुभू रथेनेमं यज्ञं नासत्योप यातम्।
पिबाथ इन्मधुनः सोम्यस्य दधथो रत्नं विधते जनाय।।४।।

4. *Nāsatyas*, who are manifold, come with your golden chariot to this sacrifice; drink of the sweet *Soma* beverage, and give precious things to the man who celebrates (your worship).

३५३२. आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन।
मा वामन्ये नि यमन्देवयन्तः सं यद्दे नाभिः पूर्व्या वाम्।।५।।

5. Come to our presence, whether from heaven or earth, with your well-constructed golden chariot: let not other devout worshippers detain you, for a prior attraction awaits you (here).

३५३३. नू नो रयिं पुरुवीरं बृहन्तं दस्रा मिमाथामुभयेष्वस्मे।
नरो यद्वामश्विना स्तोममावन्त्सधस्तुतिमाजमीळ्हासो अग्मन्।।६।।

6. *Dasras*, mete out for us both great opulence, comprising many descendants, since the leaders of the rite (the *Purumiḷhas*), have addressed to you, *Aśvins*, their praise, and the *Ajamiḷhas* have united with it their laudation.

For us both— The two *Ṛṣis*, the authors of the *Sūkta*.

३५३४. इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक्।।७।।

7. May the earn praise wherewith, distributers of food, I associate you both like-minded at this sacrifice, be (beneficial) to us: do you protect your worshipper: my desire, *Nāsatyas*, directed towards you is gratified.

[सूक्त-४५]

[**ऋषि**– वामदेव गौतम। **देवता**– अश्विनीकुमार। **छन्द**– जगती; ७ त्रिष्टुप्।]

३५३५. एष स्य भानुरुदियर्ति युज्यते रथः परिज्मा दिवो अस्य सानवि।
पृक्षासो अस्मिन्मिथुना अधि त्रयो दृतिस्तुरीयो मधुनो वि रप्शते।।१।।

1. The sun rises: your chariot, (*Aśvins*), traversing (the regions), is associated with the divine (orb) on the summit (of the

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eastern mountain): in it are the three analogous kinds of food, and the leather vessel of the sweet *Soma* juice appears as the fourth.

Three Analogous kinds of Food— *Pṛkṣāso mithunā trayaḥ*: *mithunā* is properly twins, or a pair, but it may be used, according to Sāyaṇa, for a greater number of analogous or connected objects, as *mātā pitā putrastadeva mithunam*, mother, father, son, constitute a twin or pair: the three sorts of food are said to be *aśanam, pānam, khādaḥ*: in what the last differs from the first is not specified.

३५३६. उद्वां पृक्षासो मधुमन्त ईरते रथा अश्वास उषसो व्युष्टिषु।
अपोर्णुवन्तस्तम आ परीवृतं स्व१र्ण शुक्रं तन्वन्त आ रजः।।२।।

2. Your food-bearing, *Soma*-laden, well-horsed chariots, appear at the opening of the dawn, scattering the surrounding darkness like the sun, and spreading bright radiance over the firmament.

३५३७. मध्वः पिबतं मधुपेभिरासभिरुत प्रियं मधुने युञ्जाथां रथम्।
आ वर्तनिं मधुना जिन्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना।।३।।

3. Drink of the *Soma*-juice with mouths (fit for) imbibing the beverage: harness your beloved chariot for the *Soma*-juice: (come to the dwelling) of the sacrificer: enliven the path with the *Soma*: bring, *Aśvins*, the leather vessels filled with the *Soma*-juice.

३५३८. हंसासो ये वां मधुमन्तो अस्रिधो हिरण्यपर्णा उहुव उषर्बुधः।
उदप्रुतो मन्दिनो मन्दिनिस्पृशो मध्वो न मक्षः सवनानि गच्छथः।।४।।

4. Come to sacrifices as flies to honey, (with those horses) that are swift of speed, gentle, unrefractory, golden-winged, bearers (of burden), wakers at dawn, dispensers of water, exulting and sipping the *Soma* juice.

३५३९. स्वध्वरासो मधुमन्तो अग्नय उस्रा जरन्ते प्रति वस्तोरश्विना।
यन्निक्तहस्तस्तरणिर्विचक्षणः सोमं सुषाव मधुमन्तमद्रिभिः।।५।।

5. The sacred fires, the instruments of holy sacrifice the conveyers of libations, praise the associated *Aśvins* at the break of day, when the observant (priest) the conductor of the rite, with washed hands has expressed by the (grinding) stones the sweet-favoured *Soma*-juice.

३५४०. आकेनिपासो अहभिर्दविध्वतः स्व१र्ण शुक्रं तन्वन्त आ रजः।
सूरश्चिदश्वान्युयुजान ईयते विश्वाँ अनु स्वधया चेतथस्पथः।।६।।

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6. The near-advancing (rays), dispersing (the darkness) by the (light of day), are overspreading the firmament with lustre like he sun: the sun, harnessing his horses, (proceeds on his way): do you make known all his paths by (following) after (him) with sacrificial food.

३५४१. प्र वांमवोचमश्विना धियन्धा रथः स्वश्वो अजरो यो अस्तिं।
येनं सद्यः परि रजांसि याथो हविष्मंन्तं तरणिं भोजमच्छं।।७।।

7. Celebrating (sacred) rites, I glorify you, *Aśvins*: well-horsed and undecaying is that chariot, whereby you quickly traverse the regions (of space), and come to (our sacrifice) abounding in oblations, promptly passing away, and the yielder of enjoyment.

[सूक्त-४६]

[ऋषि– वामदेव गौतम। देवता– इन्द्रवायू; १ वायु। छन्द– गायत्री।]

ANUVAKA V

३५४२. अग्रं पिबा मधूनां सुतं वांयो दिविंष्टिषु। त्वं हि पूर्वपा असिं।।१।।

1. Drink first,[1] *Vāyu*, the effused libation of the *Soma* at the rites that secure heaven, for you verily are the first drinker.

३५४३. शतेनां नो अभिष्टिंभिर्नियुत्वाँ इन्द्रंसारथिः। वायों सुतस्यं तृम्पतम्।।२।

2. *Vāyu*, who are drawn by the *Niyuts*, and have *Indra* for charioteer, come (for the fulfilment) of our numerous wishes, and do you (and *Indra*) drink of the libation.

३५४४. आ वां सहस्रं हरंय इन्द्रवायू अभि प्रयंः। वहंन्तु सोमंपीतये।।३।।

3. *Indra* and *Vāyu*, may a thousand steeds, eager for food, bring you to drink the *Soma*.

३५४५. रथं हिरंण्यवन्धुरमिन्द्रंवायू स्वध्वरम्।
आ हि स्थाथों दिविस्पृशंम्।।४।।

4. Mount, *Indra* and *Vāyu*, the golden-seated chariot, propitious to sacrifice, soaring to heaven.

३५४६. रथेन पृथुपाजंसा दाश्वांसमुपं गच्छतम्। इन्द्रंवायू इहा गंतम्।।५।।

5. *Indra* and *Vāyu*, come with your very strong chariot to the sacrifice: come hither.

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१. पूर्वपा - देव दधिषे पूर्वपेयम् (ऋ. ७.९२.१) प्रथमः पिबेयम् (ऐ. ब्रा. २.२५)

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३५४७. इन्द्र॑वायू अ॒यं सु॒तस्तं दे॒वेभिः स॒जोष॑सा। पिब॑तं दा॒शुषो॑ गृहे॥६॥

6. *Indra* and *Vāyu*, this (libation) is poured out sympathizing with the gods, drink it in the dwelling of the donor.

३५४८. इ॒ह प्र॒याण॑मस्तु वा॒मिन्द्र॑वायू वि॒मोच॑नम्। इ॒ह वां सोम॑पीतये॥७॥

7. Hither be your course; here, *Indra* and *Vāyu*, be the letting of your horses loose, for your drinking of the *Soma*.

[सूक्त-४७]

[**ऋषि**– वामदेव गौतम। **देवता**– इन्द्रवायू; १ वायु। **छन्द**– अनुष्टुप्।]

३५४९. वायो॑ शु॒क्रो अ॑यामि ते॒ मध्वो॒ अग्रं॒ दिवि॑ष्टिषु।
आ या॑हि॒ सोम॑पीतये स्पा॒र्हो दे॑व नि॒युत्व॑ता॥१॥

1. Purified (by holy acts) I bring to you, *Vāyu*, the *Soma*, first (offered to you at sacrifices) that seek to gain heaven: deity, who are eve longed over come with your *Niyut* steeds to drink the *Soma* juice.

Purified by Holy Acts— *Śukraḥ-vratacaryādinā dīpto' aham*, illustrious by observing vows, etc.

I bring to you the Soma, first offered— *Ayāmi te madhvo agram*: this is consistent with the passages in the preceding hymn; also *Sāmaveda*, 1628: according to Sāyaṇa, *madhvoḥ* here is for *madhum*, the gen. for the acc.; but is not necessary, as, I bring to you of the *Soma* would be no unusual construction: *Ayāmi* is explained *prāpayāmi*, and *agram, itarebhyaḥ pūrvam:* Mahīdhara, *Yajurved*, 27,30, has a partly different version: may the cup (*śukra-graha*) come to you, *ayāni, āgacchatu*, which is the essence of the *Soma, agraṁ sārabhūtaḥ madhunaḥ rasasya*.

३५५०. इन्द्र॑श्च वायवे॒षां सोमा॑नां पी॒तिम॑र्हथः।
यु॒वां हि यन्तीन्द॑वो नि॒म्नमापो॒ न स॒ध्र्य॑क्॥२॥

2. *Indra* and *Vāyu*, you are fit for the drinking of these *Soma* libations, for the drops flow towards you as waters (run) together into a deep place.

३५५१. वाय॒विन्द्र॑श्च शु॒ष्मिणा॑ स॒रथं॑ शवसस्पती।
नि॒युत्व॑न्ता न ऊ॒तय॒ आ या॑तं॒ सोम॑पीतये॥३॥

Indra and *Vāyu*, who are lords of strength, vigorous, and drawn by the *Niyut* steeds, come (riding in) the same car: drink the *Soma* for our protection.

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३५५२. या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा।
अस्मे ता यज्ञवाहसेन्द्रवायू नि यच्छतम्।।४।।

4. Leaders (of rites), conveyers of sacrifices, *Indra* and *Vāyu*, give to us for the offer (of the oblation), those *Niyuts* whom are your (steeds), and are desired of many.

[सूक्त-४८]

[**ऋषि**– वामदेव गौतम। **देवता**– वायु। **छन्द**– अनुष्टुप्।]

३५५३. विहि होत्रा अवीता विपो न रायो अर्यः।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये।।१।।

1. Drink, *Vāyu*, the oblations yet untested, like (a prince) the terrifier of foes: (bestow) upon the worshipper wealth: come with your brilliant car to drink the *Soma* juice.

Like a Prince the Terrifier of Foes— *Vipo rāyo* is explained *śatrūṇām vepayitā rājeva*.

३५५४. निर्युवाणो अशस्तीर्नियुत्वाँ इन्द्रसारथिः।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये।।२।।

2. *Vāyu*, who are the represser of calumnies, who are drawn by the *Niyuts*, and have *Indra* for your charioteer come with your brilliant car to drink the *Soma* juice.

Who are the Represser of Calumines— *Nir. yurvāṇo aśastiḥ* are considered by Sāyaṇa equivalent to *abhiśastir niḥśeṣeṇa niyojayan*, but what either signifies is very doubtful: the translation of the text is only a substitute for a blank.

३५५५. अनु कृष्णे वसुधिती येमाते विश्वपेशसा।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये।।३।।

3. The dark nurses of wealth, the universal forms (heaven and earth), attend upon you: come *Vāyu* with your brilliant car to drink the *Soma* juice.

The Dark Nurses of Wealth— *Kṛṣṇe vasudhiti, krisṇavarṇe vasunām dhātryau* is Sāyaṇa's explanation.

३५५६. वहन्तु त्वा मनोयुजो युक्तासो नवतिर्नव।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये।।४।।

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4. May the ninety-nine steeds harnessed together, that are as swift as thought, convey you: come, *Vāyu*, with your brilliant car, to drink the *Soma* juice.

३५५७. वायो शतं हरीणां युवस्व पोष्याणाम्।
उत वां ते सहस्रिणो रथ आ यातु पाजसा।।५।।

5. Harness, *Vāyu*, a hundred plump steeds, or even a thousand, and let your chariot come with rapidity (hither).

[सूक्त-४९]

[ऋषि– वामदेव गौतम। देवता– इन्द्राबृहस्पती। छन्द– गायत्री।]

३५५८. इदं वामास्ये हविः प्रियमिन्द्राबृहस्पती। उक्थं मदश्च शस्यते।।१।।

1. (I present) the agreeable oblation to your mouths, *Indra* and *Bṛhaspati*, and the hymn and the exhilarating beverage are offered.

३५५९. अयं वां परि षिच्यते सोम इन्द्राबृहस्पती। चारुर्मदाय पीतये।।२।।

2. This delicious *Soma* is effused, *Indra* and *Bṛhaspati*, for you, (your) drinking and exhilaration.

३५६०. आ न इन्द्राबृहस्पती गृहमिन्द्रश्च गच्छतम्। सोमपा सोमपीतये।।३।।

3. *Indra* and *Bṛhaspati*, come to our dwelling, drinkers of *Soma*, to drink the *Soma* juice.

३५६१. अस्मे इन्द्राबृहस्पती रयिं धत्तं शतग्विनम्। अश्वावन्तं सहस्रिणम्।।४।

4. Grant to us, *Indra* and *Bṛhaspati* riches comprising a hundred (cattle), a thousand horses.

३५६२. इन्द्राबृहस्पती वयं सुते गीर्भिर्हवामहे। अस्य सोमस्य पीतये।।५।।

5. *Indra* and *Bṛhaspati*, we invoke you with praises, when the libation is effused, to drink of this *Soma* juice.

३५६३. सोममिन्द्राबृहस्पती पिबतं दाशुषो गृहे। मादयेथां तदोकसा।।६।।

6. Drink, *Indra* and *Bṛhaspati*, the *Soma*, in the dwelling of the donor, and be exhilarated in his abode.

[सूक्त-५०]

[ऋषि– वामदेव गौतम। देवता– बृहस्पति; १०-११ इन्द्राबृहस्पती।
छन्द– त्रिष्टुप्; १० जगती।]

३५६४. यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण।

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तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम्॥१॥

1. The ancient sages, illustrious, intelligent, have placed before (them) the pleasing-tongued *Bṛhaspati*, who propped up by (his) strength the ends of the earth, and who abides with noise in the three regions.

Who abides with noise in the three regions— *Triṣadhastho raveṇa, triṣu sthāneṣu vartamāno raveṇaivam tiṣṭhatetyanena śabdena.*

३५६५. धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम्॥२॥

2. *Bṛhaspati*, protect the fruit-yielding, progressive, uninjured ample sacrifice of this (your worshipper, at which) they who are the terrifiers (of foes), the delighters of you who are possessed of great wisdom, glorify (you) in our behalf.

३५६६. बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः।
तुभ्यं खाता अवता अद्रिदुग्धा मध्वः श्चोतन्त्यभितो विरप्शम्॥३॥

3. Those (steeds), *Bṛhaspati*, which had come from that distant (region), the best (of all), have sat down in connection with the ceremony, and to you the *Soma* juices expressed by the stones flow copiously, (accompanied) by the sounds of praise, like deep wells that supply water.

३५६७. बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन्।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि॥४॥

4. *Bṛhaspati*, when first being born in the highest heaven of supreme light, seven-mouthed, multiform, (combined) with sound, and seven-rayed, has subdued the darkness.

Seven-Mouthed— The seven metres are said to be his mouths.

३५६८. स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत्॥५॥

5. (Aided) by the praised and brilliant troop (of the *Aṅgirasas*), he destroyed with sound the mischievous *Bala, Bṛhaspati*, shouting aloud, set free the boon-bestowing, oblation-supplying kine.

३५६९. एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम्॥६॥

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6. Thus may we offer worship with sacrifices, with oblations, with praise, to the paternal, universal deity, the showerer (of benefits); and may we, *Bṛhaspati*, become possessed of riches, and be blessed with excellent progeny and valiant descendants.

Universal Deity— *Viśvadevāya*, an appellation of *Bṛhaspati*, because as the deity presiding over *mantras* he is the same with eve deity; or *deva* may here, it is said, mean praise, he who has the praise of all.

३५७०. स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम्॥७॥

7. That prince overcomes by his strength and prowess, all hostile people, who cherishes liberally *Bṛhaspati*, and glorifies and honours him as the first sharer (of the offering).

३५७१. स इत्क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम्।
तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पूर्व एति॥८॥

8. Verily he abides prosperous in his own abode; for him the earth bears fruit at all seasons; to him (his) subjects willingly pay homage, the prince, to whom the *Brāmaṇa* first, (duly reverenced), repairs.

३५७२. अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या।
अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः॥९॥

9. Unopposed he is the master of the riches of hostile people, and of his own subjects: the *Rājā* who bestows riches upon the *Brāhmaṇa* seeking his protection him the gods protect.

This and the two preceding stanzas are cited in the *Aitareya Brāhmaṇa*, viii.5,24,26, as authority for the indispensable employment by a prince of a *Brāhmaṇa* as *Purohit* or priest, to conduct solemn rites on his behalf: "the gods eat not the food of a Rājā who has no *Purohita*; therefore when about to sacrifice, let him appoint (lit. place before) a *Brāhmaṇa, nā hava apurohitasya Rājño deva annam adani tasmād Rājā yakṣyamāna Brāhmaṇam puro dadhita:* Sāyaṇa in commenting upon the verse cited, adopts some explainations differing from those here followed but the variations are not of any great moment; as *Iḷā*, food, instead of *Earth*, his food increases at all seasons; and *sajanyā*, allies of his enemies, instead of his own people: wherever *Brahmā* occurs he renders it *Brāhmaṇa*.

३५७३. इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू। आ वां
विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम्॥१०॥

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10. *Bṛhaspati*, do you and *Indra*, both exulting and showering riches, drink the *Soma* at this sacrifice: may the all-pervading drops enter you: bestow upon us riches, comprising all male descendants.

३५७४. बृह॑स्पत इन्द्र॒ वर्ध॑तं नः॒ सचा॒ सा वां॑ सुम॒तिर्भू॑त्व॒स्मे।
अ॒वि॒ष्टं धियो॑ जिगृ॒तं पुर॑न्धीर्जज॒स्तम॒र्यो व॒नुषा॒मरा॑तीः॥११॥

11. *Bṛhaspati*, *Indra*, elevate us: may the favourable disposition of you both be combined for us: protect our rites: be awake to our laudations, confound the arrogant (foes) of us who are the donors (of oblations).

[सूक्त-५१]

[ऋषि– वामदेव गौतम। देवता– उषा। छन्द– त्रिष्टुप्।]

३५७५. इ॒दमु॒ त्यत्पु॑रु॒तमं॑ पु॒रस्ता॒ज्ज्योति॒स्तम॑सो व॒युना॑वदस्थात्।
नू॒नं दि॒वो दु॑हि॒तरो॑ विभा॒तीर्गा॒तुं कृ॑णवन्नु॒षसो॒ जना॑य॥१॥

1. This widely-spread and sense-bestowing light has spring up in the cast form out the darkness: verily the brilliant Dawns, the daughters of heaven, are giving to man (the faculty of act).

Are giving man the faculty to act— *Gātum kriṇavan janāya*; that is, *yajamānānām gamanādi-vyāpāra-sāmarthyam akurvan*; they give to the offer of sacrifice the ability to perform the acts of going and the like.

३५७६. अस्थु॑रु चि॒त्रा उ॒षसः॑ पु॒रस्ता॑न्मि॒ता इ॑व॒ स्वर॑वोऽध्व॒रेषु॑।
व्यू॑ व्र॒जस्य॒ तम॑सो॒ द्वारो॒च्छन्ती॑रव्र॒ञ्छुच॑यः पाव॒काः॥२॥

2. The many-limbed Dawns rise up in the east, like the pillars planted at sacrifices (round the altar); radiant and purifying, they are manifested, opening the gates of the obstructing gloom.

३५७७. उ॒च्छन्ती॑र॒द्य चि॑तयन्त भो॒जान्रा॑धो॒देया॑यो॒षसो॑ म॒घोनीः॑।
अ॒चि॒त्रे अ॒न्तः प॒णयः॑ सस॒न्त्वबु॑ध्यमाना॒स्तम॑सो॒ विम॑ध्ये॥३॥

3. The gloom-dispelling, affluent Dawns animate the pious worshippers to offer (sacrificial) treasure: may the churlish (traffickers) sleep on unawakened, in the unlovely depth of darkness.

The Churlish Traffickers— *Paṇaya* in the text, *vaniјh* in the comment; that is, according to the latter, *adātāraḥ*, non-givers.

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३५७८. कुवित्स देवीः सनयो नवो वा यामो बभूयादुषसो वो अद्य।
येना नवग्वे अङ्गिरे दशग्वे सप्तास्ये रेवती रेवदूष॥४॥

4. Divine Dawns, may your chariot, whether old or new, be frequent at this day's (worship), wherewith, affluent Dawns, possessing riches, (you shine) upon the seven-mouthed (troop of the) *Aṅgirasas*, the observers of the nine or ten days' rite.

Seven-Mouthed *Aṅgirasas*— Repeating the seven Vedic metres.

Nine or Ten Days Rite— See *Ṛg* 10.62.6

३५७९ यूयं हि देवीर्ऋतयुग्भिरश्वैः परिप्रयाथ भुवनानि सद्यः।
प्रबोधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम्॥५॥

5. Divine Dawns, with horses that frequent sacrifices you quickly travel round the regions (of space): awake the sleeping being, whether biped or quadruped, to pursue (his functions).

३५८०. क्व स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम्।
शुभं यच्छुभ्रा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः॥६॥

6. Where is that ancient one of those (Dawns), through whom the works of the *Ṛbhus* were accomplished? For as the bright Dawns happily proceed, they are not distinguished, being alike and undecaying.

३५८१. ता घा ता भद्रा उषसः पुरासुरभिष्टिद्युम्ना ऋतजातसत्याः।
यास्वीजानः शशमान उक्थैः स्तुवञ्छंसन्द्रविणं सद्य आप॥७॥

7. Verily those auspicious Dawns have been of old, rich with desired blessings, truthful (bestowers) of the results of sacrifice; at which the sacrificer, adoring with (silent) praise, glorifying (with hymns), has quickly obtained wealth.

३५८२. ता आ चरन्ति समना पुरस्तात्समानतः समना पप्रथानाः।
ऋतस्य देवीः सदसो बुधाना गवां न सर्गा उषसो जरन्ते॥८॥

8. They spread around of similar form, (coming) from the east, (coming) from the same region alike renowned: the divine Dawns, arousing the assembly of the sacrifice are glorified like the (rays) creative of the waters.

*गवां सर्गा न रश्मयः (ऋ. ४.५२.५)

३५८३. ता इन्न्वे३व समना समानीरमीतवर्णा उषसश्चरन्ति।
गूहन्तीरभ्वमसितं रुशद्भिः शुक्रास्तनूभिः शुचयो रुचानाः॥९॥

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9. Those Dawns proceed verily all alike, of similar form, of infinite hues, pure, bright, illumining, concealing by their radiant persons the very great gloom.

३५८४. रयिं दिवो दुहितरो विभातीः प्रजावन्तं यच्छतास्मासु देवीः।
स्योनादा वः प्रतिबुध्यमानाः सुवीर्यस्य पतयः स्याम।।१०।।

10. Divine, resplendent daughters of heaven, bestow upon us wealth, comprehending progeny: awaking you for our benefit, may we be the lords of excellent descendants.

३५८५. तद्वो दिवो दुहितरो विभातीरुप ब्रुव उषसो यज्ञकेतुः।
वयं स्याम यशसो जनेषु तद्द्यौश्च धत्तां पृथिवी च देवी।।११।।

11. Daughters of heaven, resplendent Dawns, I address you (as) the announcer of the sacrificer: may we be (the possessors) of celebrity among men, and many heaven and the divine earth perpetuate (it).

This verse, it is said, should be inaudibly recited every morning at day-break.

[सूक्त-५२]

[**ऋषि**– वामदेव गौतम। **देवता**– उषा। **छन्द**– गायत्री।]

३५८६. प्रति ष्या सूनरी जनी व्युच्छन्ती परि स्वसुः।
दिवो अदर्शि दुहिता।।१।।

1. The daughter of heaven has been seen; the kind conductress (of men), the parent (of benefits) shedding radiance upon (the departure of her) sister night.[1]

३५८७. अश्वेव चित्रारुषी माता गवामृतावरी। सखाभूदश्विनोरुषाः।।२।।

2. Like a beautiful mare, the radiant mother of the rays of light, the object of sacrifice, (she) is the friend of the *Aśvins*.

Mother of the rays of light— *Mātā gavām raśmiṇām mātā.*

She is the friend of the *Aśvins*— The *Aśvins* are to be worshipped together with the Dawn.

३५८८. उत सखास्यश्विनोरुत माता गवामसि। उतोषो वस्व ईशिषे।।३।।

3. You are the friend of the *Aśvins*: you are the mother of the rays of light: you, *Uṣas*, rule over riches.

Sāmaveda, verses 1727.

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१. See *Ṛg*. 1.128.8.

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३५८९. यावयद् द्वेषसं त्वा चिकित्वित्सूनृतावरि। प्रति स्तोमैरभुत्स्महि।।४।।

4. With praises we awaken you, you who are endowed with truth; you, baffler of animosities, the restorer of consciousness.

The Baffler of Animosities— *Yāvayad-dveṣasam*: according to the Scholiast, the Dawn puts to flight those enemies who had been endeavouring to destroy their adversaries during the night.

३५९०. प्रति भद्रा अदृक्षत गवां सर्गा न रश्मयः। ओषा अप्रा उरु ज्रयः।।५।

5. The auspicious rays are visible like showers of rain, the dawn has filled (the world) with ample light.

Like showers of Rain— *Gavām sargā na*: the first is here explained by *udakānām*, (see above, verse 2), of waters: *udakānāṁ sargāḥ* means, according to Sāyaṇa *varṣadharaḥ*.

३५९१. आपप्रुषी विभावरि व्यावज्र्योतिषा तमः। उषो अनु स्वधामव।।६।।

6. Brilliant *Uṣas*, filling (the world with light), you disperse the darkness with radiance: thereafter protect the oblation.

३५९२. आ द्यां तनोषि रश्मिभिरान्तरिक्षमुरु प्रियम्। उषः शुक्रेण शोचिषा।।७।

7. You overspread, *Uṣas*, the heaven with rays, as well as the vast and beloved firmament with pure lustre.

[सूक्त-५३]

[ऋषि– वामदेव गौतम। देवता– सविता। छन्द– जगती।]

३५९३. तद्देवस्य सवितुर्वार्यं महद्वृणीमहे असुरस्य प्रचेतसः।
छर्दिर्येन दाशुषे यच्छति त्मना तन्नो महाँ उदयान्देवो अक्तुभिः।।१।।

1. We solicit of the divine, powerful, and intelligent *Savitā* that desirable and ample (wealth), along with which he grants a dwelling to the offer of the oblation of his own accord: may the great deity grant us such every day.

May the great deity grant us such every day— *Tacchardir no mahān udayān devo aktubhiḥ: chardiḥ* is explained by *gṛha*, a house, or it may mean light: *aktubhiḥ* is lit. by nights, by metonymy for days.

३५९४. दिवो धर्त्ता भुवनस्य प्रजापतिः पिशङ्गं द्रापिं प्रति मुञ्चते कविः।
विचक्षणः प्रथयन्नापृणन्नुर्वजीजनत्सविता सुम्नमुक्थ्यम्।।२।।

2. The supporter of heaven, the protector of the world, the wise (*Savitā*) puts on his golden armour discriminator (of objects),

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filling (the world with light) *Savitā* has engendered great and laudable felicity.

Puts on his golden armour— *Piśaṅgam drāpaṁ prati muñcate*, is explained by Sāyaṇa, *hiraṇayam huvenam ācchādayati pratyudayam*, every morning he puts on a golden cuirass.

३५९५. आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे।
प्र बाहू अस्राक्सविता सवीमनि निवेशयन्प्रसुवन्नक्तुभिर्जगत्॥३॥

3. The divine (*Savitā*) fills (with radiance) the celestial and terrestrial regions, and boasts of his own function: *Savitā* puts forth his arms for (the work of) production, regulating the world, and animating it with light.

Puts forth his arms— *Bāhū prasrāk*, he puts forth his rays.

३५९६. अदाभ्यो भुवनानि प्रचाकशद् व्रतानि देवः सविताभि रक्षते।
प्रास्राग्बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति॥४॥

4. The divine *Savitā* unrestrained, illumining the regions, protects the righteous acts (of men); he extends his arms for (the direction of) the people of the earth: observant of obligations, he rules over the wide world.

३५९७. त्रिरन्तरिक्षं सविता महित्वना त्री रजांसि परिभूस्त्रीणि रोचना।
तिस्रो दिवः पृथिवीस्तिस्र इन्वति त्रिभिर्व्रतैरभि नो रक्षति त्मना॥५॥

5. *Savitā*, encompassing them by his magnitude, pervades the three (divisions of the) firmament, the three worlds, the three brilliant spheres, the three heavens, the threefold earth: may he, by his three functions, of his own (pleasure) protect us.

Three divisions of the firmament— According to the Scholiast the *antarikṣa* is divided between *Vāyu, Vidyut* and *Varuṇa*, in three portions.

Three brilliant spheres— The regions of *Agni*, *Vāyu*, and *Sūrya*: see this vol. verse 2273, and notes.

Three Heavens— The *lokas* of *Indra, Prajāpati* and the *Satyaloka*.

The Three-fold Earth— These are not particularized.

Three Functions— Those of distributing heat, rain, and cold, according to Sāyaṇa.

३५९८. बृहत्सुम्नः प्रसवीता निवेशनो जगतः स्थातुरुभयस्य यो वशी।
स नो देवः सविता शर्म यच्छत्वस्मे क्षयाय त्रिवरूथमंहसः॥६॥

6. May that divine *Savitā*, who is the source of great happiness, the engender (of good works), the comprehend (of all

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beings), the regulator of both the moveable and the stationary, grant us happiness in the three worlds, and (be) to us for the destruction of sin.

३५९९. आगन्देव ऋतुभिर्वर्धतु क्षयं दधातु नः सविता सुप्रजामिषम्।
स नः क्षपाभिरहभिश्च जिन्वतु प्रजावन्तं रयिमस्मे समिन्वतु॥७॥

7. May the divine *Savitā* approach along with the *Ṛtus*, prosper our dwelling, and bestow upon us good progeny and food: may he be favourable to us by night and by day: may he heap upon us wealth comprehending offspring.

[सूक्त-५४]

[ऋषि– वामदेव गौतम। देवता– सविता। छन्द– जगती; ६ त्रिष्टुप्।]

३६००. अभूद्देवः सविता वन्द्यो नु न इदानीमह्न उपवाच्यो नृभिः।
वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत्॥१॥

1. The divine *Savitā* has been manifested: he as at once to be glorified by us: he is to be praised by the priests at the present (rite), and at the close (of the day), in order that he who apportions precious things to the descendants of *Manu* may bestow upon us, on this occasion, most excellent wealth.

३६०१. देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वं सुवसि भागमुत्तमम्।
आदिद्दामानं सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः॥२॥

2. First you engender for the adorable gods the best portion, immortality; then, *Savitā*, you set open (the day) to the donor (of the oblation), and (grant) successive existences to men.

You Engender— *Suvasi*, from *su*, to bear or bring forth: it becomes here a pet term, and, in one or other inflexion, recurs in the three verses following requiring a modified translation.

Successive Existences— *Anūcīnā jivita; jīvitānyanukramayuktāni*, that is, in the order of fathers, sons, etc.: the verse occurs *Yajurveda*, 33.54, and is somewhat differently explained by Mahīdhara: *damanam*, which Sāyaṇa renders *dātāram*: he explains *raśmisamūham*, collection of rays: the latter part of the hemistich he therefore reads, you spread abroad your rays, and excite among men the consequent offices of vitality, that is, the daily duties following on the return of morning.

३६०२. अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पूरुषत्वता।
देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः॥३॥

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3. If, *Savitā*, through ignorance, through pride in feeble or powerful (dependants), or through human infirmity, we have committed (offence) against your divine person, or against gods or men, do you on this occasion hold us to be unoffending.

३६०३. न प्रमियें सवितुर्दैव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति।

यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत्॥४॥

4. (It is) not (fit) to obstruct (the acts) of the divine *Savitā*, since by them he upholds the whole world, whereby his gracious hand spreads fertility over the extent of the earth, and the magnitude of the heaven: such is his true (power).

३६०४. इन्द्रज्येष्ठान्बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः।

यथायथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सवाय ते॥५॥

5. You elevate those, of whom *Indra* is chief, above the vast clouds: for these, (your worshippers), you provide dwelling (places) filled in habitations: as when advancing they detained you, so in like manner at you command they stayed.

In like manner at your command they stayed— *Yathā-yathā-patayantaḥ gaccantas, tvaṁ viyemire evaive tasthuḥ, savāya te; tavanujñayā eva tiṣṭhanti*: it does not appear very clearly who are alluded to but possibly it applies to the worshippers.

३६०५. ये ते त्रिरहन्त्सवितः सवासो दिवेदिवे सौभगमासुवन्ति।

इन्द्रो द्यावापृथिवी सिन्धुरद्भिरादित्यैर्नो अदितिः शर्म यंसत्॥६॥

6. May *Indra*, heaven and earth, *Sindhu* with the waters, and *Aditi* with the *Ādityas*, bestow happiness upon us, who, offering libations, *Savitā*, pour out the auspicious *Soma*, day by day, thrice a day.

[सूक्त-५५]

[**ऋषि**– वामदेव गौतम। **देवता**– विश्वेदेवा। **छन्द**– त्रिष्टुप्; ८-१० गायत्री।]

३६०६. को वस्त्राता वसवः को वरूता द्यावाभूमी अदिते त्रासीथां नः।

सहीयसो वरुण मित्र मर्तात्को वोऽध्वरे वरिवो धाति देवाः॥१॥

1. Which of you, *Vasus*, is a defender? Which is a protector? Heaven and earth and *Aditi* preserve us: defend us, *Mitra* and *Varuṇa*, from the strong man: who is it, gods, that offers you wealth at the sacrifice?

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Aditi— *Dyāvābhūmī adite trāsīthāṁ naḥ: adite*, undivided, indivisible, may be an epithet here, according to the comment, of heaven and earth.

Who is it, Gods, that offers you— *Ko vo adhvare arivo dhāti devāḥ* may also mean, which of you gods bestows wealth at the sacrifice?

३६०७. प्र ये धामानि पूर्व्याण्यर्चान्वि यदुच्छान्वियोतारो अमूराः।
विधातारो वि ते दधुरजस्रा ऋतधीतयो रुरुचन्त दस्माः॥२॥

2. The (*deitis*) who bestow ancient places (of enjoyment on their worshippers), and (with minds) unpreplexed, are the separators of light (from darkness); they, the eternal distributors (of rewards), grant (what is desired), and shine of pleasing aspect, the true (recompensers) of pious acts.

There is no peculiar difficulty in the words of this stanza, but its purport is not the less doubtful.

३६०८. प्र पस्त्या३मदितिं सिन्धुमर्कैः स्वस्तिमीळे सख्याय देवीम्।
उभे यथा नो अहनी निपात उषासानक्ता करतामदब्धे॥३॥

3. I adore the venerated *Aditi*, the *Sindhu* and the divine *Svasti* for their friendship: (I praise you) both, Day and Night, that you may protect us unimpeded; night and morning do (what we desire).

Svasti— *Svastim* is explained, *sukhanivāsam*, *etannāmikam devim*, the abode of happiness: well-being is its usual acceptation, but it is said to be here a goddess so named.

३६०९. व्यर्यमा वरुणश्चेति पन्थामिषस्पतिः सुवितं गातुमग्निः।
इन्द्राविष्णू नृवदु षु स्तवाना शर्म नो यन्तममवद्वरूथम्॥४॥

4. *Aryaman* and *Varuṇa* instruct us in the path (of worship): *Agni*, the lord of food points out the way to happiness: *Indra* and *Viṣṇu*, being glorified, bestow upon us desirable prosperity comprehending descendants and strength.

३६१०. आ पर्वतस्य मरुतामवांसि देवस्य त्रातुरव्रि भगस्य।
पात्पतिर्जन्यादंहसो नो मित्रो मित्रियादुत न उरुष्येत्॥५॥

5. I have recourse to the protection of *Parvata*, of the *Maruts*, and of the divine protector, *Bhaga*: may the lord (*Varuṇa*) preserve us from human wretchedness, and may *Mitra* defend us with a friendly regard.

३६११. नू रोदसी अहिना बुध्न्येन स्तुवीत देवी अप्येभिरिष्टैः।
समुद्रं न संचरणे सनिष्यवो घर्मस्वरसो नद्यो३ अप व्रन्॥६॥

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6. Divine Heaven and Earth, I praise you together with *Ahirbudhnya* for those (good things that are) desired, as those desirous of acquiring (riches) praise the ocean on craversing it (in which) the sounding rivers disappear.

As those desirous of acquiring riches praise— *Samudraṁ na sañcaraṇe saniṣyavaḥ* is explained, *dhanānām saṁbhaktum iccantaḥ samudramadhyagamanāya samudram yathā stuvanti*, as those wishing to possess riches for the sake of going through the midst of the ocean praise the ocean: that which follows is less obvious: *gharmasvara so nadyo apavran*, is rendered, *diptadhvanayo nadyo apavrinvantiti parokṣa iva* but there is no copulative: the Scholiast refers the phrase to the deities, may they, Heaven and Earth, cherish or replenish the rivers.

३६१२. देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन्।
नहि मित्रस्य वरुणस्य धासिमर्हामसि प्रमियं सान्वग्नेः।।७।।

7. May the divine *Aditi*, with the gods, preserve us: may the ever-attentive protecting (deity, *Indra*), protect us: we are not able to withhold the elevated (sacrificial) food of *Mitra* of *Varuṇa* of *Agni*.

३६१३. अग्निरीशे वसव्यस्याग्निर्महः सौभगस्य। तान्यस्मभ्यं रासते।।८।।

8. *Agni* is lord over treasure: *Agni* (is lord) over great good fortune: may he bestow them upon us.

३६१४. उषो मघोन्या वह सूनृते वार्या पुरु। अस्मभ्यं वाजिनीवति।।९।।

9. Opulent *Uṣas*, truth-speaking, food-abounding, bestow upon us many good things.

३६१५. तत्सु नः सविता भगो वरुणो मित्रो अर्यमा।
इन्द्रो नो राधसा गमत्।।१०।।

10. May *Savitā*, *Bhaga*, *Varuṇa*, *Mitra*, *Aryaman*, *Indra*, come to us with the wealth (that each bestow).

[सूक्त- ५६]

[**ऋषि**– वामदेव गौतम। **देवता**– द्यावा-पृथिवी। **छन्द**– त्रिष्टुप्; ५-७ गायत्री।]

३६१६. मही द्यावापृथिवी इह ज्येष्ठे रुचा भवतां शुचयद्भिरर्कैः।
यत्सीं वरिष्ठे बृहती विमिन्वन्नुवद्धोक्षा पप्रथानेभिरेवैः।।१।।

1. Vast and most excellent Heaven and Earth, be present with splendour at this (sacrifice, attracted) by sanctifying hymns; since

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that the showerer sounds everywhere with (his) heralds, the rapid (winds), passing through the two spacious and mighty (regions).

३६१७. देवी देवेभिर्यजते यजत्रैरमिनती तस्थतुरुक्षमाणे।
ऋतावरी अद्रुहा देवपुत्रे यज्ञस्य नेत्री शुचयद्भिरर्कैः।।२।।

2. May the divine, adorable, benevolent, fertilizing truthful, unoppressive Heaven and Earth, the leaders of sacrifice, whose sons are the gods, be present with the adorable gods, (attracted) by sanctifying hymns.

Divine, adorable, Etc.— *Devi-yajate, aminati, ukshamane, ritāvari, adruha deva-putre, yajñasya netri*, are the epithets; literally, the shining, or, as usually rendered in this translation divine, objects of worship, unharming, sprinkling (rain, and therefore fertilizing), possessing truth, or water, or sacrifice, not oppressing or violent, having gods for sons, leaders of investigators, or subjects of sacrifice.

३६१८. स इत्स्वपा भुवनेष्वास य इमे द्यावापृथिवी जजान।
उर्वी गभीरे रजसी सुमेके अवंशे धीरः शच्या समैरत्।।३।।

3. Verily he was the doer of a good work in the regions, who generated these two, Heaven and Earth, and firm of purpose, gave an impulse by his deed to the two vast immoveable, beautiful, unsupported worlds.

३६१९. नू रोदसी बृहद्भिर्नो वरूथैः पत्नीवद्भिरिषयन्ती सजोषाः।
उरूची विश्वे यजते नि पातं धिया स्याम रथ्यः सदासाः।।४।।

4. May Heaven and Earth, vast, universal, adorable, united in satisfaction and disposed to give us food, protect us with our spacious dwellings, inhabited by our wives, and may we for our (pious) acts be possessed of chariots and slaves.

३६२०. प्र वां महि द्यवी अभ्युपस्तुतिं भरामहे। शुची उप प्रशस्तये।।५।।

5. We offer earnest praise to you both resplendent (Heaven and Earth); we approach you who are pure to offer adoration.

३६२१. पुनाने तन्वा मिथः स्वेन दक्षेण राजथः। ऊह्याथे सनादृतम्।।६।।

6. Mutually sanctifying (each other) of your own substance you shine by your own power, and ever beat away the offering.

Mutually sanctifying each other— *Punāne tanvā mithaḥ*, according to the Scholiast, may be differently explained: it may apply to the worship or the worshipper, purifying them severally by each individual form,

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svakīyāya murtyā śodhayantau yajñam yajamānam vā; or it may apply to the regions, heaven and earth, the former purifying or fertilizing the latter by rain, the latter supporting the former by cultivation: *dyauḥ svakīyena sareṇa bhuvam, sa ca svakīyena karṣyeṇa*, the comment adds, *candramasi sthitena divam*, by that which is in the sky or the moon, the sense of which is not obvious: the phrase is probably incomplete, being a quotation: these tree verses occur in the *Sāmaveda*, 1597.

३६२२. मही मित्रस्यं साधथस्तरंन्ती पिप्रंती ऋतम्। परिं यज्ञं नि षेंदथुः।।७।।

7. Mighty (Heaven and Earth), you fulfil the desires of your friend: distributing food and giving sustenance you have sat down at the sacrifice.

[सूक्त-५७]

[ऋषि– वामदेव गौतम। देवता– १-३ क्षेत्रपति; ४ शुन; ५, ८ शुनासीर; ६-७ सीता। छन्द– अनुष्टुप्; ५ पुर उष्णिक्; २, ३, ८ त्रिष्टुप्।]

३६२३. क्षेत्रंस्य पतिंना वयं हितेनेंव जयामसि।
गामश्वं पोषयित्वा स नों मृळातीदृशें।।१।।

1. With the master of the field, our friend, we trymph: may he bestow upon us cattle, horses, nourishment, for by such (gifts) he makes us happy.

With the Master of the Field— *Kṣetrasya patinā* may be understood in its literal acception, or as intending *Rudra* or *Agni*.

३६२४. क्षेत्रंस्य पते मधुंमन्तमूर्मिं धेनुरिंव पयों अस्मासुं धुक्ष्व।
मधुश्चुतं घृतमिंव सुपूंतमृतस्यं नः पतंयो मृळयन्तु।।२।।

2. Lord of the field, bestow upon us sweet abundant, (water), as the milch cow (yields her) milk, dropping like honey, blend as butter: may the lords of the water make us happy.

३६२५. मधुंमतीरोषंधीर्द्याव आपो मधुंमन्नो भवत्वन्तरिंक्षम्।
क्षेत्रंस्य पतिर्मधुंमान्नो अस्त्वरिंष्यन्तो अन्वेंनं चरेम।।३।।

3. May the herbs (of the field) be sweet for us; may the heavens, the waters, the firmament, be kind to us; may the lord of the field be gracious to us: let us, undeterred (by foes), have recourse to him.

Be Kind— This, as well as the epithet of the *Kṣetrapati* that follows, is the same as that of the herbs, *madhumat*, literally, having sweetness.

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३६२६. शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम्।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय॥४॥

4. May the oxen (draw) happily, the men (labour) happily; the plough furrow happily; may the traces bind happily: wield the goad happily.

Happily— *Śunaṁ vāhāḥ śunaṁ naraḥ,* etc., *śunam* the Scholiast renders *sukham, sukham yathā bhavati tathā,* so that pleasure is or may be: as a personification it is the divinity through whose favour the work goes well, *sukhakṛd devaḥ*, who may be either *Vāyu* or *Indra*.

३६२७. शुनासीराविमां वाचं जुषेथां यद्दिवि चक्रथुः पयः।
तेनेमामुप सिञ्चतम्॥५॥

5. Śuna and *Sīra* be pleased by this our praise, and consequently sprinkle this (earth) with the water which you have created in heaven.

Śuna* and *Sīra— *Śunāsīrau* is here given in the dual as the name of two divinities of whom *Śuna*, according to Śaunaka, is the *dyudevaḥ*, the deity of the sky, that is, *Indra*, when *Sīra* will be *Vāyu*, according to Sāyaṇa: Yāska *Nirukta*, 9,40, makes *Śuna, Vāyu* and *Sīra, Āditya*: in ordinary acceptation, *Śunāsīra* is a name of *Indra*.

३६२८. अर्वाची सुभगे भव सीते वन्दामहे त्वा।
यथा नः सुभगाससि यथा नः सुफलाससि॥६॥

6. Auspicious *Sītā*, be present, we glorify you: that you may be propitious to us, that you may yield us abundant fruit.

Sītā— *Sītā* is usually a furrow, and in that sense it occurs as a personification of the deity, or object of four stanzas in the *Yajuṣ*, 12.69-72, four furrows being drawn at the ceremony at which these stanzas are to be recited; but in the next stanza Sāyaṇa explains it the wood supporting the furrow, *sītādhārakāṣṭham*, which *Indra* is to take hold of, *Indra gṛhṇatu*; unless *kāṣṭha* in the fem. retain its usual acceptation of quarter of the horizon, when *Sītā* may mean the sky, as in the next line, *sa*, she, is interpreted by the Scholiast, *dyau* the sky.

३६२९. इन्द्रः सीतां नि गृह्णातु तां पूषानु यच्छतु।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम्॥७॥

7. May *Indra* take hold of *Sītā*; may *Puṣan* guide her; may she, well stored with water, yield it as milk, year after year.

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३६३०. शुनं नः फाला वि कृषन्तु भूमिं शुनं कीनाशा अभि यन्तु वाहैः।
शुनं पर्जन्यो मधुना पयोभिः शुनासीरा शुनमस्मासु धत्तम्।।८।।

8. May the plough shares break up our land happily; may the ploughman go happily with the oxen; may *Parjanya* (water the earth) with sweet showers happily: grant, *Śuna* and *Sīra*, prosperity to us.

And— The two last verse occur also in the *Atharvan*, III.17.4, III.17,13.

[सूक्त-५८]

[**ऋषि–** वामदेव गौतम। **देवता–** अग्नि अथवा सूर्य अथवा आपो देवता अथवा गाव: अथवा घृत। **छन्द–** त्रिष्टुप्; ११ जगती।]

३६३१. समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट्।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः।।१।।

1. The sweet water swells up from the firmament: by the (solar) ray (man) obtains immortality: that which is the secret name of clarified butter is the tongue of the gods, the navel of ambrosia.

The sweet water swells up from the firmament— *Samudrād-urmir-madhumān udarat*: the meaning according to the Scholiast, varies greatly according to the signification given to *samudra*; as, *samodante asmin yajamānaḥ*, that in which worshippers delight, sacrificial fire; or, *samudrād-dravanti āpaḥ*, that from which waters rush, celestial fire, lightning: *ūrmi* in the first case may imply reward or consequence, in the latter, rain; and in the latter sense of *ūrmi, samudra* may have one of its more ordinary meanings, *antarikṣa*, the firmament: the passage, it is said, may be also made to apply to other objects of the hymn; as, for instance, *samudra* may imply, etymologically, the udder of the cow, whence flows milk, *samudravati*, from which come *ūrmi*, *ghi* or butter: the whole hymn occurs in the *Yajuṣ*, 17.89-99, where Mahīdhara limits the objects to two, *Ghī* and *Agni, atra annādhyāsena ghṛtam stūyate prāṇādhyāsena ca agniḥ*: as he representative of food, *ghī* is here praised, as that of vitality, *Agni*: accordingly the phrase is differently interpreted: *samudra* is the ocean of *ghī*, from which it rises as its wave, *samudrād ghṛta-mayad madhumān rasavān ūrmirudagacchat*, and, having so arisen, it pervades immortality by *Agni*, as the life of the world with whom it is combined: *udgatya ca sa ūrmir-ansunā jagatprāṇabhūtenā-gninā, samaikībhūya amṛtatvāṇ vyāpnoti*: it may be doubted if this is more intelligible than Sāyaṇa's, but it is clear that both the commentators intend *Agni*, with whom *ghī*, as the material of the oblation, is meant to be identified.

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That which is the secret name, etc.— *Ghṛtasya nāma guhyaṁ yad asti jihvā devānām amṛtasya nābhiḥ*; that is, the material of sacrifice commonly called *ghī* is, in the mantras of the Veda, designated the tongue of the gods, being used metonymically for *Agni*; also the navel or binding, that is, the means of securing immortality for him who offers it in oblations.

३६३२. वयं नाम प्र ब्रवामा घृतस्यास्मिन्यज्ञे धारयामा नमोभिः।
उप ब्रह्मा शृणवच्छस्यमानं चतुः शृङ्गोऽवमीद्गौर एतत्॥२॥

2. We celebrate the name *Ghṛta* at this sacrifice, we offer it with adoration: may the four-horned *Brahmā* listen to its being glorified: the fair-complexioned deity perfect this rite.

The four-horned *Brahmā*— *Brahmā chatuḥ-śṛṅgaḥ*: *Brahmā* is explained by Sāyaṇa as usual, *parivṛdho devaḥ*, the augmented, developed, or great deity: his four horns are the four Vedas: Mahīdhara separates the attribute as presently to be noticed, and explains *Brahmā* by *Ṛtvij*, priest.

The fair-complexioned deity perfects this rite— *Avamid-gaura etat:* the text gives Sāyaṇa's explanation; Mahīdhara explains *gaura* by *yajña*, and attaches to it the epithets *catuḥ śṛṅga*, the sacrifice with four priests, obtains the object for which it is solemnized: the stanza, according to Sāyaṇa, applies especially to *Agni* as the sun: Mahīdhara apparently refers it to *ghī*: the former, however, declares it applicable to all the subjects of the hymn following the etymology of the *Nirukta*.

३६३३. चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश॥३॥

3. Four are his horns; three are his feet; his heads are two, his hands are seven: the triple-bound showerer (of benefits) roars aloud: the mighty deity has entered among men.

Sāyaṇa, in conformity with the opinion of Yāska and others, applies this verse also preferentially to *Agni*, identified either with *Yajña* or with *Āditya*: the four horns of the former are the four Vedas; of the latter, the four cardinal points of the horizon; the three feet of *Yajña* are the three daily sacrifices; of *Āditya*, morning, noon, evening: the two heads of *Yajña* are two particular ceremonies termed *Brahmaudanam* and *Pravargya*; of *Āditya*, day and night; the seven hands of *Yajña* are the seven metres; of *Āditya* the seven rays, or the six seasons and their aggregate, or the year, as the seventh: the term *vṛṣabha falānām varṣitā* the rainer of rewards, applies to either; and so does *roravite*, he roars, implying the noise made by the repetition of the mantras of the Vedas: the three bonds of *Yajña* are, *mantra, kalpa*, and *Brāhmaṇa*, the prayer, the

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ceremonial, the rationale: of *Āditya*, the three regions, earth, mid-air, and heaven: Mahīdhara limits *vṛṣabha, kāmānām varṣitā* to *Yajña* and explains the attributes accordingly, but with an occasional difference: the four horns are the priests, the *Hotā, Udgātā adhvaryu* and *Brahmā*; the three feet are the three Vedas; the two heads the *Havirdhāna* and *Pravargya* rites; the hands are the seven priests, or seven metres; the three bonds the three daily sacrifices: he somewhat gratuitously also applies the terms to grammatical speech, the four horns being nouns, verbs, prepositions, and particles; the three feet, either the three persons or the three times; the two heads, the agent and the object; the seven hands, the seven cases; and the three bindings, the three numbers; but this is an uncalled for display of ingenuity: Yāska applies the verse to *Yajña* and is chiefly followed in his explanation of the terms by Mahīdhara, *Nirukta*, 13.7.

३६३४. त्रिधा॑ हि॒तं प॒णिभि॑र्गु॒ह्यमा॑नं॒ गवि॑ दे॒वासो॑ घृ॒तमन्व॑विन्दन्।
इन्द्र॒ एकं॒ सूर्य॒ एकं॑ जजान वे॒नादेकं॑ स्व॒धया॒ निष्ट॑तक्षुः॥४॥

4. The gods discovered the *Ghī* concealed by the *Paṇis*, placed three-fold in the cow: *Indra* generated one (portion), *Sūrya* another, the (other gods) fabricated one from the resplendent (*Agni*), for the sake of the oblation.

The *Paṇis* are as usual explained *Asuras*: the three forms or states in which the *ghī* was deposited in the cow were milk, curds, and butter, of which *Indra* engendered *jajāna*, milk, *Sūrya* butter, and the god (*devāsaḥ*) fabricated (*tatakṣuḥ*) curds from the shining, *venat*, that is *Agni*: Mahīdhara renders *devāsaḥ dvijātayaḥ*, the twice-born, but does not differ materially in the rest.

३६३५. ए॒ता अ॑र्षन्ति॒ हृद्या॑त्समु॒द्राच्छ॒तव्र॑जा रि॒पुणा॒ नाव॒चक्षे॑।
घृ॒तस्य॒ धारा॑ अ॒भि चा॑कशीमि हि॒रण्ययो॑ वे॒तसो॒ मध्य॑ आसाम्॥५॥

5. These hundred-channelled showers fall from the heart-delighting firmament, unobserved by the hostile (cloud): I look upon these showers of *Ghī*, (and behold) the golden *Vetasa* in the midst of them.

According to the sense given to *samudra*, the showers, first indicated by the epithet *śata vraja*, implying merely copious, may be either of water or *ghī*: *vetasa* is said to be a name of *Agni*, either as lightning or the sun, or the fire of sacrifice: Mahīdhara very superfluously, and incompatibly with his explanation of the objects of the *Sūkta* chooses, to understand, as one meaning, *etā arṣanti, vācā udgacchanti*, these words originate from the ocean of the water of faith, purified by the metres and other supplementary portions of the Vedas, amidst which words the *Ṛṣis* sees

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the golden form of *Agni*, for *Agni* is the deity presiding over speech, or holy texts, *agnir hi vacām adhiṣṭhātri devatā*: he gives as an alternative, however, a similar interpretation to that of Sāyaṇa.

३६३६. सम्यक्स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः।
एते अर्षन्त्यूर्मयो घृतस्य मृगाइव क्षिपणोरीषमाणाः॥६॥

6. They flow uninterruptedly like pleasing rivers, purified by the mind that is seated in the heart: these streams of *Ghī* descend (upon the fire), like deer flying from the hunter.

Sāyaṇa considers that in this verse the *ghī* that is poured from the ladle on the fire is alluded to: Mahīdhara interprets *dhena*, which Sāyaṇa makes an epithet of *saritaḥ*, and renders *priṇayitryaḥ*, by *vācaḥ* words, texts, which he says flow like rivers, freed from error by the heart and the mind; separating *antar-hṛda* by the copulative from *manasā, manasā ca*, while Sāyaṇa makes the former the adjective of one later, *antarhṛda manasā, hṛdayamadhya-gatena cittena*, by the mind gone within the heart.

३६३७. सिन्धोरिव प्राध्वने शूघनासो[1] वातप्रमियः पतयन्ति यह्वाः।
घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः॥७॥

7. The stream of *Ghī* fall copious, swift as the wind, and rapid as the waters of a river down a declivity, breaking through the confining banks, and hurrying on with their waves, like a high-spirited steed.

Swift as the Wind— *Vātapramiyaḥ vayūvat prakṛṣṭavega:* Mahīdhara refers the comparison to *sindhu*, a river agitated by the wind.

Breaking through the confining Banks— *Kāṣṭhā bhindan urmibhiḥ pinvamānaḥ: kāṣṭhā,* according to Sāyaṇa means limitating circles, *maryādābhūtān paridhīn* limits within which the flowing butter increases with its juice: Mahīdhara makes it part of the comparison, with the rapidity of the steed rushing into the boundaries of the battle *kāṣṭhā* meaning *saṅgrāma-pradeśān*: according to Sāyaṇa, *ghṛta* may here also mean water, when *sindhu* will imply the *antarikṣa*.

३६३८. अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम्।
घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः॥८॥

8. The streams of *Ghī* incline to *Agni* as devoted wives, auspicious and smiling, to a husband: they feed (the flame) like fuel, and *Jātavedas*, propitiated, accepts them.

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१. शूघनासः आशुगन्त्र्यः। आशु इति च शु...(निरु० ६.१)।

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३६३९. कन्याइव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि।
यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते।।९।।

9. I contemplate these streams of *Ghī* as they flow from where the *Soma* is effused, where the sacrifice (is solemnized), as maidens decorating themselves with unguents to go to the bridegroom.

३६४०. अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते।।१०।।

10. (Priests) address the pious praise, (the source) of herds of cattle: bestow upon us auspicious riches: convey this our sacrifice to the gods, (where at) the streams of *Ghī* with sweetness descend.

(Priests)— The text has no nominative; Sāyaṇa supplies *Ṛtvijaḥ*, priests; Mahīdhara, *devāḥ* gods, which agrees better with part of what follows.

The pious praise the source of herds of cattle— *Suṣṭutim gavyam ājiṁ*: the latter Sāyaṇa renders *gosaṁbandhinām saṅghātam*, the number or collection relating to cattle; or, he says, it may mean abundance of water: Mahīdhara divides the terms, and explains *Agni* by *yajña*, (sacrifice), and *gavya* by *ghī*: gods, approach the pious praise, and, the sacrifice at which *ghī* is offered.

३६४१. धामन्ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्य१न्तरायुषि।
अपामनीके समिथे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम्।।११।।

11. The whole world, (*Agni*), finds an asylum in yours effulgence, whether it be in the ocean, in the heart (of man), in the life (of living beings), in the assemblage of the waters, or in warfare: may we attain that sweet-flavoured wave which is established in your (essence).

Dhāman te viśvam bhuvanam adhiśritam: the first is explained by Sāyaṇa, *tejaḥ-sthāne*, in the place of brightness or heat, Mahīdhara, by *vibhutyam*, superhuman power; the purpose is the identification of all things with *Agni*, present in the ocean as submarine fire; in men, as *vaiśvānara,* which is an etymological pun from *viśva*, all, and *nara* a man; in life, *āyuṣi*, as the vital principle, or *āyuṣ* may mean food, *anna*, when the digestive fire is intended; in the assembled waters or the firmament, as lightning; in war, as the metaphorical fire of valour.

That sweet-flavoured wave— *ūrmiḥ ya abhritaḥ* the wave which is so deposited, *sthāpitaḥ*, may imply either the butter of the oblation, or water in the shape of rain.

।।इति चतुर्थं मण्डलम्।।

End of the Fourth Mandala

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।।अथ पञ्चमं मण्डलम्।।

FIFTH MANDALA

[सूक्त-१]

[ऋषि– बुध तथा गविष्ठिर आत्रेय। देवता– अग्नि। छन्द– त्रिष्टुप्।]

३६४२. अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्।
यह्वाइव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ।।१।।

1. *Agni* is awakened by the fuel (supplied by) the priests at the dawn, approaching like a cow (to pasture): his flames rise up to the sky like stately (trees) throwing aloft their branches.

Sāmaveda, 73, 1746, *Yajurveda,* 15.24: Mahīdhara explains *prati dhenum āyatim uṣāsam,* as the cow is awakened in the morning by the calf, and men by day-break: he differs also in the explanation of the simile in the second hemistich, *yahva iva pra vayam ujjihānaḥ*, rendering it, as large (birds) springing from the branches of the trees, or as the largest birds from their nests.

३६४३. अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात्।
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि।।२।।

2. The offer of the oblation is awakened for the worship of the gods: favourably minded, *Agni* has risen up with the dawn: the radiant vigour of the kindled (fire) is manifested; the great deity has been liberated from the darkness.

३६४४. यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः।
आद्दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः।।३।।

3. When *Agni* has seized upon the (confining) girdle of the aggregated (world), then, bright-shining, he makes all manifest with brilliant rays: thereupon the precious food-desiring (oblations) is added (to the flame), and *Agni*, soaring aloft, drinks it as it is (spread out) recumbent by the ladles.

This and the preceding occur in the *Sāmaveda*, 1748.

The confining girdle of the aggregated world— *Yad-im gaṇasya raśanām ajīgaḥ*, when he has seized the rope of the company, *i.e.,* the darkness encompassing the world, like a cord or rope, obstructing all active exertion, *jagato rajjuriva vyāpārapratibandhakam, tamas.*

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Recumbent— *Uttānam* is explained *vistṛtam*, an epithet of *ājyādhāram*, stream of *ghī*, understood.

३६४५. अग्निमच्छा देवयतां मनांसि चक्षूंषीव सूर्ये सं चरन्ति।
यदीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम्।।४।।

4. The minds of the devout turn to *Agni*, as the eyes (of men) look towards the sun: when the multiform (heaven and earth) bring him forth along with the dawn, he is born as a white courser in the beginning of the days.

The multiform (Heaven and Earth)— The text has only *virūpe*, various-formed: being in the fem. dual it is applied to *dyāvāpṛthivyau*, understood.

३६४६. जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरुषो वनेषु।
दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान्।।५।।

5. (*Agni*), capable of birth, is born in the beginning of the days; radiant, he is deposited in the friendly woods, and then the adorable *Agni*, the offer of the oblation, displaying seven precious (rays), is seated in every house.

३६४७. अग्निर्होता न्यसीदद्यजीयानुपस्थे मातुः सुरभा उ लोके।
युवा कविः पुरुनिःष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इद्धः।।६।।

6. The adorable *Agni*, the offer of the oblation, has sat down in a fragrant place on the top of his mother (earth): youthful, wise, many-stationed, the celebrator of sacrifice, the sustainer (of all), kindled (he abides) among men.

In a fragrant place— *Surabha* for *surabhau loke,* fragrant with the odour of *ghī* and other offerings, the altar.

३६४८. प्र णु त्यं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः।
आ यस्ततान रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन।।७।।

7. They glorify at present with hymns that *Agni* who is intelligent, the fulfiller (of desires) at sacrifices, the offer of oblations, who has charged heaven and earth with water, and whom they always worship with clarified butter as the bestower of food.

३६४९. मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः।
सहस्रशृङ्गो वृषभस्तदोजा विश्वाँ अग्ने सहसा प्रास्यन्यान्।।८।।

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8. Entitled to worship, he is worshipped in his own (abode); humble-minded, eminent among sages, our auspicious guest, the thousand-rayed, the showerer (of benefits), of well-known might, you, *Agni*, surpass all others in strength.

Of well-known might— *Tad ojaḥ,* lit. having that strength; *tad,* that, implying that which is notorious, *yat prasiddham balam.*

३६५०. प्र सद्यो अग्ने अत्येष्यन्यानाविर्यस्मै चारुतमो बभूर्थ।
ईळेन्यो वपुष्यो विभावा प्रियो विशामतिथिर्मानुषीणाम्।।९।।

9. (Too) quickly, *Agni*, do you pass to others from him to whom you have been manifest: most beautiful, adorable, radiant, many-shining, the loved of people, the guest of men.

३६५१. तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दूरात्।
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्ते अग्ने महि शर्म भद्रम्।।१०।।

10. To you, young (of the gods), men present oblations, whether nigh or from far: accept the praise of him who most extols you; for the felicity (which you conferrer). *Agni*, is great, vast, auspicious.

३६५२. आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम्।
विद्वान्पथीनामुर्व१न्तरिक्षमेह देवान्हविरद्याय वक्षि।।११।।

11. Ascend today, radiant *Agni*, your resplendent, well-conducted chariot, together with the adorable (gods): cognizant of the ways (of worship), bring hither, by the vast firmament, the gods to partake of the oblation.

Cognizant of the ways of worship— *Vidvān pathīnām*: the first is rendered *yaṣṭavyadevaparijñanavān*, having knowledge of the gods who are to be worshipped; the last, with regard to the ways of worshipping them, *devayajñamārgān prati.*

३६५३. अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे।
गविष्ठिरो नमसा स्तोममग्नौ दिवीव रुक्ममुरुव्यञ्चमश्रेत्।।१२।।

12. We have uttered aloud this encomiastic praise to the wise, holy, vigorous (*Agni*), the showerer (of benefits): *Gaviṣṭhira* offers with reverence (this) praise to *Agni* like the wide-sojourning (sun), effulgent in the sky.

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[सूक्त- २]

[ऋषि– कुमार आत्रेय अथवा वृश जान (जार) अथवा दोनों; २,९ वृश जान (जार)। देवता– अग्नि। छन्द– त्रिष्टुप्; १२ शक्वरी]

३६५४. कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे।
अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ।।१।।

1. The young mother cherishes her mutilated boy in secret, and gives him not up to the father: men behold not his mutilated form, but (see him) when placed before (them) in an unresting (position).

According to what is no doubt the most accurate interpretation of this verse, and of those which follow, they contain only a metaphorically obscure allusion to the lighting of the sacrificial fire: the mother is the two pieces of touch-wood, which retain fire, the child, and will not spontaneously give it up to the father, the *yajamāna*, until forced by attrition: till then, also, people, the priests, do not behold it, but they see it when bursting into ignition: this, however has not satisfied the commentators, and a curious and strange legend has been devised for the interpretation of the text, or has been, perhaps, applied to it by way of explanation, having been previously current: it is more probably, however, suggested by, than suggestive of, the verse: Sāyaṇa quotes the *Śāṭyāyana Brāhmaṇa* as the authority: the story is this: *Rājā Tryaruṇa*, the son of *Trivṛṣna*, of the race of *Ikṣvākus* had for his *Purohit Vṛṣa*, the son of *Jāra*: it was the custom, it is said, when a *Rājā* and his *Purohit* went out in the same chariot, that the latter should drive, and, on an occasion of this kind, the chariot went over a *Brāhmaṇa* boy who was playing in the road, and killed him: a dispute ensued between the *Rāja* and the priest as to which was the murderer, the former accusing the latter because he was driving, the *Purohit* retorting, that as the chariot was the *Rājā's*, he was the responsible person: they referred the matter to an assembly of the *Ikṣvakus*, who decided against the *Purohit*: *Vṛṣa* restored the boy to life by the prayer thenceforth called after him the *Varṣa-sāman*, but being offended with the *Ikṣvākus* for what he considered their partiality, fire thenceforth ceased to perform its functions in their dwellings, and the cooking of their food and other offices ceased: attributing this to the displeasure of the *Ṛṣi*, the *Ikṣvākus* respectfully invoked his presence, and, with the same *mantra*, he prayed that the energy of fire would be restored to them, which accordingly took place: this energy or activity is designated by the unusual term of *Haras, Agner haras*: so far the legend is intelligible, but what follows is rather obscure: Sāyaṇa proceeds: so singing, the *Ṛṣi* having seen distinctly the Brahmanicide become the wife of king *Trasadasyu*, in the garb of a *Piśācī*, and that she, having taken the *Haras* away from the fire-chamber,

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was concealing it in her regal clothing (*kaśipau*) he, having propitiated that *Haras* by the *Varṣa Sāma*, reunited it with *Agni*, upon which the offices of fire, in cooking and the like, were discharged as before: Sāyaṇa adds to his version a quotation from the *Tāṇḍya* which stops with the restoration of the boy to life: the *Nīti-mañjarī* cites the legend from the *Bṛhaddevatā*, the first part of which is the same as that given above, but there is some slight variation in the conclusion: after the decision against the *Purohit*, this authority continues, the *Atharvan* having seen (or composed) the *Aṅgirasa mantras*, restored the boy to life, but being it wrath, he deserved the king, and went to another country: upon his departure, the *Haras* or function of *Agni* ceased and there are no more burnt-offerings: the *Rājā*, being much distressed, went to the *Ṛṣi*, and pacified and brought him back, and prevailed upon him to become his *Purohit* once more: still the fire withheld its activity, until the *Ṛṣi* discovered that the queen was in reality a *Piśācī*, with whom the *Haras* had associated, and was seated on the throne with her, and hidden in her robe: on discovering this, the *Ṛṣi* repeated the second stanza of this *Sūkta*, ''Young mother, etc.,'' to which *Haras*, in the form of a boy, replied: the *Ṛṣi* then recited the ninth stanza, ''*Agni* shines etc.,'' on which the flame burst forth and consumed the *Piśācī*, after which things went on as before: if there be any meaning in this legend, it may possibly intimate some quarrel between the princes and priests, and a consequent temporary discontinuance of worship with fire.

३६५५. कमेतं त्वं युवते कुमारं पेषी बिभर्षि महिषी जजान।
पूर्वीर्हि गर्भः शरदो ववर्धापश्यं जातं यदसूत माता॥२॥

2. Young mother, what boy is this whom you, (become) a malevolent spirit, foster? The mighty (queen) has given him birth; the embryo has thriven through many years: I have seen him born as the mother brought him forth.

See the preceding note: in this and several other stanzas the allusion to the product of fire by attrition is blended with reference to the circumstances told in the legend as above particularized.

३६५६. हिरण्यदन्तं शुचिवर्णमारात्क्षेत्रादपश्यमायुधा मिमानम्।
ददानो अस्मा अमृतं विपृक्वत्किं मामनिन्द्राः कृणवन्ननुक्थाः॥३॥

3. I have seen him from a near place, golden-toothed, bright-coloured, wielding (flames like) weapons, (when) offering to him the ambrosial, all-diffusing (oblation): what can those who acknowledge not *Indra*, who repeat not his praise, do unto me.

३६५७. क्षेत्रादपश्यं सनुतश्चरन्तं सुमद्यूथं न पुरु शोभमानम्।
न ता अगृभ्रन्नजनिष्ट हि षः पलिक्नीरिद्युवतयो भवन्ति॥४॥

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4. I have seen him passing secretly from place (to place) like a herd (of cattle), shining brightly of his own accord: they apprehended not those (flames of his), but he has (again) been born, and they which had become grey-haired are (once more) young.

Passing like a Herd of Cattle— Going from pasture to pasture.

Grey-haired are Young— *Paliknīr-id yuvatayo bhavanti*: the flames which had been so often produced may be considered as aged, or as the text, literally, grey-headed; or allusion is intended to the suspension of the functions of fire, as in the legend.

३६५८. के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास।
य ईं जगृभुरव ते सृजन्त्वाजाति पश्व उप नश्चिकित्वान्॥५॥

5. Who have disunited my people from the cattle? was there not for them an invincible protector? may they who have seized upon that (people) perish, for he who knows (our wishes) approaches to (protect) the cattle.

Who have disunited my people from the cattle— *ke me maryakaṁ viyavanta gobhiḥ*: what enemies have despoiled my kingdom, is the explanation of Sāyaṇa.

An invincible protector— That is *Agni*.

३६५९. वसां राजानं वसतिं जनानामरातयो नि दधुर्मर्त्येषु।
ब्रह्माण्यत्रेरव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु॥६॥

6. Enemies have secreted among mortals, the king of living beings, the asylum of men: may the prayers of *Atri* set him free; may those who revile be reviled.

३६६०. शुनश्चिच्छेपं निदितं सहस्राद्यूपादमुञ्चो अशमिष्ट हि षः।
एवास्मदग्ने वि मुमुग्धि पाशान्होतश्चिकित्व इह तू निषद्य॥७॥

7. You have liberated the fettered *Śunaḥśepa* from a thousand stakes, for he was patient in endurance: so *Agni*, free us from our bonds, having sat down here (at our sacrifice), intelligent offerer of oblations.

Śunaḥśepa— See vol. I, *mantra* 254 and note on the *Sūkta*; the text here divides the two parts of the name, as *Śunaścicchepa*, interposing *cit*, a general particle, by Vedic license.

३६६१. हृणीयमानो अप हि मदैयेः प्र मे देवानां व्रतपा उवाच।
इन्द्रो विद्वाँ अनु हि त्वा चचक्ष तेनाहमग्ने अनुशिष्ट आगाम्॥८॥

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8. When angered, (*Agni*), depart from me: the protector of the warship of the gods, (*Indra*), has spoken to me: the wise *Indra* has looked upon you, and, instructed by him, I have come, *Agni*, to you.

३६६२. वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षसे विनिक्षे॥९॥

9. *Agni*, shines with great and varied radiance; he makes all things manifest by his might; he overcomes undivine malignant delusions; he sharpens his horns for the destruction of the *Rākṣasas*.

३६६३. उत स्वानासो दिवि षन्त्वग्नेस्तिग्मायुधा रक्षसे हन्तवा उ।
मदे चिदस्य प्र रुजन्ति भामा न वरन्ते परिबाधो अदेवीः॥१०॥

10. My your roaring (flames), *Agni*, be manifest in the sky as sharp weapons wherewith to slay the *Rākṣasas*: in his exhilaration his shining (rays) inflict (destruction), and undivine opposing (hosts) arrest him not.

३६६४. एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम्।
यदीदग्ने प्रति त्वं देव हर्याः स्वर्वतीरप एना जयेम॥११॥

11. This praise have I, a devout worshipper, composed for you, (*Agni*), who are born with many (faculties), as a steady dexterous (artisan fabricates) a car: if, divine *Agni*, you approve of it, then may we obtain abundant flowing water.

३६६५. तुविग्रीवो वृषभो वावृधानोऽशत्र्वर्यः समजाति वेदः।
इतीममग्निममृता अवोचन्बर्हिष्मते मनवे शर्म यंसद्धविष्मते मनवे शर्म यंसत्॥१२॥

12. The many-necked, the showerer (of benefits), ever increasing, collects together the wealth of the enemy without opposition: the immortals have enjoined *Agni* that he will bestow happiness on the man who offers sacrifice; that he will bestow happiness on the man who offers oblations.

That he will bestow happiness, Etc.— *Barhiṣmate manave śarma yaṁsat* is repeated with a slight variation of the first word, *haviṣmate*, in the repetition.

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[सूक्त- ३]

[**ऋषि–** वसुश्रुत आत्रेय। **देवता–** अग्नि, ३ मरुद्गण, रुद्र तथा विष्णु।
छन्द– त्रिष्टुप्।]

३६६६. त्वमग्ने वरुणो जायसे यत्त्वं मित्रो भवसि यत्समिद्धः।
त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो दाशुषे मर्त्याय।।१।।

1. You, *Agni*, are born *Varuṇa*, you become *Mitra* when kindled: in you, son of strength, are all the gods: you are *Indra*, son of strength, to the mortal who presents (oblations).

३६६७. त्वमर्यमा भवसि यत्कनीनां नाम स्वधावन्गुह्यं बिभर्षि।
अञ्जन्ति मित्रं सुधितं न गोभिर्यद्दम्पती समनसा कृणोषि।।२।।

2. You are *Aryaman* in relation to maidens; you bear, enjoy of sacrificial food, a mysterious name: they anoint you, like a welcome friend, with milk and butter, when you make husband and wife of one mind.

You are Aryaman in relation to maidens— *Tvam aryamā yat kanīnām*: as regulator of the ceremony the nuptial fire may be regarded as *Aryaman*: the stanza is to be recited at marriages.

A mysterious name— That of *Vaiśvānara*, according to the Scholiast, the friend of all, *viśva*, men, *nara*.

With milk and butter— *Añjanti mitraṁ sudhitam na gobhiḥ*: the last, lit. with cows, is put by metonymy for the products of the cow.

३६६८. तव श्रिये मरुतो मर्जयन्त रुद्र यत्ते जनिम चारु चित्रम्।
पदं यद्विष्णोरुपमं निधायि तेन पासि गुह्यं नाम गोनाम्।।३।।

3. For your glory the *Maruts* sweep (the firmament), when your birth, *Rudra*, is beautiful and wonderful: the middle step of *Viṣṇu* has been placed, so you cherish the mysterious name of the waters.

Your birth is beautiful and wonderful— *Agni* as the lightning.

Cherish the mysterious name of the waters— *Pāsi guhyam nāma gonām* :Sāyaṇa renders it *udakānām guhyaṁ nāmāni rākṣasi*, but gives no explanation.

३६६९. तव श्रिया सुदृशो देव देवाः पुरू दधाना अमृतं सपन्त।
होतारमग्निं मनुषो नि षेदुर्दशस्यन्त उशिजः शंसमायोः।।४।।

4. Divine (*Agni*), gods, (made) comely by your glory, and bearing (the) great (affection), sip the ambrosia: men adore *Agni*,

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the conveyer of the burnt-offering, presenting oblations on behalf of the institutor of the rite, desirous of (its) reward.

३६७०. न त्वद्धोता पूर्वो अग्ने यजीयान्न काव्यैः परो अस्ति स्वधावः।
विशश्च यस्या अतिथिर्भवासि स यज्ञेन वनवद्देव मर्तान्॥५॥

5. There is no more veneable offer of oblation, *Agni*, than you, nor (one) prior to you; neither, giver of food, is any one subsequent (to be more glorified by hymns): the man of whom you are the guest destroys hostile men by sacrifice.

३६७१. वयमग्ने वनुयाम त्वोता वसूयवो हविषा बुध्यमानाः।
वयं समर्ये विदथेष्वह्नां वयं राया सहसस्पुत्र मर्तान्॥६॥

6. May we, desirous of wealth, *Agni*, and arousing you by oblations, secure in your protection, acquire (riches): may we (be victorious) in battle, (successful) in sacrifices every day; and may we, son of strength, obtain with riches male (descendants).

३६७२. यो न आगो अभ्येनो भरात्यधीदघमघशंसे दधात।
जही चिकित्वो अभिशस्तिमेतामग्ने यो नो मर्चयति द्वयेन॥७॥

7. May *Agni* inflict (evil) upon the evil-doer who commits offence or wickedness against us: destroy, sagacious *Agni*, the calumniator who injures us in these two ways.

The Calumniator— *Abhiśastim etam*, is, properly this calumny, but as the antecedent of *yaḥ*, he who, in the masculine, the relative requires the sense of *abhiśastri* accuser or calumniator.

In these two ways— Offence, *āgas* or *aparādha*, and sin or wretchedness, *enas*, or *pāpa*.

३६७३. त्वामस्या व्युषि देव पूर्वे दूतं कृण्वाना अयजन्त हव्यैः।
संस्थे यदग्न ईयसे रयीणां देवो मर्तैर्वसुभिरिध्यमानः॥८॥

8. Former (worshippers) constituting you, divine (*Agni*), the messenger (of the gods), have worshipped you with oblations at the dawn of day; when you proceed to the place (of the aggregation) of the wealth (of sacrifice), bright-shining, kindled by the mortals who have given you an abode.

Proceed to the wealth of sacrifice— *Saṁsthe yad Agni iyase rayiṇām*: lit. to the heap of riches, but the riches, according to the Scholiast are here those of the oblation, *havirlakṣaṇānām*.

Kindled by mortals, Etc.— *Martair vasubhir idhyamānaḥ*: the second, according to Sāyaṇa, is an epithet of the first, meaning, *vasakiḥ*,

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placing or fixing in an abode or place of dwelling, *i.e.*, either the altar, or the chamber of sacrifice.

३६७४. अव स्पृधि पितरं योधि विद्वान्पुत्रो यस्ते सहसः सून ऊहे।
कदा चिकित्वो अभि चक्षसे नोऽग्ने कदाँ ऋतचिद्यातयासे॥९॥

9. Convey him (to safety) in war, son of strength, who like a wise son offers to you (reverence) as to a father: when, sagacious *Agni* do you look upon us; when, director of sacrifice, do you direct us (to good ways).

As to a Father— So in v.2 of the next *Sūkta*, may the bearer of the oblation, the undecaying *Agni*, be a father to us: or the relationship may be reversed; protect him, *Agni*, who, like a father, cherishes you as a son, *Agni* being generated and maintained by the sacrificer; as, by another text, you are the son of him who maintains you.

३६७५. भूरि नाम वन्दमानो दधाति पिता वसो यदि तज्जोषयासे।
कुविद्देवस्य सहसा चकानः सुम्नमग्निर्वनते वावृधानः॥१०॥

10. Glorifying you, he offers the copious oblation, if, bestower of dwellings, you as a father are pleased to accept it: *Agni*, ever augmenting, and desirous (to be friend), by his might, the devout (worshipper, offering) copious oblations, bestows upon him happiness.

He offers he copious oblation— *Bhūri nāma vandamāno dadhāti*: *nāma*, the Scholiast says, may mean oblation, *havis*; or it may be rendered, praising your many names he offers oblations.

३६७६. त्वमङ्ग जरितारं यविष्ठ विश्वान्यग्ने दुरिताति पर्षि।
स्तेना अदृश्रन्रिपवो जनासोऽज्ञातकेता वृजिना अभूवन्॥११॥

11. *Agni*, young (of the gods), verily you bear your adorer (safe) beyond all calamities: thieves have been detected, and hostile men with cover evil intentions, have been avoided (by us).

३६७७. इमे यामासस्त्वद्रिगभूवन्वसवे वा तदिदागो अवाचि।
नाहायमग्निरभिशस्तये नो न रीषते वावृधानः परा दात्॥१२॥

12. These (encomiums) are directed towards you, but perhaps an offence has thereby been uttered to (you), the giver of dwellings: may *Agni*, augmenting (by our praise), yield us not up to the maligner or the malevolent.

Perhaps an offence has, etc.— *Vasave vā tad id āgo avāci*, is explained, that which is an offensive expression may have been spoken to *Vasu*, commonly rendered giver of dwellings, by our saying or intimating,

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idam dehi, give this; or it may be rendered, this offence which has been offered to us by our enemies, has been reported to *Agni*.

[सूक्त-४]

[ऋषि- वसुश्रुत आत्रेय। देवता- अग्नि। छन्द- त्रिष्टुप्।]

३६७८. त्वामग्ने वसुपतिं वसूनामभि प्र मन्दे अध्वरेषु राजन्।
त्वया वाजं वाजयन्तो जयेमाभि ष्याम पृत्सुतीर्मर्त्यानाम्।।१।।

1. Royal *Agni*, I glorify at sacrifices you who are the lord of vast riches; may we who are in want of food obtain food through you, and (through you) may we overcome hosts of (hostile) men.

३६७९. हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्मे।
सुगार्हपत्याः समिषो दिदीह्यस्मद्र्यक्सं मिमीहि श्रवांसि।।२।।

2. May the undecaying *Agni*, the bearer of oblations, be a father to us, all-pervading and resplendent (may he be) to us of pleasing aspect: supply us plentifully with food in return for our well-maintained household fire grant us viand abundantly.

३६८०. विशां कविं विश्पतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम्।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि।।३।।

3. You (priests) possess the wise lord of human beings, the pure, the purifying, *Agni*, cherished with oblations of butter, the offer of the burnt-offering, the all-knowing; he among the gods bestows desirable (riches).

The Wise Lord of Human Beings— In the first verse we had *vasupatim vasunām*, the lord of riches, of riches; so here we have a similar redunancy of construction, *viśām viśpatim*, the lord of men, of men.

३६८१. जुषस्वाग्न इळया सजोषा यतमानो रश्मिभिः सूर्यस्य।
जुषस्व नः समिधं जातवेद आ च देवान्हविरद्याय वक्षि।।४।।

4. Be propitiated, *Agni*, sharing in satisfaction with *Iḷā*, viewing with the rays of the sun: be gratified, *Jātavedas*, by our fuel, and bring the gods to partake of the oblation.

३६८२. जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान्।
विश्वा अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि।।५।।

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5. Propitiated, lowly-minded, a guest[1] in the dwelling, come, you who are wise, to this our sacrifice: having destroyed *Agni*, all our adversaries, bring off the possessions of those who bear us enmity.

३६८३. वधेन दस्युं प्र हि चातयस्व वयः कृण्वानस्तन्वे३स्वायै।
पिपर्षि यत्सहसस्पुत्र देवान्त्सो अग्ने पाहि नृतम वाजे अस्मान्।।६।।

6. Demolish, *Agni*, with your weapon, the *Dasyu*, appropriating the sustenance to your own person; and inasmuch, son of strength, as you satisfy the gods, so do you, *Agni*, chief of leaders, protect us in battle.

Appropriating the sustenance to your own person— *Vayaḥ kṛṇvānas tanve svāyai*: or by *tanu* may be understood *putra*, a son, or the *yajamāna* in that relation.

३६८४. वयं ते अग्न उक्थैर्विधेम वयं हव्यैः पावक भद्रशोचे।
अस्मे रयिं विश्ववारं समिन्वास्मे विश्वानि द्रविणानि धेहि।।७।।

7. We worship you, *Agni*, with hymns; we (worship you), purifier, and of auspicious lustre, with oblations: bestow upon us all desired riches; bestow upon us all sorts of wealth.

३६८५. अस्माकमग्ने अध्वरं जुषस्व सहसः सूनो त्रिषधस्थ हव्यम्।
वयं देवेषु सुकृतः स्याम शर्मणा नस्त्रिवरूथेन पाहि।।८।।

8. Accept, *Agni*, our sacrifice: son of strength, the abider in the three regions, (accept our) oblation: may we be (regarded) among the goddess doers of good: cherish us with triply-protected felicity.

Cherish us with triply-protected felicity— *Tri-varūthena śarmaṇā*, with three defended; that is, preserved by act, thought, and speech; or if *Śarman* be rendered by house, *gṛha*, it may be understood, protect us by or in a three-roofed, or three-storied dwelling, *i.e., tricchadiśkena gṛhena, i.e.,* a spacious mansion.

३६८६. विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिं पर्षि।
अग्ने अत्रिवन्नमसा गृणानो३स्माकं बोध्यविता तनूनाम्।।९।।

9. You convey us, *Jātadevas*, across all intolerable evils, as (people are carried) over a river by a boat: *Agni*, who are glorified by us with reverence, such as (that shown) by *Atri*, know yourself the protector of our persons.

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१. अतिथिरभ्यतितो गृहान् भवति (निरु० ४.५)

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३६८७. यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि।
जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम्।।१०।।

10. Inasmuch as I who am a mortal earnestly invoke you who are an immortal, praising you with a devoted heart; therefore, *Jātavedas*, grant us food, and may I obtain immortality through my posterity.

Immortality— The immortality that is defined as the unbroken succession of descendants, *amṛtatvam*[1] *santatyavicchedalakṣaṇam*: another text to the same effect is cited, *prajām anu prajāyate tad u te martyamṛtam*, when progeny is born after progeny, that verily is the immortality of your mortality.

३६८८. यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम्।
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति।।११।।

11. Upon whatsoever performer of good works you, *Agni*, who are *Jātavedas*, cast a favourable regard, he enjoys welfare, and riches, comprehending horses, cattle, sons and male descendants.

These last two stanzas are to be recited at the sacrifice for obtaining sons, *putrakāmeṣṭi*.

[सूक्त-५]

[**ऋषि**– वसुश्रुत आत्रेय। **देवता**– आप्री सूक्त (१ इध्म अथवा समिद्ध अग्नि; २-नराशंस; ३-इळ; ४-बर्हि; ५-देवीद्वार; ६-उषासानक्ता; ७-दिव्य होता प्रचेतस; ८-सरस्वती, इळा, भारती; ९-त्वष्टा; १०-वनस्पति; ११-स्वाहाकृति)। **छन्द**– गायत्री।]

३६८९. सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन। अग्नये जातवेदसे।।१।।

1. Offer abundant butter to the resplendent *Susamiddha*, to *Agni*, to *Jātavedas*.

Susamiddha— This agrees with the first hymn, vol. I, *mantra* 123, in making *Susamiddha* a name, not merely an epithet of *Agni*.

३६९०. नराशंसः सुषूदतीमं यज्ञमदाभ्यः। कविर्हि मधुहस्त्यः।।२।।

2. *Narāśaṁsa* animates this sacrifice he who is uninjurable, who verily is wise and sweet-handed.

३६९१. ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम्। सुखै रथेभिरूतये।।३।।

१. तदु ते मर्त्यामृतम् (तै० ब्रा० १.५.५.६)

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3. *Agni*, who are *Īḷita*, bring hither the wonderful and friendly *Indra*, with his easy going chariots for our protection.

३६९२. ऊर्णम्रदा वि प्रथस्वाभ्यर्१का अनूषत। भवा नः शुभ्र सातये।।४।।

4. (Grass), soft as woo, be spread; the worshippers praise you: be to us radiant (grass the source of) liberality.

(Grass)— The *Barhis* or *Poa cynosuroides*.

३६९३. देवीर्द्वारो वि श्रयध्वं सुप्रायणा न ऊतये। प्रप्र यज्ञं पृणीतन।।५।।

5. Open divine doors, our passages to preservation; fill full the sacrifice (with its rewards).

३६९४. सुप्रतीके वयोवृधा यह्वी ऋतस्य मातरा। दोषामुषासमीमहे।।६।।

6. We glorify the evening and the morning lovely, food-bestowing, mighty, the mothers of sacrifice.

३६९५. वातस्य पत्मन्नीळिता दैव्या होतारा मनुषः।
इमं नो यज्ञमा गतम्।।७।।

7. Praised (by us), divine invokers of the gods, come moving on the path of the wind, to this sacrifice of our patron.

On the path of the wind— *Vātasya patman* may mean, with the swiftness of the wind, or through the firmament.

To this sacrifice of our patron— *Manuṣo no yajñam,* lit. to the sacrifice of our man; that is, of the *yajamāna*.

३६९६. इळा सरस्वती मही तिस्रो देवीर्मयोभुवः। बर्हिः सीदन्त्वस्रिधः।।८।।

8. May *Iḷā, Sarasvatī, Mahī*, the three goddesses who are the sources of happiness, sit down, benevolent, upon the sacred grass.

३६९७. शिवस्त्वष्टरिहा गहि विभुः पोष उत त्मना। यज्ञेयज्ञे न उदव।।९।।

9. *Tvaṣṭā*, being propitious, you who are diffusive in kindness, come to your own accord protect us in repeated sacrifices.

३६९८. यत्र वेत्थ वनस्पते देवानां गुह्या नामानि। तत्र हव्यानि गामय।।१०।।

10. Wherever you know, *Vanaspati*, the secret forms of the gods to be, thither convey the oblations.

Yatra vettha devānāṁ guhyanāmāni: the last is explained *rūpāṇi*, forms, but no further interpretation of the phrase occurs: it is not specified as a faculty of *Vanaspati* in any preceding hymn to the *Āpris*, although, as in them, *Vanaspati* here represents *Agni* as identified with the sacrificial post, or *yūpa,* or as the Scholiast here says, the deity presiding over it, *yūpābhimānī deva*.

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३६९९. स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः।
स्वाहा देवेभ्यो हविः॥११॥

11. The oblation is offered with reverence to *Agni*, to *Varuṇa*; with reverence to *Indra*, to the *Maruts*; with reverence to the gods.

To Agni— The term is *Svāhā*, who here, as heretofore, is an *Āpri*, or personification of *Agni*.

[सूक्त- ६]

[ऋषि- वसुश्रुत आत्रेय। देवता- अग्नि। छन्द- पंक्ति।]

३७००. अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः। अस्तमर्वन्त
आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर॥१॥

1. I glorify that *Agni* who is the giver of dwellings; to whom, as to their home, the milch kine, the light-faced steeds, the constant offers of oblations, repair: do you, (*Agni*), bring food to your adorers.

To whom, Etc.— ***Yam astam yanti dhenavaḥ: astam,*** which is repeated in the text with each nominative, is explained *sarveṣâm gṛhavad āśrayabhūtam,* he who is become to house-like asylum of all: the verse occurs *Sāmaveda*, 425 and 1737 and *Yajurveda*, 15.41: Mahīdhara also renders *astam* by *gṛham*.

३७०१. सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः।
समर्वन्तो रघुद्रुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर॥२॥

2. He is *Agni*, who is praised as the giver of dwellings, to whom the milch kine, the light-faced steeds, the well-born, devout worshippers repair: do you *Agni*, bring food to your adorers..

Sāmaveda, 1739. *Yajurveda*, 15.42.

३७०२. अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः।
अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर॥३॥

3. *Agni*, the all-beholding, gives, verily, to the man (who worships him, a son) possessing abundant food: *Agni*, when propitiated proceeds (to bestow) that wealth which is of its own nature precious: do you, *Agni*, bring food to your adorers.

Sāmaveda, 1738

३७०३. आ ते अग्न इधीमहि द्युमन्तं देवाजरम्।
यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषं स्तोतृभ्य आ भर॥४॥

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4. We kindle you, divine *Agni*, bright, undecaying so that your glorious blaze shines in heaven: do you bring food to your adorers.
Sāmaveda, 419, 1022.

३७०४. आ ते अग्न ऋचा हविः शुक्रस्य शोचिषस्पते। सुश्चन्द्र दस्म विश्पते
हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर।।५।।

5. To you, radiant *Agni*, lord of light giver of pleasure, destroyer (of foes), protector of man, the bearer of oblations, to you the oblation is offered with the sacred verse: do you bring food to your adorers.
Sāmaveda, 1023.

३७०५. प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम्।
ते हिन्विरे त इन्विरे त इषण्यन्त्यानुषगिषं स्तोतृभ्य आ भर।।६।।

6. These fires cherish all that is precious in the fires (of sacrifice); they give delight; they spread abroad; they crave perpetually (sacrificial) food: bring, *Agni*, food to your adorers.

These Fires Cheriesh, Etc.— *Pro iye agnayo agniṣu viśvam puṣyanti vāryyam: prapuṣyanti dhiṣṇyā gārhapatyādiṣu*, they nourish exceedingly, by their intensity, wealth *dhanam*, understood, in the household and other fires; that is, the primary flames of *Agni*, when manifested in the household fires, are the source of riches.

३७०६. तव त्ये अग्ने अर्चयो महि व्राधन्त वाजिनः।
ये पत्वभिः शफानां व्रजा भुरन्त गोनामिषं स्तोतृभ्य आ भर।।७।।

7. These your flames *Agni*, fed with abundant food, increase, as, by their descent, they seek the pastures of the hoofed cattle: bring, *Agni*, food to your adorers.

They seek the pastures of the hoofed cattle— *Ye patvabhiḥ śafānām vrajā bhuranta gonām* is explained by Sāyaṇa, *ye raśmayaḥ*, those rays which *patanaiḥ* by fallings, *icchanti yūthāni śafānām gonām*, wish for or proceed to the herds of hoofed cattle; an explanation which does not render the sense more obvious: it means, he adds, that the spreading flames long for the burnt-offering, *ayata, jvālā homāya kāṅkṣanti-ityarthaḥ*.

३७०७. नवा नो अग्न आ भर स्तोतृभ्यः सुक्षितीरिषः।
ते स्याम य आनृचुस्त्वादूतासो दमेदम इषं स्तोतृभ्य आ भर।।८।।

8. Grant, *Agni*, to us who praise you, new dwellings, and (abundant) food: may we be those who worship you having you for

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a messenger (to the gods) in every house: bring, *Agni*, food to your adorers.

३७०८. उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीष आसनि।
उतो न उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर॥९॥

9. Giver of delight, you receive into your mouth the two ladles (full) of butter; so may you fulfil (our desires), lord of strength, at our solemn rites: bring, *Agni*, food to your adorers.

The two ladles— Termed *juhu* and *upabhrt*, two ladles used for pouring the oiled butter upon the fire.

Sāmaveda, 1024. *Yajurveda*, 15.43: Mahīdhara explains *ubhe darvi* two hands serving as ladles.

३७०९. एवाँ अग्निमजुर्यमुर्गीर्भिर्यज्ञेभिरानुषक्।
दधदस्मे सुवीर्यमुत त्यदाश्वश्व्यमिषं स्तोतृभ्य आ भर॥१०॥

10. Thus have they repaired to *Agni* with praises and with sacrifices successively, and have established (the manner of his worship); and he has given us male descendants, and wealth of fleet horses: bring, *Agni*, food to your adorers.

[सूक्त-७]

[**ऋषि**– इष आत्रेय। **देवता**– अग्नि। **छन्द**– अनुष्टुप्, .१० पंक्ति।]

३७१०. सखायः सं वः सम्यञ्चमिषं स्तोमं चाग्नये।
वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते॥१॥

1. Friends, offer fitting praise and food to *Agni*, the most liberal benefactor of men, the powerful son of strength.

The Powerful Son of Strength— *Urjo naptre,* Sāyaṇa, renders, *balasya putrāya:* Mahīdhara, *Yajuṣ*, 15.29, translates *Urj*, water and the appellative, grandson of water, timber being the offspring of water, and fire the offspring of fuel.

३७११. कुत्रा चिद्यस्य समृतौ रण्वा नरो नृषदने।
अर्हन्तश्चिद्यमिन्धते सञ्जनयन्ति जन्तवः॥२॥

2. Where is (the deity) upon whose presence the rejoicing conductors (of the ceremony) are offering homage in the hall of sacrifice, (he) whom they kindle, and living beings generate.

३७१२. सं यदिषो वनामहे सं हव्या मानुषाणाम्।
उत द्युम्नस्य शवस ऋतस्य रश्मिमा ददे॥३॥

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3. When we present to him (sacrificial) food, when (he accepts) the oblations of men, then by the power of the brilliant (viands), he assumes the radiance of the rite.

Assumes the radiance of the rite— *Ṛtasya raśmim ādade* is variously explained by the Scholiast, he accepts the ray that is the apprehender or absorber, *grāhaka*, of water, alluding to the production of rain as the result of burnt-offerings; or he becomes endowed with the energy generative or the reward of the sacrifice, *falajanakam svikṛtavān*; or, again, he accepts the praise which is, as it were, the lustre or ray of the sacrifice.

३७१३. स स्मा कृणोति केतुमा नक्तं चिद्दूर आ सते।
पावको यद्वनस्पतीन्प्र स्मा मिनात्यजरः।।४।।

4. Verily he gives a signal by night to one who is far off, when he, the purifier, the undecaying, consumes the forest lords.

३७१४. अव स्म यस्य वेषणे स्वेदं पथिषु जुह्वति।
अभीमह स्वजेन्यं भूमा पृष्ठेव रुरुहुः।।५।।

5. At whose worship (the priests) pour the dripping (butter) upon the flames, and (the drops) mount upon the fire as if they were its own numerous offspring, as (boys ride) upon the back (of a father).

As Boys ride upon the back of a Father— *Bhūmā pṛṣṭheva*, is, literally, like many or much on the back: the Scholiast explains *bahu bhavatiti bhūmā apatyam*; and *pṛṣṭha,* he adds, implies the backs of the father, *pituḥ pṛṣṭo-deśān iva*; as boys mount upon the fathers' side, so do the flames, *putra, yathā pituraṅkam ārohanti tad vat.*

३७१५. यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे।
प्र स्वादनं पितूनामस्ततातिं चिदायवे।।६

6. Him whom the desired of many, the (devout) man recognizes as the sustainer of all, the flavour of food, the provide of dwellings for men.

३७१६. स हि ष्मा धन्वाक्षितं दाता न दात्या पशुः।
हिरिश्मश्रुः शुचिदन्नृभुरनिभृष्टतविषिः।।७।।

7. He crops the dry ground strewn (with grass and wood), like an animal grazing; he with a golden beard, with shining teeth, vast, and of irresistible strength.

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He Crops The Dry Ground— *Dhanvākṣitam dāti: dhanvā* the commen-tator explains a place without water, *nirudakapradeśam*; and *ākṣitam, tṛṇakāṣṭhādibhir ākṣiptam*, tossed over with grass, timber, and the like.

३७१७. शुचिः ष्म यस्मा अत्रिवत्प्र स्वधितीव रीयते।
सुषूरसूत माता क्राणा यदानशे भगम्॥८॥

8. Bright as an axe is he to whom the (worshipper), like *Atri*, proceeds (to offer worship): he whom his prolific mother has brought forth, bestowing (a benefactor on the world), when (*Agni*) obtains (sacrificial) food.

Bright as an Axe— *Śuci sma yasmā atrivat pra svadhitīva rīyate:* it is not very obvious whether the comparisons apply to *Agni*, or the worshipper; they might both be understood by the worshipper, eager to offer oblation as an axe to cut; or both might be applied to *Agni*; *atri*, meaning an eater, or devour, or an animal eating grass: it seems, however, most reasonable to apply *atrivat* to the *yajamāna*, and *svadhiti* to *Agni*.

३७१८. आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे।
ऐषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः॥९॥

9. To you, *Agni*, the accepter of the oblation, the upholder (of all), there is pleasure (from our praise): do you bestow upon these your worshippers wealth, and food and a heart (grateful for your favour).

३७१९. इति चिन्मन्युमध्रिजस्त्वादातमा पशुं ददे।
आदग्ने अपृणतोऽत्रिः सासह्याद्दस्यूनिषः सासह्यान्नॄन्॥१०॥

10. May the sage who is in this manner the offer of exclusive praise (*Agni*, to you), accept the cattle which are to be given to you; and thereupon may *Atri* overcome (hostile) men.

May *Iśa* overcome hostile Men— *Iśaḥ sāsahyān nṛn: iśaḥ* may be, according to Sāyaṇa, the *Ṛṣi* of the *Sūkta*; or derived from *Iś* and being the accus. plur., it may be an epithet of *nṛn*, enountering or opposing men.

[सूक्त-८]

[ऋषि– इष आत्रेय। देवता– अग्नि। छन्द– जगती।]

३७२०. त्वामग्न ऋतायवः समीधिरे प्रत्नं प्रत्नास ऊतये सहस्कृत।
पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहपतिं वरेण्यम्॥१॥

1. Manifest of strength, *Agni*, ancient worshippers have kindled you of old for their preservation: you, the delighter of

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many, the adorable, the all-sustaining, the lowly-minded, the lord of the house, the excellent.

३७२१. त्वामग्ने अतिथिं पूर्व्यं विशः शोचिष्केशं गृहपतिं नि षेदिरे।
बृहत्केतुं पुरुरूपं धनस्पृतं सुशर्माणं स्ववसं जरद्विषम्।।२।।

2. Men have established you, (*Agni*), their ancient guest, as the lord of the house; (you), the blazing-haired, the vast bannered, the multiform, the dispenser of wealth, the bestow of happiness, the kind protector, the destruction of decaying (trees).

The Destruction of Decaying Trees— *Jaradviśam* is, literally, that which is poison to the old: the commentator explains it *jaratām vṛkṣāṇām vyāpakam*, the pervader or consumer of old trees; or it may mean *jirṇodakam*, that by which water is dried up.

३७२२. त्वामग्ने मानुषीरीळते विशो होत्राविदं विविचिं रत्नधातमम्।
गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृतश्रियम्।।३।।

3. Human beings glorify you, *Agni*, the appreciator burnt-offerings, the discriminator (of truth), the men liberal giver of precious (things), abiding (awhile), auspicious one, in secret, (at other times) visible to all, loud sounding, offering worship, thriving upon clarified butter.

३७२३. त्वामग्ने धर्णसिं विश्वधा वयं गीर्भिर्गृणन्तो नमसोप सेदिम। स नो
जुषस्व समिधानो अङ्गिरो देवो मर्तस्य यशसा सुदीतिभिः।।४।।

4. We approach you, all-sustaining *Agni*, adoring you in many ways with hymns and with prostrations: do you, *Aṅgiras*, when kindled, be propitious to us: may the divine (*Agni* be pleased) by the (sacrificial) food (offered by the) worshippers, and by the bright flames (of his sacrifice).

३७२४. त्वमग्ने पुरुरूपो विशेविशे वयो दधासि प्रत्नथा पुरुष्टुत। पुरूण्यन्ना
सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाधृषे।।५।।

5. *Agni*, the praised of many, you who are multiform, give of old food to every mortal; you reign with strength over the various (sacrificial) viands; the splendour of you when blazing brightly is not rivalled (by any).

३७२५. त्वामग्ने समिधानं यविष्ठ्य देवा दूतं चक्रिरे हव्यवाहनम्।[1]
उरुज्रयसं घृतयोनिमाहुतं त्वेषं चक्षुर्दधिरे चोदयन्मति।।६।।

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१. हव्यवाहनो देवानाम् (तै० सं० २.५.८.६)

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6. *Agni*, young (of the deities), the gods have made you, when kindled, their messenger, the bearer of oblations; you, who are rapid in movement, and of whom butter is the source, they have made, when invoked, the brilliant eye (of the universe), instigated by the understanding.

३७२६. त्वाम॑ग्ने प्रदिव॒ आहु॑तं घृतैः सु॑म्नायवः सुषमिधा समी॑धिरे।

स वा॑वृधान ओष॑धीभिरुक्षितो॒ऽभि ज्रयां॑सि पार्थि॑वा वि ति॑ष्ठसे॥७॥

7. The ancient seekers after happiness have kindled you, *Agni*, when invoked, (and fed you) with abundant fuel; and you (thereby) increasing, and supplied with shrubs, are dominant over all terrestrial viands.

Art dominant over all terrestrial viands— *Abhi jayāṁsi pārthiva vi tiṣṭhase:* Sāyaṇa explains *jayāṁsi* by *annāni*, food, eatables; and *pārthiva* by *vṛkṣaḥ*, trees; or he admits it to be an epithet of *jayāṁsi*, earthly eatables, as the cakes and butter presented in sacrifices with fire.

[सूक्त-९]

[ऋषि- गय आत्रेय। देवता- अग्नि। छन्द- अनुष्टुप्, ५, ७ पंक्ति।]

Here begins the 4th *Aṣṭaka*— The grammatical portion of Sāyaṇa's commentary, which is very full in the first and second *Aṣṭakas*, is suspended in the *MSS*. of the third: it is resumed in the beginning of the fourth, but is only occasionally repeated.

३७२७. त्वाम॑ग्ने ह॒विष्म॑न्तो दे॒वं मर्ता॑स ईळते।

मन्ये॑ त्वा जा॒तवे॑दसं॒ स ह॒व्या व॑क्ष्यानु॒षक्॥१॥

1. Mortals bearing oblations glorify you, *Agni*, the divine: I praise you, *Jātavedas*, for that you convey successively oblations (to the gods).

Jātavedas— In addition to previous explanations, the name is here said to imply, he whom all know to be identical with all that exists; or, Vedas may mean wealth, when it will signify, he from whom all wealth is generated.

३७२८. अ॒ग्निर्होता॑ दा॒स्व॑तः क्षय॑स्य वृ॒क्तब॑र्हिषः।

सं य॒ज्ञास॒श्चर॑न्ति॒ यं सं वाजा॑सः श्र॒वस्य॑वः॥२॥

2. *Agni*, is the invoker of the gods (on behalf of) him, the donor (of the oblation), the abode (of the fruit of good works), by whom the sacred grass has been strewn: (he) in whom congregate all sacrifices securing food and fame.

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३७२९. उत स्म यं शिशुं यथा नवं जनिष्टारणी।
धर्तारं मानुषीणां विशामग्निं स्वध्वरम्।।३।।

3. He (it is) whom the two sticks have engendered like a new-born babe; the supporter of men and descendants of *Manu*, the fit object of sacrifice.

३७३०. उत स्म दुर्गृभीयसे पुत्रो न ह्वार्याणाम्।
पुरू यो दग्धासि वनाग्ने पशुर्न यवसे।।४।।

4. You are laid hold of with difficulty like the young of tortuously-twining (snakes); you who are the consumer of many forests, as an animal is of fodder.

Like the young of tortuously twining Snakes— *Putro na hvāryāṇām*, like the son of the crooked-going; the Scholiast says, like a young snake, *balasarpaḥ*: or it may mean the colt of rearing and plunging horses, of those not broken in a *aśikṣitabalaśvaḥ*.

३७३१. अध स्म यस्यार्चयः सम्यक्संयन्ति धूमिनः।
यदीमह त्रितो दिव्युप ध्मातेव धमति शिशीते ध्मातरी यथा।।५।।

5. Of whom smoke-emitting, the flames intensely collect; then, when diffused in the three regions, *Agni* inflates himself in the firmament, like the blower of a bellows, and sharpens (his flames), as (the fire blazes from the blast) of the blower.

When diffused in the three Regions— *Yádīm aha trito divi upadhamāti* is explained *triṣu sthāneṣu vyāptaḥ,* spread in the three regions; or, *triāi sthānāni atitya,* having gone beyond the three regions; *ātmānam upa vardhayati,* he blows up or enlarges himself.

As the fire blazes from the blast of the Blower— The text has *śiśte dhmātari*, he sharpens as in a blower; which the Scholiast explains, like the fire, which, in the proximity of one blowing with a bellows, blazes up, so *Agni* sharpens his flames, or of himself adds to their intensity.

३७३२. तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः।
द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम्।।६।।

6. By the protections of you, *Agni*, the friend (of all), and by our praises (of you), may we pass safe from the evil acts of men, as if from malignant (enemies).

३७३३. तं नो अग्ने अभी नरो रयिं सहस्व आ भर।
स क्षेपयत्स पोषयद्भुवद्वाजस्य सातय उतैधि पृत्सु नो वृधे।।७।।

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7. Powerful *Agni*, bestow upon us the institutors (of pious rites), that wealth (which we desire): may he discomfit (our foes): may he cherish us: may he be ever ready to bestow upon us food: and do you, *Agni*, be present in battles for our success.

Do you be present— The confusion of the second and third person is that of the original.

[सूक्त-१०]

[ऋषि– गय आत्रेय। देवता– अग्नि। छन्द– अनुष्टुप्, ४, ७ पंक्ति।]

३७३४. अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो।

प्र नो राया परीणसा रत्सि वाजाय पन्थाम्॥१॥

1. *Agni*, of irresistible prowess, bring to us most powerful treasure; (invest us) with surrounding wealth; mark out the paths to abundance.

Sāmaveda, 81: there is a slight difference in the text of the second half of the stanza.

३७३५. त्वं नो अग्ने अद्भुत क्रत्वा दक्षस्य मंहना।

त्वे असुर्यं१ मारुहत्क्राणा मित्रो न यज्ञियः॥२॥

2. Marvellous *Agni*, (gratified) by our acts, (produce) in us greatness of vigour: in you abides the strength destroying evil spirits: you who are to be worshipped like *Mitra*, are the doer (of great deeds).

The Doer (of great deeds)— The text has only *krāṇā* for *kurvāṇā*: the acts alluded to are such a driving away the *Rākṣasas* or other disturbers of religious rites.

३७३६. त्वं नो अग्न एषां गयं पुष्टिं च वर्धय।

ये स्तोमेभिः प्र सूरयो नरो मघान्यानशुः॥३॥

3. Augment, *Agni*, our dwelling and prosperity, for the devout men (who have propitiated you) by their praises have acquired riches.

३७३७. ये अग्ने चन्द्र ते गिरः शुम्भन्त्यश्वराधसः।

शुष्मेभिः शुष्मिणो नरो दिवश्चिद्येषां बृहत्सुकीर्तिर्बोधति त्मना॥४॥

4. Delightful *Agni*, those men who glorify you with hymns become rich in horses, and are invigorated with (foe-destroying) energies; and their great renown, spread through the firmament arouses (you) of your own accord.

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Arouses (you) of your own accord— *Divaścid yeṣām bṛhat sukīrtir bodhati tmanā*: the application of the two last words is somewhat doubtful: Sāyaṇa disconnects them from the preceding, and supplies the name of the *Ṛṣi* of the *Sūkta, Gaya*, as the nominative of *bodhati; evaṁvidham tvaṁ Gayastmanā svayam eva bodhayati, Gaya* of his own accord, or of himself, as it were, arouses you *Agni*, as described.

३७३८. तव त्ये अग्ने अर्चयो भ्राजन्तो यन्ति धृष्णुया।
परिज्मानो न विद्युतः स्वानो रथो न वाजयुः॥५॥

5. These your bright and fierce flames, *Agni*, spread around like the circumambient lightning, and are like a rattling chariot rushing (into battle) for booty.

३७३९. नू नो अग्न ऊतये सबाधसश्च रातये।
अस्माकासश्च सूरयो विश्वा आशास्तरीषणि॥६॥

6. Be prompt, *Agni*, for our protection, and for the gift of poverty-repelling (riches); and many our pious descendants be able to) compass all their desires.

३७४०. त्वं नो अग्ने अङ्गिरः स्तुतः स्तवान आ भर। होतर्विभ्वासहं रयिं
स्तोतृभ्यः स्तवसे च न उतैधि पृत्सु नो वृधे॥७॥

7. *Agni*, who are *Aṅgiras*, glorified in the past, glorified (at present), invoker (of the gods), bring unto us riches (enabling us) to overcome the mighty: give to your praisers (ability) to praise you, and be (at hand) for our success in battles.

[सूक्त- ११]

[**ऋषि–** सुतम्भर आत्रेय। **देवता–** अग्नि। **छन्द–** जगती।]

३७४१. जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः॥१॥

1. The vigilant, the powerful *Agni*, the protector of man, has been engendered for the present prosperity (of the world): fed with butter, (blazing) with intense (radiance) reaching to the sky, the pure *Agni* shines brilliantly for the *Bharatas*.

Sāmaveda, 907. *Yajurveda*, 15.27: Mahīdhara agrees with Sāyaṇa in interpreting *Bharatas* by *Ṛtviks*, or priests: he differs slightly in some other respects, rendering the stanza, *Agni* has been engendered by the priests for the present sacrifice: he shines so brilliantly, that with his flames he touches the sky, the patron of the sacrificer, vigilant dexterous, fed with butter, pure.

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३७४२. यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः॥२॥

2. The priests have first kindled, in three places, *Agni*, the banner of sacrifice, the family priests, (riding) in the same car with *Indra* and the gods: he, the performer of pious acts, the invoker (of the gods), has sat down on the sacred grass for the (celebration of the) rite.

Have First Kindled in Three Places— *Triṣadhasthe samīdhire*, that is, as the three fires, the *Gārhapatya, Āhavanīya* and *Dakṣiṇā*.

३७४३. असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः।
घृतेन त्वावर्धयन्नग्न आहुत धूमस्ते केतुरभवद्दिवि श्रितः॥३॥

3. You are born unobstructed of two mothers: pure, adorable, wise, you have sprung up from (the devotion of) the householder: they have augmented you with butter: *Agni*, to whom burnt-offerings are made, the smoke is your banner spread abroad in the sky.

Born of Two Mothers— The two of attrition.

You have sprung up from the devotion of the householder— *Udatiṣtho vivasvataḥ*: the latter is said to designate the *Yajamāna*, from his especially, *vi*, abiding, *vasata*, in the chamber where the *agnihotra*, and other rites with fire, are celebrated.

३७४४. अग्निर्नो यज्ञमुप वेतु साधुयाग्निं नरो वि भरन्ते गृहेगृहे।
अग्निर्दूतो अभवद्धव्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम्॥४॥

4. May *Agni*, the fulfiller (of all desires) come to our sacrifice; men cherish *Agni* in every dwelling: *Agni*, the bearer of oblations, has become the messenger (of the gods): those adoring *Agni* adore him as the accomplisher of the sacrifice.

३७४५. तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वर्धयन्ति च॥५॥

5. To you, *Agni*, this most sweet speech (is addressed) may this praise be gratification of your heart: pious hymns fill you, and augment you with vigour, as large rivers (replenish) the sea.

३७४६. त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः॥६॥

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6. The *Aṅgirasas* discovered you, *Agni*, hidden in secret, and taking refuge from wood to wood: you are generated, being churned with great force; therefore they have called you, *Aṅgiras*, the son of strength.

Sāmaveda, 908. *Yajurveda*, 15.28: Mahīdhara agrees with Sāyaṇa: he adds as the explanation of *guha*, *apsu,* in the waters, referring to the familiar legend, see vol.I, pp.4 and 5 note.

[सूक्त-१२]

[ऋषि– सुतम्भर आत्रेय। देवता– अग्नि। छन्द– त्रिष्टुप्।]

३७४७. प्राग्नये बृहते यज्ञियाय ऋतस्य वृष्णे असुराय मन्म।
घृतं न यज्ञ आस्ये३ सुपूतं गिरं भरे वृषभाय प्रतीचीम्।।१।।

1. I offer to the great, the adorable *Agni*, the rain of water, the vigorous, the showerer (of benefits), the present acceptable praise, like well-purified butter (poured) at sacrifices into his mouth.

३७४८. ऋतं चिकित्व ऋतमिच्चिकिद्ध्यृतस्य धारा अनु तृन्धि पूर्वीः।
नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः।।२।।

2. *Agni*, who know (the purpose of) the sacrifice, assent to this rite: be favourable to the copious showers of water: (endowed) with strength, (I undertake) not (to obstruct) sacred acts, nor adjure the rite with both (truth and untruth), but (repeat the praise) of the resplendent showerer (of benefits).

Showers of Water— When the author of a *Sūkta* takes a fancy for the word *ṛta*, probably, in one of its meanings, the Latin *ṛtus,* it is difficult to follow him in respect of its various significations of sacrifice, praise, truth, water: *ṛtasya dhara,* however, necessarily implies the last.

With both truth and untruth— The text is very elliptical and obscure: *nāham yātuṁ sahasa na dvayena ṛtam sapāmi aruśasya vṛṣṇaḥ*: it is, literally, not I to go by strength, not by the two I swear, the sacrifice of the shining showerer: Sāyaṇa supplies *yukta*, joined or endowed *sahasa*, with strength, and makes *yātum* mean to injure, or injury of pious acts, connecting it with *sapāmi,* which he renders by *spṛśāmi* or *karomi*, I touch or do; I do not proceed to injure sacred offices: by the two, he explains *satyānṛtabhyam*, the truth and untruth, that is, *avaidikam kṛtyam na sapāmi, na karomi*, I perform not any act not enjoined by the Veda: *ṛtam* here he interprets praise, and again attaches to it *sapāmi*, without the negative, I vow or repeat the praise of *Agni*.

३७४९. कया नो अग्न ऋतयन्नृतेन भुवो नवेदा उचथस्य नव्यः।
वेदा मे देव ऋतुपा ऋतूनां नाहं पतिं सनितुरस्य रायः।।३।।

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3. *Agni*, bestower of water, by what (act of) truth may you, who are adorable, be cognizant of our adoration: may the divine *Agni*, the guardian of the seasons, recognize me: (I know) him not (yet) as the lord of the riches of which I am the possessor.

I (Know) him not as the Lord, Etc.— *Na ahaṁ patim sanituḥ asya rāyaḥ*; the verb is understood: the Scholiast renders it *bhajamānasya asya māma rāyaḥ svaminām taṁ agnim ahaṁ na janāmi*, I do not know that *Agni*, the master of the riches of this one, or me, the enjoyer: what it means is not very obvious.

३७५०. के ते अग्ने रिपवे बन्धनासः के पायवः सनिषन्त द्युमन्तः।
के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः॥४॥

4. Who, *Agni*, among your (followers) are the imprisoners of foes? who among them are the protectors (of men) the splendid distributors of gifts? who among them defend the assert of untruth? who are the encourage of evil deeds?

Who among them, Etc.— The two last are persons not worshipping *Agni*; but the verse may be also thus rendered, who are they that confine their foes? who are they that preserve men from uttering untruth? who are they that vindicate people from calumny? they are, *Agni*, your worshippers.

३७५१. सखायस्ते विषुणा अग्न एते शिवासः सन्तो अशिवा अभूवन्।
अधूर्षत स्वयमेते वचोभिर्ऋजूयते वृजिनानि ब्रुवन्तः॥५॥

5. These your friends, *Agni*, everywhere dispersed, were formerly unhappy (in abandoning your worship), but are again fortunate (by its renewal): may they who, with (censorious) words, impute fraudulent (practices) to me who pursue a straight path, bring evil upon themselves.

३७५२. यस्ते अग्ने नमसा यज्ञमीट्ट ऋतं स पात्यरुषस्य वृष्णः।
तस्य क्षयः पृथुरा साधुरेतु प्रसर्स्राणस्य नहुषस्य शेषः॥६॥

6. May the dwelling of him, *Agni*, who celebrate your worship with reverence, of him who protects the sacrifice (offered) to the resplendent showerer (of benefits), be well stored; and may a virtuous successor of the man who diligently worships you come in his place.

[सूक्त-१३]

[**ऋषि**– सुतम्भर आत्रेय। **देवता**– अग्नि। **छन्द**– गायत्री।]

३७५३. अर्चन्तस्त्वा हवामहेऽर्चन्तः समिधीमहि। अग्ने अर्चन्त ऊतये॥१॥

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1. Adoring you, *Agni*, we invoke you: adoring you we kindle you, adoring you for protection.

३७५४. अग्ने: स्तोमं मनामहे सिध्रमद्य दिविस्पृशं:।
देवस्य द्रविणस्यवं:।।२।।

2. Desirous of wealth, we recite today the effectual praise of the divine *Agni*, (whose radiance) reaches the sky.

This and the two next verses occur *Sāmaveda*, 1405-7.

३७५५. अग्निर्जुषत नो गिरो होता यो मानुषेष्वा। स यक्षदैव्यं जनम्।।३।।

3. May *Agni*, who among men is the invoker of the gods, accept our praises; may he offer sacrifice to the divine beings.

३७५६. त्वमग्ने सप्रथा असि जुष्टो होता वरेण्य:। त्वया यज्ञं वि तन्वते।।४।।

4. You, *Agni*, are mighty and gracious, the (ministrant) priest, the desired (of all): through you worshippers complete the sacrifice.

३७५७. त्वामग्ने वाजसातमं विप्रा वर्धन्ति सुष्टुतम्।
स नो रास्व सुवीर्यम्।।५।।

5. Wise worshippers exalt you, *Agni*, the bountiful giver of food, the deservedly lauded: do you bestow upon us excellent strength.

३७५८. अग्ने नेमिरराँइव देवाँस्त्वं परिभूरसि। आ राधश्चित्रमृञ्जसे।।६।।

6. *Agni*, you encompass the gods as the circumference (surrounds) the spokes (of a wheel): bestow manifold wealth upon us.

[सूक्त- १४]

[ऋषि– सुतम्भर आत्रेय। देवता– अग्नि। छन्द– गायत्री।]

३७५९. अग्निं स्तोमेन बोधय समिधानो अमर्त्यम्।
हव्या देवेषु नो दधत्।।१।।

1. Waken the immortal *Agni* with praise, that, being kindled, he may bear our oblations to the gods.

३७६०. तमध्वरेष्वीळते देवं मर्ता अमर्त्यम्। यजिष्ठं मानुषे जने।।२।।

2. Mortals worship him, an immortal divinity, at their sacrifices, most adorable among the human race.

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३७६१. तं हि शश्वन्त ईळते स्रुचा देवं घृतश्चुता। अग्निं हव्याय वोळ्हवे।।३।

3. Numerous (worshippers), pouring out butter from the (sacrificial) ladle, glorify him, the divine *Agni*, that he may convey their oblation (to the gods).

३७६२. अग्निर्जातो अरोचत घ्नन्दस्यूञ्ज्योतिषा तमः।
अविन्दद्गा अपः स्वः।।४।।

4. *Agni*, as soon as born, blazes brightly, destroying the *Dasyus*, and (dispersing) the darkness by his lustre: he has discovered the cows, the waters, the sun.

३७६३. अग्निमीळेन्यं कविं घृतपृष्ठं सपर्यत। वेतु मे शृणवद्धवम्।।५।।

5. Worship the adorable *Agni*, the sage, whose summit blazes with butter: may he hear and comprehend my invocation.

३७६४. अग्निं घृतेन वावृधुः स्तोमेभिर्विश्वचर्षणिम्। स्वाधीभिर्वचस्युभिः।।६।।

6. They have augmented, *Agni*, the beholder of all, with oblations and with praises, along with the gods, the objects of pious meditations, desirous of praise.

[सूक्त- १५]

[ऋषि- धरुण आङ्गिरस। देवता- अग्नि। छन्द- त्रिष्टुप्।]

ANUVĀKA II

३७६५. प्र वेधसे कवये वेद्याय गिरं भरे यशसे पूर्व्याय।
घृतप्रसत्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः।।१।।

1. I offer praise to *Agni*, the creator, the far-seeing, the adorable, the renowned, the first (of the gods); he who is propitiated by oblations, the strong, the giver of happiness, the possessor of riches, the receiver of oblations, the bestower of dwellings.

३७६६. ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन्।
दिवो धर्मन्धरुणे सेदुषो नॄञ्जातैरजाताँ अभि ये ननक्षुः।।२।।

2. They are detaining by sacrifice the true recipient (of offerings) in the most eminent place of the ceremony, who brings together the leaders (of the rite), the unborn with the born, (or gods and men), as seated at the solemnity which is the stay of heaven.

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They are detaining by sacrifice, Etc.— *Ṛtena ṛtam dharuṇaṁ dhārayantaḥ*: they, the *Yajamānas,* hold or detain, *ṛtam dharuṇam, yajñasya dhārakaṁ satyam*, the true holder of sacrifice, that is, *Agni*, by the ceremony, *parame vyomani, utkṛṣṭe sthāne,* in the best place, that is, the altar.

३७६७. अंहोयुवस्तन्वस्तन्वते वि वयो महद्दुष्टरं पूर्व्याय।
स संवतो नवजातस्तुतुर्यात्सिंहं न क्रुद्धमभितः परि ष्ठुः।।३।।

3. They who (present) to the chief (of the gods) the great food (of sacrifice), unattainable (by the *Rākṣasas*), enjoy forms exempt from defect: may that new-born *Agni* scatter assembled (hosts): let them stand from around me as (deer avoid) an angry lion.

Enjoy forms exempt from defect— *Aṅhoyuvastanvas-tanvate*, are explained by Sāyaṇa, *svastanur-aṅhasa viyojika vistāraryanti*, they effect the extension of their own persons, disjoined by or separated from sin: the sense is not very obvious.

३७६८. मातेव यद्भरसे पप्रथानो जनंजनं धायसे चक्षसे च।
वयोवयो जरसे यद्दधानः परि त्मना विषुरूपो जिगासि।।४।।

4. When, everywhere predominating, you cherish all men like a mother, and (are implored by all) to behold and to support them; and when; being detained, you mature every kind of food, then, multiform (*Agni*), you comprise (all beings) in yourself.

You mature every kind of Food— *Vāyo vayo jarase yad dadhānaḥ*: the Scholiast interprets *yada dhāryamāno bhavasi tadā sarvam annaṁ jarayasi*, when you are being detained, then you cause all food to decay, *i.e.,* to digest.

३७६९. वाजो नु ते शवसस्पात्वन्तमुरुं दोघं धरुणं देव रायः।
पदं न तायुर्गुहा दधानो महो राये चितयन्नत्रिमस्पः।।५।।

5. Divine, *Agni*, may the (sacrificial) food, the vast yielder (of benefits to men), the sustainer of riches, support the utmost of your vigour: and do you considering (the means of acquiring) great riches, like a thief keeping concealed the article (he has stolen), be propitious to *Atri*.

Like a Thief, Etc.— This may, perhaps, also imply that wealth bestowed upon the *Ṛṣi* is deposited in a secure receptacle, like the hidden booty of a thief, *padaṁ na tayur guhaṁ dadhānaḥ*, but the whole *Sūkta* is obscurely worded.

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[सूक्त-१६]

[ऋषि– पूरु आत्रेय। देवता– अग्नि। छन्द– अनुष्टुप्; ५ पंक्ति।]

३७७०. बृहद्वयो हि भानवेऽर्चा देवायाग्नये।
यं मित्रं न प्रशस्तिभिर्मर्तासो दधिरे पुरः॥१॥

1. Offer abundant (sacrificial) food to the brilliant divine *Agni*, whom mortals have placed before them by praises as a friend.

Sāmaveda, 88: the latter reads *praśastaye*, for praise, instead of *praśastibhiḥ*, by praises.

३७७१. स हि द्युभिर्जनानां होता दक्षस्य बाह्वोः।
वि हव्यमग्निरानुषग्भगो न वारमृण्वति॥२॥

2. For that *Agni*, (endowed) with the lustre of the strength of his arms, is the ministrant priest of mortals, who (presents) the oblation to the gods in succession, and like *Bhaga* distributes desirable wealth.

Bhaga— *Bhaga*, according to Sāyaṇa, here means *Sūrya*.

३७७२. अस्य स्तोमे मघोनः सख्ये वृद्धशोचिषः।
विश्वा यस्मिन्तुविष्वणि समर्ये शुष्ममादधुः॥३॥

3. (May we be assiduous) in the praise, (and cherished) in the friendship of that very radiant possessor of wealth, on whom, loud-sounding and all-ruling, (his) universal (worshippers) have conferred vigour.

३७७३. अधा ह्यग्न एषां सुवीर्यस्य मंहना।
तमिद्यह्वं न रोदसी परि श्रवो बभूवतुः॥४॥

4. Now verily, *Agni*, (be disposed) for bestowing excellent strength on these (your worshippers): heaven and earth have invested him with glory like the vast (sun).

Like the Vast Sun— The text has only *yahvaṁ na*, like the great; the Scholiast has *mahāntam sūryam iva*, like the great sun.

३७७४. नू न एहि वार्यमग्ने गृणान आ भर।
ये वयं ये च सूरयः स्वस्ति धामहे सचोतैधि पृत्सु नो वृधे॥५॥

5. Glorified by us, *Agni*, come quickly, and bring us desirable wealth: we who (are your worshippers) we (who are your) adorers, offer you welcome together with oblations: be you favourable to us; be (our) success in battles.

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[सूक्त- १७]

[ऋषि– पूरु आत्रेय। देवता– अग्नि। छन्द– अनुष्टुप्; ५ पंक्ति।]

३७७५. आ यज्ञैर्देव मर्त्य इत्था तव्यांसमूतये।
अग्निं कृते स्वध्वरे पूरुरीळीतावसे।।१।।

1. Divine *Agni*, a mortal thus with sacrifices (calls upon you) who are endowed with lustre for protection: *Puru* adores *Agni* for protection when the sacred rite is solemnized.

३७७६. अस्य हि स्वयशस्तर आसा विधर्मन्मन्यसे।
तं नाकं चित्रशोचिषं मन्द्रं परो मनीषया।।२।।

2. Performer of various functions, who are deservedly renowned, you praise by your words that *Agni*, who is possessed of wonderful splendour; who is exempt from pain; who is adorable and supreme in understanding.

Performer of various functions— *Vidharman*: it applies either to the *Ṛṣi* or the *yajamāna*.

३७७७. अस्य वासा उ अर्चिषा य आयुक्त तुजा गिरा।
दिवो न यस्य रेतसा बृहच्छोचन्त्यर्चयः।।३।।

3. He who is endowed with vigour, is (glorified) by praise, and by whose radiance, like that of the sky, the rays of light shine brightly: by his lustre, verily, (the sun is luminous).

By his lustre, verily, the Sun is Luminous— The text has only *asya vāsā u arciṣā, va asa* being put for *va asau*; literally, by the light of him, he verily: *asau*, he, according to the commentator, designates the sun; and the entire phrase is, by the light of him, that is, of *Agni*, the sun becomes radiant; *ādityo arciṣman bhavati*.

३७७८. अस्य क्रत्वा विचेतसो दस्मस्य वसु रथ आ।
अधा विश्वासु हव्योऽग्निर्विक्षु प्र शस्यते।।४।।

4. By the worship of him who is pleasing of aspect, the provident (heap) wealth in their cars: *Agni*, to whom oblations are due, is then glorified by all people.

३७७९. नू न इद्धि वार्यमासा सचन्त सूरयः।
ऊर्जो नपादभिष्टये पाहि शग्धि स्वस्तय उतैधि पृत्सु नो वृधे।।५।।

5. Quickly, (*Agni*, give us) desirable (wealth), such as the devout, combining with (pious) praise, (obtain): son of strength,

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(be favourable) to (my) desires; protect us (from calamity); be alert for our prosperity; come for our success in battles.

Be alert for our prosperity— *Śagdhi svastaye:* the commentator says the verb may here be put for the first person, and mean yace, I ask for, or it may mean, as translated, *śakto-bhava*, be able.

[सूक्त-१८]

[ऋषि– मृक्तवाह द्वित आत्रेय। **देवता–** अग्नि। **छन्द–** अनुष्टुप्; ५ पंक्ति।]

३७८०. प्रातरग्निः पुरुप्रियो विशः स्तवेतातिथिः।
विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति।।१।।

1. Let *Agni*, the beloved of many, the guest of man, be present at dawn; he who, immortal, desires the oblations of mortals.[1]

Sāmaveda, 85: the reading of the second half of the stanza somewhat differs: our text is *viśvāni yo amartyo havyāmartyeṣu raṇyati:* the *Sāma* has *viśve yasminnamartye havyaṁ martāsa indhati*, in or upon all that which is immortal, mortals offer oblations.

३७८१. द्विताय मृक्तवाहसे स्वस्य दक्षस्य मंहना।
इन्दुं स धत्त आनुषक्स्तोता चित्ते अमर्त्य।।२।।

2. Be (willing to make) a grant of your own strength to *Dvita*, the bearer of the pure oblations; for he, immortal *Agni*, your diligent praiser, brings to you continually the *Soma* juice.

३७८२. तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम्।
अरिष्टो येषां रथो व्यश्वदावन्नीयते।।३।।

3. I invoke you bright-shining, through a long life, with praise, (for the benefit) of the affluent, that their chariot, giver of horses, may proceed unimpeded.

३७८३. चित्रा वा येषु दीधितिरासन्नुक्था पान्ति ये।
स्तीर्णं बर्हिः स्वर्णरे श्रवांसि दधिरे परि।।४।।

4. Among whom the ceremonial of many kinds is observed; who perpetuate the sacred hymns by their recital; by them the sacrificial viands are placed upon the strewn grass (at the sacrifice which) leads (the worshipper) to heaven.

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१. See *Nir.* 4.5 for *Atithi*

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Leads the Worshipper to Heaven— *Svar-nare*, a synonymy here of *yajñe, svargaṁ yajamānam nayati*, it leads the *yajamāna* to heaven.

३७८४. ये मे पञ्चाशतं ददुरश्वानां सधस्तुति।
द्युमदग्ने महि श्रवो बृहत्कृधि मघोनां नृवदमृत नृणाम्।।५।।

5. Immortal *Agni*, bestow upon those opulent men, who, upon (my) praise (of you), gave to me fifty horses, and brilliant, ample, and abundant food, (supporting numerous) dependants.

[सूक्त- १९]

[ऋषि– वव्रि आत्रेय। **देवता**– अग्नि।
छन्द– गायत्री; ३-४ अनुष्टुप्; ५ विराड्रूपा।]

३७८५. अभ्यवस्थाः प्र जायन्ते प्र वव्रेर्वव्रिश्चिकेत। उपस्थे मातुर्वि चष्टे।।१।।

1. Unprosperous circumstances affect *Vavri*: may the accept (of oblations) become cognizant (of them), as, reclining on the lap of his mother, he beholds all things.

३७८६. जुहुरे वि चितयन्तोऽनिमिषं नृम्णं पान्ति।
आ दृळ्हां पुरं विविशुः।।२।।

2. They who know (your power) invoke you incessantly and nourish (your) strength (by oblations): they dwell in an impregnable city.

३७८७. आ श्वैत्रेयस्य जन्तवो द्युमद्वर्धन्त कृष्टयः।
निष्कग्रीवो बृहदुक्थ एना मध्वा न वाजयुः।।३।।

3. Living men, with collars of gold, earnest in praise, desirous of food, augment by this laudation the vigour of you abiding in the white firmament.

३७८८. प्रियं दुग्धं न काम्यमजामि जाम्योः सचा।
घर्मो न वाजजठरोऽदब्धः शश्वतो दभः ।।४।।

4. May (*Agni*) with his two relatives, (heaven and earth), hear this faultless (praise), acceptable as milk: he who, like the mixed oblation, is filled with food, and unsubdued, is ever the subduer of his foes.

He who, like the mixed oblation, is filled with food— *Gharmo na vājajaṭharaḥ*, he in whose belly is food like the *gharmaḥ:* besides its ordinary sense of warm, hot, and that of day, assigned to it by ***Yāska***, the

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word has other meanings: Sāyana apparently identifies it with the ceremony called *Pravargya, pravargya iva gharmo yathā havyenājyenapayasā siktā,* like the *Pravargya* the *gharma*, sprinkled with the oblation butter and milk: perhaps we should read *pravargye*, at the *Pravargya*, for, by a subsequent passage, *gharma* means a vessel, a pitcher.

३७८९. क्रीळंन्नो रश्म आ भुंवः सं भस्मंना वायुना वेविंदानः।
ता अंस्य सन्धृषजो न तिग्माः सुसंशिता वक्ष्यों वक्षणेस्थाः।।५।।

5. Radiant (*Agni*), who are made manifest by the wind and are sporting amidst the ashes (of the forest), be present with us: and may the fierce fiery flames, destructive of foes, be gentle to this your worshipper.

• आ भुवः - अभिमुखो भव। तिग्मा - तीक्ष्णाः।

[सूक्त-२०]

[**ऋषि–** प्रयस्वान् अत्रिगण। **देवता–** अग्नि। **छन्द–** अनुष्टुप्; ४ पंक्ति।]

३७९०. यमंग्ने वाजसातम त्वं चिन्मन्यंसे रयिम्।
तं नों गीर्भिः श्रवाय्यं देवत्रा पंनया युजंम्।।१।।

1. That (sacrificial) wealth, *Agni*, bounteous giver of food, of which you approve, and which deserves to be commanded by our praises, do you convey to the gods.

Yajurveda, 19.64: instead of *vājasātama*, the printed *Yajuṣ* reads *kavyavāhana*, conveyer of offerings to the manes.

३७९१. ये अंग्ने नेरयंन्ति ते वृद्धा उग्रस्य शर्वसः।
अप द्वेषो अप ह्वरोऽन्यव्रंतस्य सश्चिरे।।२।।

2. May those prosperous men who do not offer oblations to you become destitute of great strength, and may (the followers) of other (than *Vaidika)* observances incur (your) enmity and punishment.

३७९२. होतांरं त्वा वृणीमहेऽग्ने दक्षंस्य साधंनम्।
यज्ञेषु पूर्व्यं गिरा प्रयंस्वन्तो हवामहे।।३।।

3. We, *Prayasvats,* have recourse to you, the invoker (of the gods), the means of strength: we glorify you first at sacrifices with praise.

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Prayasvats— *Prayasvantaḥ* is, literally, those having food, *annavantaḥ*.

३७९३. इत्था यथा त ऊतये सहसावन्दिवेदिवे। राय ऋताय सुक्रतो गोभिः ष्याम सधमादो वीरैः स्याम सधमादः॥४॥

4. Possessor of strength, day by day so (provide) that we may enjoy your protection; doer of good deeds, may we (be deserving) of wealth through sacrifice, and may we be happy with cattle, happy with male descendants.

[सूक्त-२१]

[ऋषि– सस आत्रेय देवता– अग्नि। छन्द– अनुष्टुप्; ४ पंक्ति।]

३७९४. मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि।
अग्ने मनुष्वदङ्गिरो देवान्देवयते यज॥१॥

1. Like *Manu*, we meditate, *Agni*, upon you; like *Manu*, we kindle you: worship the gods on behalf of the (worshipper), devout as *Manu*.

३७९५. त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे।
स्रुचस्त्वा यन्त्यानुषक्सुजात सर्पिरासुते॥२॥

2. When you are pleased, *Agni*, you sine upon the human race: well-born, feeder upon clarified butter, the ladles are constantly uplifted to you.

३७९६. त्वां विश्वे सजोषसो देवासो दूतमक्रत।
सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते॥३॥

3. All the consentient divinities have made you their messenger; therefore the pious worship you who are divine, wise *Agni*, at sacrifice.

३७९७. देवं वो देवयज्ययाग्निमीळीत मर्त्यः।
समिद्धः शुक्र दीदिहृतस्य योनिमासदः ससस्य योनिमासदः॥४॥

4. Man praises you, divine *Agni*, to convey his offerings to the gods: bright *Agni*, blaze when kindled: take your seat in the chamber (of sacrifice), in the chamber of the sincere *Sasa*.

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[सूक्त- २२]

[ऋषि– विश्वसामा आत्रेय। देवता– अग्नि। छन्द– अनुष्टुप्; ४ पंक्ति।]

३७९८. प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे।
यो अध्वरेष्वीड्यो होता मन्द्रतमो विशि॥१॥

1. Sing, *Viśvasāman*, like *Atri*, (a hymn) to the dispenser of purifying light: (to him) who is to be praised at sacrifices, the invoker of the gods, the most adorable by man.

३७९९. न्य१ग्निं जातवेदसं दधाता देवमृत्विजम्।
प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः॥२॥

2. Cherish the divine *Agni*, by whom all that exists is known, the priest (of the rite): may the sacrifice most suitable for the gods duly this day proceed to them.

३८००. चिकित्विन्मनसं त्वा देवं मर्तास ऊतये।
वरेण्यस्य तेऽवस इयानासो अमन्महि॥३॥

3. Men have recourse to you, divine *Agni*, who are of intelligent mind, for security: we praise you who are most excellent, seeking your protection.

३८०१. अग्ने चिकिद्ध्य१स्य न इदं वचः सहस्य।
तं त्वा सुशिप्र दम्पते स्तोमैर्वर्धन्त्यत्रयो गीर्भिः शुम्भन्त्यत्रयः॥४॥

4. *Agni*, son of strength, recognize the words of this our (laudation): handsome-chinned, lord of the dwelling, the sons of *Atri* exalt you, such (as you are), by their praises: they embellish you by their hymns.

[सूक्त- २३]

[ऋषि– द्युम्न विश्वचर्षणि आत्रेय। देवता– अग्नि। छन्द– अनुष्टुप्; ४ पंक्ति।]

३८०२. अग्ने सहन्तमा भर द्युम्नस्य प्रासहा रयिम्।
विश्वा यश्चर्षणीरभ्या३सा वाजेषु सासहत्॥१॥

1. Bestow, *Agni*, upon *Dyumna*, a son, overcoming foes by his prowess; one who may with glory subdue all men in battle.

A Son— The text has *rayim, rem*, riches, but the Scholiast understands it metaphorically, and renders it *putram*, a son, a meaning consistent with what follows.

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३८०३. तमंग्ने पृतनाषहं रयिं संहस्व आ भर।

त्वं हि सत्यो अद्भुतो दाता वाजस्य गोमतः।।२।।

2. Mighty *Agni*, grant us a son able to encounter hosts; for you are true and wonderful, and the giver of food with cattle.

३८०४. विश्वे हि त्वा सजोषसो जनासो वृक्तबर्हिषः।

होतारं सद्मसु प्रियं व्यन्ति वार्या पुरु।।३।।

3. All men concurring in satisfaction, bearing the clipt sacred grass, solicit you, as the kind invoker of the gods, to the chambers (of sacrifice) for infinite wealth.

३८०५. स हि ष्मा विश्वचर्षणिरभिमाति सहो दधे।

अग्न एषु क्षयेष्वा रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि।।४।।

4. May the (sage) on whom all men rely possess foe-subduing strength: radiant *Agni*, so shine in our habitation that they may abound in riches: shine, purifying *Agni*, dispensing light.

[सूक्त- २४]

[ऋषि– बंधु-सुबन्धु-श्रुतबन्धु तथा विप्रबन्धु गौपायन अथवा लौपायन। **देवता–** अग्नि। **छन्द–** द्विपदा विराट्।]

३८०६. अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः।।१।।

३८०७. वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः।।२।।

1,2. *Agni*, who are to be adored, be ever nigh to us, our protector and benefactor: do you, who are the giver of dwellings and dispenser of food, be present with us: bestow upon us most brilliant wealth.

1 and 2— These two verses seem to be favourites: the first *pada* of the first occurs twice in the *Sāmaveda*, 448,1107; the second once, 1108: the second *pada* of the second stanza occurs in the same, 1109: we have both of them twice in the *Yajus*, 3.25,15.48: Mahīdhara's explanation is much the same as Sāyaṇa's, except in one or two words; as *varuthyaḥ* in the first line of the first stanza: Sāyaṇa explains it *varaṇīyaḥ, sambhajanīyaḥ*, that which is to be chosen, to be enjoyed, to be worshipped: Mahīdhara interprets it favourable or auspicious to the family or the house, *varutha* meaning, he says, either *putra-samūha*, an assemblage of sons, or *gṛha*, a house: Sāyaṇa also gives as an alternative, endowed or inclosed with circumferences or defences, *paridhibhir-vṛtaḥ*, alluding, perhaps, to the common import of *varutha* the fender of a

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carriage: again, *vasuśravas,* in the second line of the first verse, which Sāyaṇa interprets *vyāptannaḥ*, he by whom food is dispensed, Mahīdhara explains renowned for wealth.

३८०८. स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात्।।३।।

३८०९. तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः।।४।।

3,4. Understand us, *Agni*; hear our invocation; defend us from all malevolent (people): most bright and resplendent *Agni*, we earnestly solicit you for the happiness (of ourselves) and our friends.

• सुम्नाय-सुखाय। सखिभ्यः समानख्यातिभ्यः पुत्रेभ्यः।

[सूक्त-२५]

[ऋषि– वसूयु आत्रेय। देवता– अग्नि। छन्द– अनुष्टुप्।]

३८१०. अच्छा वो अग्निमवसे देवं गासि स नो वसुः।
रासत्पुत्र ऋषूणामृतावा पर्षति द्विषः।।१।।

1. Celebrate the divine *Agni* for his protection: may he who presides over dwellings grant (our desires): may the son of the *Ṛṣis*, the observers of truth, save us from those who hate us.

The Son of the ***Ṛṣis***— *Agni* is termed the son of the *Ṛṣis*, as generated by their rubbing the sticks together which produce fire.

३८११. स हि सत्यो यं पूर्वे चिद्देवासश्चिद्यमीधिरे।
होतारं मन्द्रजिह्वमित्सुदीतिभिर्विभावसुम्।।२।।

2. That *Agni* is true whom the ancients, whom the gods have kindled, as the bright-tongued invoker of the gods, radiant with holy splendours.

That ***Agni*** **is True**— *Satya*: by true, in this and other passages, is meant, it is said, one who does not fail to bestow upon his worshippers the recompense of their devotions.

३८१२. स नो धीती वरिष्ठया श्रेष्ठया च सुमत्या।
अग्ने रायो दिदीहि नः सुवृक्तिभिर्वरेण्य।।३।।

3. *Agni*, to be propitiated by praises, (gratified) by our choice and most excellent adoration and hymns, bestow upon us riches.

३८१३. अग्निर्देवेषु राजत्यग्निर्मर्तेष्वाविशन्।
अग्निर्नो हव्यवाहनोऽग्निं धीभिः सपर्यत।।४।।

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4. *Agni* shines among the gods: *Agni* is present among mortals: *Agni* is the bearer of our oblations glorify *Agni* with praises.

३८१४. अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम्।
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे॥५॥

5. May *Agni* bestow upon the donor (of the oblation) son, abounding in food, abounding in devotion, excellent, unharmed, conferring honour upon his progenitors.

३८१५. अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः।
अग्निरत्यं रघुष्यदं जेतारमपराजितम्॥६॥

6. May *Agni* bestow a son, the protector of the good, who, with his followers, may be victorious in battle: may he bestow a swift-footed steed, conquering, unconquered.

This and the preceding verse are directed to be recited at a sacrifice performed to obtain male offspring, *putrakāmeṣṭi*.

३८१६. यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो।
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते॥७॥

7. That (praise) which best conveys (our veneration, is due) to *Agni*: affluent in splendour, grant us, (*Agni*), great (wealth), for from you vast riches and ample food proceed.

Sāmaveda, 86. *Yajurveda*, 26.12: Mahīdhara differs from Sāyaṇa in his interpretation of this verse in several respects: considering the first line, *yad vahiṣṭham tad agnaye bṛhad arca vibhāvaso*, to be addressed to the *Udgātā*, he renders it, sing to *Agni*, that *Bṛhad-sāma* (a hymn of the *Sāmaveda*), which is the most effectual means of obtaining our desires; and he refers the vocative, *Vibhāvaso*, to the second line in which a more important variation occurs: it runs, *mahiṣī iva tvad rayistvad vājā udīrate*: Sāyaṇa makes *mahiṣī* the adjective of *rayi*, great riches, and observes of *iva* that it is a pleonasm, *iveti pūraṇaḥ*: Mahīdhara understands it as denoting a comparison, and explains the passage, as the first-married bride proceeds from her home to her husband, *prathamapariṇītā strī gṛhāt patiṁ udgacchati* so riches and food proceed to the worshipper, *Agni*, from you: the necessity of supplying a whole sentence is rather against this rendering, and *mahiṣī* as an adjective is of not unfrequent occurrence.

३८१७. तव द्युमन्तो अर्चयो ग्रावेवोच्यते बृहत्।
उतो ते तन्यतुर्यथा स्वानो अर्त त्मना दिवः॥८॥

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8. Brilliant, *Agni*, are your rays: mighty are you termed, like the stone (that bruises the *Soma*), and your voice spontaneously spreads through the sky like thunder.

३८१८. एवाँ अग्निं वसूयवः सहसानं ववन्दिम।
स नो विश्वा अति द्विषः पर्षन्नावेव सुक्रतुः॥९॥

9. Thus, we *Vasuyus*, glorify the vigorous *Agni*: may he, the performer of great deeds, enable us to pass over all our enemies as (we cross a river) with a boat.

Vasuyus— The *Vasuyus* are here explained *vasukāmaḥ*, they who desire wealth.

[सूक्त-२६]

[ऋषि– वसूयु आत्रेय। देवता– अग्नि; ९ विश्वेदेवा। छन्द– गायत्री।]

३८१९. अग्ने पावक रोचिषा मन्द्रया देव जिह्वया।
आ देवान्वक्षि यक्षि च॥१॥

1. Divine purifier, *Agni*, with your radiant and pleasing tongue, bring hither and worship the gods.

Sāmaveda, 1521. *Yajurveda*, 17.8.

३८२०. तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम्। देवाँ आ वीतये वह॥२॥

2. Feeder upon butter, bright and variegated radiance we solicit you, the beholder of heaven, to (partake of) the (sacrificial) food.

३८२१. वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि। अग्ने बृहन्तमध्वरे॥३॥

3. We kindle you at the sacrifice, wise *Agni*, whose food is the oblation, who are brilliant and vast.

Sāmaveda, 1523.

३८२२. अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये। होतारं त्वा वृणीमहे॥४॥

4. Come, *Agni*, with all the gods, to the donor (of the oblation): we have recourse to you as their invoker.

३८२३. यजमानाय सुन्वत आग्ने सुवीर्यं वह। देवैरा सत्सि बर्हिषि॥५॥

5. To the institutor of the rite, pouring out the libation, bring excellent vigour; sit down with the gods upon the sacred grass.

३८२४. समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि। देवानां दूत उक्थ्यः॥६॥

6. Victor over thousands, you favour, when kindled our holy rites, the honoured messenger of the gods.

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३८२५. न्य१ग्निं जातवेदसं होत्रवाहं यविष्ठ्यम्। दधाता देवमृत्विजम्।।७।।

7. Reverence *Agni*, by whom all that is, is known, the bearer of oblations, the young of the gods, the divine, the ministrant priest.

३८२६. प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः। स्तृणीत बर्हिरासदे।।८।।

8. May the sacrifice most solemnly offered by the devout duly proceed today (to the gods): spread the sacred grass for their seat.

३८२७. एदं मरुतो अश्विना मित्रः सीदन्तु वरुणः।
देवासः सर्वया विशा।।९।।

9. May the *Maruts*, the *Aśvins*, *Mitra*, *Varuṇa*, the gods, with all their attendants, sit down upon this grass.

[सूक्त- २७]

[**ऋषि–** त्र्यरुण त्रैवृष्ण, त्रसदस्यु पौरुकुत्स्य तथा अश्वमेध भारत अथवा अत्रिभौम। **देवता–** अग्नि; ६ इन्द्राग्नी। **छन्द–** त्रिष्टुप् , ४-६ अनुष्टुप्।]

***Tryaruṇa*, Etc.**— Of these princes we have yet met only with the second vol. I. *mantra* 1224: in the *Viṣṇu Purāṇa* a *Trayyaruṇa* occurs, (p.371), but he is the son of *Tridhanvan*, and the seventh in descent from *Trasadasyu* with whom, therefore, he could not be contemporary; so that either the Veda or the *Purāṇa* is wrong: the latter enumerates a *Trayyaruṇa* among the *Vyāsas*, p.273: no other authority gives *Bharata* a son named *Aśvamedha*.

Atri* alone may be the *Ṛṣi— For in fact the *Rājās* are rather the *Devatās*, they do not commemorate their own donations: it is *Atri*, or some member of his family, who speaks.

३८२८. अनस्वन्ता सत्पतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानर त्र्यरुणश्चिकेत।।१।।

1. *Agni* who are the protector of the good, most wise, powerful, and opulent; *Tryaruṇa,* the son of *Trivṛṣṇa*, has become renowned, *Vaiśvānara*, in that he has bestowed upor. me a pair of cattle with a waggon, and with then thousands of treasure.

३८२९. यो मे शता च विंशतिं च गोनां हरी च युक्ता सुधुरा ददाति।
वैश्वानर सुष्टुतो वावृधानोऽग्ने यच्छ त्र्यरुणाय शर्म।।२।।

2. *Agni*, *Vaiśvānara*, who are deservedly praised and exalted (by us), bestow happiness upon *Tryaruṇa*, who gives me hundreds (of *Suvarṇas*), twenty cattle and a pair of burden-bearing horses.

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Hundreds of *Suvarṇas*— The text has only *śatāni*, the hundreds: the Scholiast adds *suvarṇānām*, of *suvarṇas*: it is not impossible, however, that pieces of money are intended; for if we may trust Arian, the Hindus had coined money before Alexander: the people of *Sambas*, *Rājā* of Sindomana, present him with told money.

Triple-mixed *Soma*— Mixed with curds, milk and parched grain.

३८३०. एवा तें अग्ने सुमतिं चकानो नविष्ठाय नवमं त्रसदस्युः।
यो मे गिरस्तुविजातस्य पूर्वीर्युक्तेनाभि त्र्यरुणो गृणाति।।३।।

3. As *Tryaruṇa*, pleased by the eulogies of me who have many children, presses with earnest (mind, gifts upon me), so does *Trasadasyu*, desirous *Agni*, of your valued favour through your exceeding praise.

३८३१. यो म इति प्रवोचत्यश्वमेधाय सूरयें।
ददंदृचा सनिं यते ददन्मेधामृतायते।।४।।

4. When *Aśvamedha* gives to him who solicits of him as a benefactor, saying (bestow wealth) upon me, and comes (to him) with a verse (in your praise), do you, *Agni*, grant intelligence to (the *Rājā*) who wishes to offer sacrifice (to you).

३८३२. यस्य मा परुषाः शतमुंद्धर्षयन्त्युक्षणंः।
अश्वमेधस्य दानाः सोमाइव त्र्याशिरः।।५।।

5. Whose hundred robust oxen yield me delight, as the triple-mixed *Soma*, the offering of *Aśvamedha* (gratifies you).

३८३३. इन्द्राग्नी शतदाव्यश्वमेधे सुवीर्यम्।
क्षत्रं धारयतं बृहद्दिवि सूर्यमिवाजरम्।।६।।

6. *Indra* and *Agni*, bestow upon the munificent *Aśvamedha* infinite wealth with excellent posterity, undecaying as the sun in heaven.

[सूक्त-२८]

[**ऋषि**– विश्ववारा आत्रेयी। **देवता**– अग्नि।
छन्द– १,३ त्रिष्टुप्; २ जगती; ४ अनुष्टुप्; ५-६ गायत्री।]

३८३४. समिद्धो अग्निर्दिवि शोचिरश्रेत्प्रत्यङ्ङुषसमुर्विया वि भाति।
एति प्राची विश्ववारा नमोभिर्देवाँ ईळाना हविषा घृताची।।१।।

1. *Agni*, when kindled, spreads lustre though the firmament, and shines widely in the presence of the dawn: *Viśvavārā*, facing

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the east, glorifying the gods with praises, and bearing the ladle with the oblation, proceeds (to the sacred fire).

Bearing the ladle with the oblation— *Hāvṣā ghṛtāci* is explained by the Scholiast *puroḍāśādilakṣaṇena yuktayā ghṛtācyā srucā sahitā,* with the ladle of *ghī* connected with the cakes and other articles of the oblation: the whole passage is remarkable, whether this explanation be admitted or not, as it leaves no doubt that a female is described as discharging the offices of a priest worshipping the gods at dawn with hymns and oblations: besides *Viśvavārā* being feminine, the epithets *prācī iḷānā ghṛtācī* are of the same gender: the term is explained, the repeller of all enemies of the nature of sin, *sarvam api pāparūpaṁ śatrum varayitrī*: we have no further clue to her history than that she is an *Ātreyī*, of the race of *Atri*.

३८३५. समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सचसे स्वस्तये।
विश्वं स धत्ते द्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत्पुरः॥२॥

2. When about to be kindled, *Agni*, you rule over ambrosial (water): you are present with the offerer of the oblation for his welfare: he to whom you repair acquires universal wealth; he places before you, *Agni* the dues of hospitality.

३८३६. अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि॥३॥

3. Repress, *Agni*, (our foes to ensure our) exceeding prosperity: may your riches ever be excellent: preserve in concord the relation of man and wife, and overpower the energies of the hostile.

Preserve in concord the relation of man and wife— *Saṁ jāspatyaṁ suyamam kuruṣva*, make perfect the well-connected duty of wife and husband, an appropriate prayer for a female, *Yajurveda*, 33.12.

३८३७. समिद्धस्य प्रमहसोऽग्ने वन्दे तव श्रियम्।
वृषभो द्युम्नवाँ असि सममध्वरेष्विध्यसे॥४॥

4. I praise the glory, *Agni*, of you when kindled and blazing fiercely: you are the affluent showerer (of benefits), you are fitly lighted at sacrifices.

३८३८. समिद्धो अग्न आहुत देवान्यक्षि स्वध्वर। त्वं हि हव्यवाळसि॥५॥

5. *Agni*, who are kindled and invoked, worship the gods at the holy rite, for you are the bearer of the oblation.

३८३९. आ जुहोता दुवस्यताग्निं प्रयत्यध्वरे। वृणीध्वं हव्यवाहनम्॥६॥

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6. Offer worship and adoration to *Agni* when the sacrifice is solemnized: select the bearer of the oblation to the gods.

Select the bearer of the oblation to the Gods— According to the *Taittirīya*, there are three kinds of sacrificial fire: the *havyavāhana*, which receives the oblation intended for the gods; the *kavyavāhana*, that intended for the *Pitara*; and the *Saharakṣas*, that intended for the *Asuras*: the worshipper is therefore directed on this occasion to select the first.

[सूक्त-२९]

[**ऋषि–** गौरिवीति शाक्त्य। **देवता–** इन्द्र; ९ प्रथमपाद– इन्द्र अथवा उशना। **छन्द–** त्रिष्टुप्।]

३८४०. त्र्यर्यमा मनुषो देवताता त्री रोचना दिव्या धारयन्त।
अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः॥१॥

1. In the adoration of the gods by *Manu* there are three effulgences, and they, (the *Maruts*), uphold three luminaries in heaven: the *Maruts* of pure energy worship you, for you, *Indra*, are their intelligent *Ṛṣi*.

Three Luminaries— The sun, the wind, and fire: the same are probably intended by the similar phrase preceding *tryaryamā-trīṇi aryamāni tejāṁsi*, according to Sāyaṇa.

३८४१. अनु यदीं मरुतो मन्दसानमार्चन्निन्द्रं पपिवांसं सुतस्य।
आदत्त वज्रमभि यदहिं हन्नपो यह्वीरसृजत्सर्तवा उ॥२॥

2. When the *Maruts* worship *Indra*, exulting and drinking of the effused libation, he grasps the thunderbolt wherewith he destroys *Ahi*, and sets the abundant waters free to flow.

३८४२. उत ब्रह्माणो मरुतो मे अस्येन्द्रः सोमस्य सुषुतस्य पेयाः।
तद्धि हव्यं मनुषे गा अविन्ददहन्नहिं पपिवाँ इन्द्रो अस्य॥३॥

3. Or, mighty *Maruts*, and you also, *Indra*, drink of this my copiously-effused libation: then the offered libation obtains cattle for the offerer, and *Indra*, drinking of it, kills *Ahi*.

Obtains Cattle for the Offerer— Mānuṣe ga avindat, yajamānāya vedayati gā, may also mean rain, dhenurvṛṣṭilakṣaṇāni udakāni vā.

३८४३. आद्रोदसी वितरं वि ष्कभायत्संविव्यानश्चिद्भियसे मृगं कः।
जिगर्तिमिन्द्रो अपजर्गुराणः प्रति श्वसन्तमव दानवं हन्॥४॥

4. Thereupon he fixed firmly heaven and earth, and resolutely advancing, filled (*Vṛtra*), like a deer, with terror, stripping off his

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covering, *Indra* slew the *Dānava,* endeavouring to hide, and panting with affright.

३८४४. अध क्रत्वां मघवन्तुभ्यं देवा अनु विश्वें अददुः सोमपेयंम्।
यत्सूर्यस्य हरितः पतंन्तीः पुरः सतीरुपंरा एतंशे कः।।५।।

5. Then, for this exploit, all the gods gave you *Mahgavan*, in succession, the *Soma* beverage; whence you have retarded, for the sake of *Etaśa*, the advancing horses of the sun.

३८४५. नव यदंस्य नवतिं चं भोगान्त्साकं वज्रेण मघवां विवृश्चत्।
अर्चन्तीन्द्रं मरुतंः सधस्थे त्रैष्टुंभेन वचंसा बाधत द्याम्।।६।।

6. Whereupon *Maghavan* has destroyed with his thunderbolt at once his (*Śambara's*) ninety and nine cities: the *Maruts* glorifying *Indra* in a common dwelling with the *Triṣṭubh* hymn, he destroyed the bright (city of the Asura).

Cities— The text has *bhogān*, meaning, according to Sāyaṇa, cities, when the acute accent is on the last vowel, *bhogān ityantodāttaḥ puravācanaḥ*.

३८४६. सखा सख्यें अपचत्तूयंमग्निरस्य क्रत्वां महिषा त्री शतानिं।
त्री साकमिन्द्रो मनुंषः सरांसि सुतं पिंबद्वृत्रहत्याय सोमंम्।।७।।

7. To aid (the undertaking of) his friend, *Agni*, the friend (of *Indra*) has quickly consumed three hundred buffaloes; and *Indra*, for the destruction of *Vṛtra*, has at once quaffed vessels of *Soma*, offered by Manu.

Has quickly consumed— *Apacat,* has roasted or digested: we have here a sort of hecatomb.

३८४७. त्री यच्छता मंहिषाणामघो मास्त्री सरांसि मघवां सोम्यापाः।
कारं न विश्वें अह्वन्त देवा भरमिन्द्राय यदहिं जघानं।।८।।

8. When you had eaten the flesh of the three hundred buffaloes, when you who are Maghavan had drunk the three vessels of *Soma*, when he had slain *Ahi*, then all the gods summoned *Indra*, full of food, as if he had been a servant, to the battle.

When he had slain ***Ahi***— Or perhaps *yad ahiṁ jaghāna* might be rendered, that he should kill *Ahi*.

३८४८. उशना यत्संहस्यैरयांतं गृहमिंन्द्र जूजुवानेभिरश्वैः।
वन्वानो अत्रं सरथं ययाथ कुत्सेन देवैरवंनोर्ह शुष्णंम्।।९।।

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9. When, *Indra*, you and *Uśanas*, with vigorous and rapid courses went to the dwelling of *Kutsa*, then destroying his foes, you went in one chariot with Kutsa and the gods, and verily you have slain *Śuṣṇa*.

३८४९. प्रान्यच्चक्रमवृहः सूर्यस्य कुत्सायान्यद्वरिवो यातवेऽकः।
अनासो दस्यूँरमृणो वधेन नि दुर्योण आवृणङ्मृध्रवाचः॥१०॥

10. You have formerly detached one wheel (of the car) of *Sūrya*: another you have given to *Kutsa* wherewith to acquire wealth: with the thunderbolt you have confounded the voiceless *Dasyus*, you have destroyed in battle the speech-bereft (foes).

Confounded the voiceless *Dasyus*— *Anāso dasyūn amṛṇaḥ: anāsa,* Sāyaṇa says, means *asyarahitān,* devoid or deprived of words, *asya,* face or mouth, being put by metonymy for *śabda*, the sound that comes from the mouth, articulate speech, alluding possibly to the uncultivated dialects of the barbarous tribes, barbarism and uncultivated speech being identical, in the opinion of the *Hindus*, as in the familiar term for a barbarian, *mleccha*, which is derived from the root *mlecch*, to speak rudely: Professor Müller, *Universal History of Man,* I.346, referring to this text, proposes to separate *anāsa* into a, non, *nāsā*, the nose, noseless, alluding to that feature in the aborigines, as contrasted with the more prominent nose of the *arya* race: the proposal is ingenious, but it seems more likely that Sāyaṇa is right, as we have the *Dasyus* presently called also *anṛdhravācās hiṁsitavāgindriyan* having defective organs of speech.

३८५०. स्तोमासस्त्वा गौरिवीतेरवर्धन्नरन्धयो वैदथिनाय पिप्रुम्।
आ त्वामृजिश्वा सख्याय चक्रे पचन्पक्तीरपिबः सोममस्य॥११॥

11. May the praises of *Gaurivīti* exalt you: you have humbled *Pipru* for the son of *Vidhathin*: *Ṛjiśvan* preparing dressed viands, has, through your friendship brought you (to his presence), and you have drunk of his libation.

३८५१. नवग्वासः सुतसोमास इन्द्रं दशग्वासो अभ्यर्चन्त्यर्कैः।
गव्यं चिदूर्वमपिधानवन्तं तं चिन्नरः शशमाना अप व्रन्॥१२॥

12. The observers of the nine month's celebration, those of the ten months, pouring out libations, worship *Indra* with hymns: the leaders (of rites), glorifying him, have set open the cave (concealing the cattle).

३८५२. कथो नु ते परि चराणि विद्वान्वीर्या मघवन्या चकर्थ।
या चो नु नव्या कृणवः शविष्ठ प्रेदु ता ते विदथेषु ब्रवाम॥१३॥

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13. Although, knowing the heroic acts which, *Maghavan*, you have performed, how may I adequately offer you adoration: most mighty *Indra*, we ever celebrate sacred rites the recent exploits which you have achieved.

३८५३. एता विश्वा चकृवाँ इन्द्र भूर्यपरीतो जनुषा वीर्येण। या चिन्नु
वज्रिन्कृणवो दधृष्वान्न ते वर्ता तविष्या अस्ति तस्याः॥१४॥

14. Unmatched (by any), you have done, *Indra*, all these many (deeds) by your innate energy: wielder of the thunderbolt, whatever you, the humbler of (foes), have undertaken, there is no one the arrest of this your prowess.

३८५४. इन्द्र ब्रह्म क्रियमाणा जुषस्व या ते शविष्ठ नव्या अकर्म।
वस्त्रेव भद्रा सुकृता वसूयू रथं न धीरः स्वपा अतक्षम्॥१५॥

15. Most mighty *Indra*, be pleased to accept the prayers which we are about to offer, and the present praises which we repeat: firm, doing pious acts, and desirous of wealth. I have fabriacted acceptable and pious works like (rich) garments, and like a chariot.

Like Garments and like a Chariot— Praises and hymns, the Scholiast says, are compared to garments, as being fit to be received as a respectful present, *upasaṁhāravadgrāhyāni*: if correct, this shows the custom of presenting honorary dresses to be of Indian origin and considerable antiquity: the same are compared to a chariot, as the means of conveying *Indra* and the gods to sacrifices.

[सूक्त-३०]

[**ऋषि**– बभ्रु आत्रेय। **देवता**– इन्द्र और ऋणञ्चय (राजा)। **छन्द**– त्रिष्टुप्।]

३८५५. क्व१स्य वीरः को अपश्यदिन्द्रं सुखरथमीयमानं हरिभ्याम्।
यो राया वज्री सुतसोममिच्छन्तदोको गन्ता पुरुहूत ऊती॥१॥

1. Where is that hero? who has seen *Indra* seated in his easy chariot travelling with his horses, the thunder, the invoked of many, who, desirous of the libation is proceeding with riches to the habitation (of his worshipper) for his preservation?

३८५६. अवाचचक्षं पदमस्य सस्वरुग्रं निधातुरन्वायमिच्छन्।
अपृच्छमन्याँ उत ते म आहुरिन्द्रं नरो बुबुधाना अशेम॥२॥

2. I have looked down upon the secret and fearful place of his abiding; I have repaired , desiring him, (to the place of) the self-sustainer; I have inquired (of him) from others: they, the leaders

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(of rites), the search after wisdom, have said to me, let us have recourse to *Indra*.

३८५७. प्र नु वयं सुते या ते कृतानीन्द्र ब्रवाम यानि नो जुजोषः।
वेददविद्वाञ्छृणवच्च विद्वान्वहतेऽयं मघवा सर्वसेनः॥३॥

3. When the libation is offered, *Indra*, we celebrate your exploits; those (exploits) which you have been praised (to achieve) for us: let him who is ignorant acquire knowledge (of them); let him who is acquainted (with them) make them known: this *Maghavan* (is) the lord of hosts.

३८५८. स्थिरं मनश्चकृषे जात इन्द्र वेषीदेको युधये भूयसश्चित्।
अश्मानं चिच्छवसा दिद्युतो वि विदो गवामूर्वमुस्रियाणाम्॥४॥

4. As soon as generated, *Indra*, you have made your mind resolved: you have gone alone to contend against numerous (foes): you have rent asunder the rock by your strength: you have rescued the herd of milk-yielding kine.

३८५९. परो यत्त्वं परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत्।
अतश्चिदिन्द्रादभयन्त देवा विश्वा अपो अजयद्दासपत्नीः॥५॥

5. When you have been born most excellent and supreme, bearing a name widely renowned, then the gods have been in dread of *Indra*, and he has subjugated all the waters, the brides of the slave (*Vṛtra*).

३८६०. तुभ्येदेते मरुतः सुशेवा अर्चन्त्यर्कं सुन्वन्त्यन्धः।
अहिमोहानमप आशयानं प्र मायाभिर्मायिनं सक्षदिन्द्रः॥६॥

6. These devoted *Maruts* eulogise you with pious praise, and pour out to you the sacrificial food: *Indra* has overcome by his device the guileful *Ahi*, harassing the gods and arresting the waters.

Maruts— Or *Maruts* may here signify praisers, worshippers, *stotāraḥ*.

३८६१. वि षू मृधो जनुषा दानमिन्वन्नहन्गवा मघवन्त्सञ्चकानः।
अत्रा दासस्य नमुचेः शिरो यदवर्तयो मनवे गातुमिच्छन्॥७॥

7. *Maghavan*, who are glorified by us, assailing with the thunderbolt the antagonist (of the gods), you have slain those who were ever hostile (to you) from your birth: desiring to do good to *Manu*, you have bruised the head of the slave *Namuci*.

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Desiring to do good to *Manu*— *Manave gātum icchan: gātum* is explained *sukham*, but the Scholiast identifies *Manu* with the *Ṛṣi* of the *Sūkta, namucina apāhṛtagodhanāya mahyam*, to me whose wealth of cattle has been carried off by *Namuci*, an *Asura* who has been before named.

३८६२. युजं हि मामकृथा आदिदिन्द्र शिरो दासस्य नमुचेर्मथायन्।
अश्मानं चित्स्वर्यं१ वर्तमानं प्र चक्रियेव रोदसी मरुद्भ्यः॥८॥

8. Verily you have made me, *Indra*, your associate when grinding the head of the slave *Namuci* like a sounding and rolling cloud: and the heaven and earth (have been caused) by the *Maruts* (to revolve like a wheel).

Like a Sounding and Rolling Cloud— *Aśmānam cit svaryam vartamānam*: Sāyaṇa renders the two first *megham iva,* like a cloud.

३८६३. स्त्रियो हि दास आयुधानि चक्रे किं मा करन्नबला अस्य सेनाः।
अन्तर्ह्यख्यदुभे अस्य धेने अथोप प्रैद्युधये दस्युमिन्द्रः॥९॥

9. The slave (*Namuci*) made women his weapons what will his female hosts do unto me? The two his best beloved, (*Indra*) confined in the inner apartments, and then went forth to combat against the *Dasyu*.

What will his Female hosts do unto me?— *Indra* is supposed to say this.

The two his best beloved, Etc.— These legends are apparently *Vaidika*, except the decapitation of *Namuci* by *Indra*, which is related in the *Gadā* section of the *Śalya Parva* of the *Mahābhārata*, where it is related that *Namuci,* through fear of *Indra*, took refuge in the solar rays: *Indra* promised that he would not harm him if he came forth, but broke his promise, and, on *Namuci's* issuing forth, cut off his head: by this he incurred the guilt of Brahmanicide, for *Namuci*, it is said, was a *Brahman,* but *Indra* was taught expiation of his sin by *Brahmā*.

३८६४. समत्र गावोऽभितोऽनवन्तेहेह वत्सैर्वियुता यदासन्।
सं ता इन्द्रो असृजदस्य शाकैर्यदीं सोमासः सुषुता अमन्दन्॥१०॥

10. When the cows were separated from their calves, they wandered about hither and thither; but when the well-offered libations had exhilarated him, then *Indra*, with his vigorous (*Maruts*), reunited them (with their calves).

३८६५. यदीं सोमा बभ्रुधूता अमन्दन्नरोरवीद्वृषभः सादनेषु।
पुरन्दरः पपिवाँ इन्द्रो अस्य पुनर्गवामददादुस्त्रियाणाम्॥११॥

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11. When the libations effused by *Babhru* had exhilarated him, the showerer (of benefits) shouted aloud in the combats: *Indra*, the destroyer of cities, quaffing (the *Soma*), restored to him his milk-yielding cattle.

३८६६. भद्रमिदं रुशमा अग्ने अक्रन्गवां चत्वारि ददतः सहस्रा।
ऋणञ्चयस्य प्रयता मघानि प्रत्यग्रभीष्म नृतमस्य नृणाम्।।१२।।

12. The *Ruśamās* giving me four thousand cows, *Agni*, have done well: we have accepted the wealth, the donation of the leader of leaders *Ṛṇañcaya*.

The *Ruśamās*— The *Ruśamās*, according to Sāyaṇa, are the people of a country of the same name, the principality of *Ṛṇañcaya*.

३८६७. सुपेशसं माव सृजन्त्यस्तं गवां सहस्रै रुशमासो अग्ने।
तीव्रा इन्द्रममन्दुः सुतासोऽक्तोर्व्युष्टौ परितक्म्यायाः।।१३।।

13. The *Ruśamās, Agni*, have presented to me a beautiful abode, with thousands of cattle: the sharp libations have exhilarated *Indra* upon the breaking up of the (gloom-) investing night.

In this, the next, and the last stanza, *Agni* appears as the *devatā*, although not so specified by the index.

३८६८. औच्छत्सा रात्री परितक्म्या याँ ऋणञ्चये राजनि रुशमानाम्।
अत्यो न वाजी रघुरज्यमानो बभ्रुश्चत्वार्यसनत्सहस्रा।।१४।।

14. The (gloom-) investing night has dispersed with the dawn (upon the appearance of) *Ṛṇañcaya*, the *Rājā* of the *Ruśamās: Babhru* being summoned, going like a fleet courser, has received the four thousand (cattle).

३८६९. चतुःसहस्रं गव्यस्य पश्वः प्रत्यग्रभीष्म रुशमेष्वग्ने।
घर्मश्चित्तप्तः प्रवृजे य आसीदयस्मयस्तम्वादाम विप्राः।।१५।।

15. We have accepted, *Agni*, the four thousand cattle from the *Ruśamās*: and the glowing, the golden ewer prepared for the solemnity, we who are wise have accepted it.

The Golden Ewer Prepared for the Solemnity— *Gharmaś-cit taptaḥ pravṛje ya āsid ayasmayaḥ*: according to the commentator, *ayasmaya*, properly, made of iron, is here, made of gold, *hiranyamaya, kalaśa*, a ewer: *gharmaścit* he explains *mahāvīra iva*, that is, like the ewer, or vessel so termed, containing a mixture of *Soma*, melted butter and milk, perhaps put upon the fire, as by a text cited in the note of Sāyaṇa on v.7. of *Sūkta* XLIII. *yad ghra ityatapat tad gharmasya gharmatvam iti śruti*; see also *Sūkta* XIX.1; *pravṛje* for the *pravargya* ceremony.

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[सूक्त-३१]

[ऋषि– अवस्यु आत्रेय। देवता– इन्द्र; ८ तृतीयपाद इन्द्र अथवा कुत्स; चतुर्थपाद इन्द्र अथवा उशना; ९ इन्द्र एवं कुत्स। छन्द– त्रिष्टुप्।]

३८७०. इन्द्रो रथाय प्रवतं कृणोति यमध्यस्थान्मघवा वाजयन्तम्।
यूथेव पश्वो व्युनोति गोपा अरिष्टो याति प्रथमः सिषासन्॥१॥

1. *Indra*, the possessor of opulence, directs downwards the car over which, intended (to receive sacrificial) viands, he presides: he proceeds unimpeded, the first of the gods, driving (his enemies before him), as a herdsman drives the herds of cattle.

३८७१. आ प्र द्रव हरिवो मा वि वेनः पिशङ्गराते अभि नः सचस्व।
नहि त्वदिन्द्र वस्यो अन्यदस्त्यमेनांश्चिज्जनिवतश्चकर्थ॥२॥

2. Hasten to us, lord of horses: be not indifferent to us: distributor of manifold wealth, befriend us; for there is nothing else that is better, *Indra*, than you: you have given wives to those who were without women.

You have given Wines, Etc.— *Amenān-ścijjanivataś-cakartha: menā* is here used in the sense of *strī*, woman in general, and *jani*, as usual, in that of wife: the commentator explains it *apagatastrīkāṇśca jāyāvataḥ karoṣi,* you make sundry persons, from whom women are separated, possessed of wives.

३८७२. उद्यत्सहः सहस आजनिष्ट देदिष्ट इन्द्र इन्द्रियाणि विश्वा।
प्राचोदयत्सुदुघा वव्रे अन्तर्वि ज्योतिषा संववृत्वत्तमोऽवः॥३॥

3. When the light (of the sun) overpowers the light (of the dawn) *Indra* grants all (sorts of) wealth (to the worshipper): he has liberated the milch-kine from the interior of the obstructing (mountain); he dissipates the enveloping darkness with light.

३८७३. अनवस्ते रथमश्वाय तक्षन्त्वष्टा वज्रं पुरुहूत द्युमन्तम्।
ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्धयन्नहये हन्तवा उ॥४॥

4. The *Ṛbhus* have fabricated your car, *Indra*, the invoked of many, adapted to its horses: *Tvaṣṭā* (has made) your radiant thunderbolt: the venerable (*Aṅgirasas*), praising *Indra* with hymns, have given him vigour for the destruction of *Ahi*.

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The Ṛbhus— The text has *anavaḥ*, which the Scholiast explains *manuṣyaḥ*, and applies to *Ṛbhavaḥ*.

The Venerable (Aṅgirasas)— *Brāhmaṇāḥ: Brāhmaṇas* is the expression of the text, explained by the Scholiast *aṅgirasaḥ*: the verse occur, with the hemistichs transposed, *Sāmaveda*,439- 440.

३८७४. वृष्णे यत्ते वृषणो अर्कमर्चानिन्द्र ग्रावाणो अदितिः सजोषाः।
अनश्वासो ये पवयोऽरथा इन्द्रेषिता अभ्यवर्तन्त दस्यून्॥५॥

5. When the *Maruts*, the showerers (of benefits), glorify you, *Indra*, the showerer (of desires), with praises, and the exulting stones delight (to bruise the *Soma*), then, without horses, without chariots, they, the purifying (*Maruts*), dispatched by *Indra*, have overcome the *Dasyus*.

३८७५. प्र ते पूर्वाणि करणानि वोचं प्र नूतना मघवन्या चकर्थ।
शक्तीवो यद्विभरा रोदसी उभे जयन्नपो मनवे दानुचित्राः॥६॥

6. I celebrate, *Maghavan*, your ancient exploits, and those which you have newly achieved: wielder of the thunderbolt, subjugating both heaven and earth, you have distributed the wonderfully bountiful waters to man.

३८७६. तदिन्नु ते करणं दस्म विप्राहिं यद्घ्नन्नोजो अत्रामिमीथाः।
शुष्णस्य चित्परि माया अगृभ्णाः प्रपित्वंयन्नप दस्यूँरसेधः॥७॥

7. Handsome and sagacious *Indra*, this is your deed, that, slaying *Ahi*, you have here displayed your vigour: you have arrested the devices of *Śuṣṇa* urging the combat: your have overcome the *Dasyus*.

Have arrested the devices of Śuśṇa— *Śuśṇasya cit pari mayaḥ agribhṇāḥ*: Sāyaṇa explains *mayaḥ* by *yuvatiḥ*, young damsels, you have seized upon, or carried off, the young women of *Śuṣṇa*.

३८७७. त्वमपो यदवे तुर्वशायारमयः सुदुघाः पार इन्द्र।
उग्रमयातमवहो ह कुत्सं सं ह यद्वामुशनारन्त देवाः॥८॥

8. You, *Indra*, (abiding on the further bank), have rendered the fertilizing waters agreeable to *Yadu* and *Turvaśu*: you two, (*Indra* and *Kutsa*), have assailed the fierce (*Śuṣṇa*), and (having slain him), you have conveyed *Kutsa* (to his dwelling), and *Uśanās* and the gods have therefore honoured you both.

३८७८. इन्द्राकुत्सा वहमाना रथेना वामत्या अपि कर्णे वहन्तु।
निः षीमद्भ्यो धमथो निः षधस्थान्मघोनो हृदो वरथस्तमांसि॥९॥

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9. May your steeds bring you both, *Indra* and *Kutsa* riding in one chariot, to the worshipper: you have expelled him (*Śuṣṇa*) from the waters, from his proper abode: you have driven the glooms (of ignorance) from the heart of the affluent (adorer).

To the Worshipper— *Karṇe vahanta: karṇa* is explained *stotā,* praiser, *stotrāṇi karoti,* or *yajamāna,* the institutor or maker of the rite.

३८७९. वातस्य युक्तान्त्सुयुजश्चिदश्वान्कविश्चिदेषो अजगन्नवस्युः।
विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीमवर्धन्।।१०।।

10. The sage *Avasyu* has obtained docile horses, endowed (with the speed) of the wind: all your adorers, *Indra*, in this world, your friends, augment your vigour by their praises.

३८८०. सूरश्चिद्रथं परितक्म्यायां पूर्वं करदुपरं जूजुवांसम्।
भरच्चक्रमेतशः सं रिणाति पुरो दधत्सनिष्यति क्रतुं नः।।११।।

11. He, (*Indra*), has formerly arrested in battle the rapid chariot of the sun: *Etaśa* has borne away the wheel, and (with it *Indra*) demolishes (his foes): may he, giving us precedence, be propitiated by our rite.

Etaśa has borne away the wheel— *Bharaccakram Etaśaḥ*: according to the comment, *Etaśaḥ* is put for *Etaśāya*, he, *Indra*, has taken the wheel for *Etaśa*: see vol. I, *mantra* 1368.

३८८१. आयं जना अभिचक्षे जगामेन्द्रः सखायं सुतसोममिच्छन्।
वदन्ग्रावाव वेदिं भ्रियाते यस्य जीरमध्वर्यवश्चरन्ति।।१२।।

12. *Indra*, oh people, has come to see you, wishing to behold his friend the offer of the libation: let us creaking stones, for whose rotation the priests hasten, supply the altar.

३८८२. ये चाकनन्त चाकनन्त नू ते मर्ता अमृत मो ते अंह आरन्।
वावन्धि यज्यूँरुत तेषु धेह्योजो जनेषु येषु ते स्याम।।१३।।

13. Immortal (*Indra*), let not the more wishing, anxiously wishing for you, fall into sin: be indeed pleased with the sacrificers, and grant vigour to those men among whom may we be (especially) yours.

[सूक्त-३२]

[ऋषि- गातु आत्रेय। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

३८८३. अदर्दरुत्समसृजो वि खानि त्वमर्णवान्बद्बधानाँ अरम्णाः।
महान्तमिन्द्र पर्वतं वि यद्वः सृजो वि धारा अव दानवं हन्।।१।।

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1. You, *Indra*, have rent the cloud asunder, you have set open the flood-gates, you have liberated the obstructed streams, you have opened the vast cloud, and have given vent to the showers, having slain the *Dānava*.

The Flood-Gates— *Khāni*, the holes or interstices of the clouds. *Sāmaveda*, 315.

३८८४. त्वमुत्साँ ऋतुभिर्बद्बधानाँ अरंह ऊधः पर्वतस्य वज्रिन्।
अहिं चिदुग्र प्रयुतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः॥२॥

2. You, thunder, (have set free) the obstructed clouds in their seasons; you have invigorated the strength of the cloud: fierce *Indra*, destroying the mighty *Ahi* when slumbering (in the waters), you have established the reputation of your prowess.

३८८५. त्यस्यं चिन्महतो निर्मृगस्य वधर्जघान तविषीभिरिन्द्रः।
य एक इदप्रतिर्मन्यमान आदस्मादन्यो अंजनिष्ट तव्यान्॥३॥

3. *Indra*, by his prowess, has annihilated the weapon of that mighty beast, from whom another more powerful conceiving himself one and unmatched, was generated.

From the body of *Vṛtra*, it is said, sprang the more powerful *asura*, *Śuṣṇa*, that is, allegorically, the exhaustion of the clouds was followed by a drought, which *Indra*, or the atmosphere, had then to reme y.

३८८६. त्यं चिदेषां स्वधया मदन्तं मिहो नपातं सुवृधं तमोगाम्।
वृषप्रभर्मा दानवस्य भामं वज्रेण वज्री नि जंघान शुष्णम्॥४॥

4. The wielder of the thunderbolt, the render of the rain-cloud, has destroyed with his bolt the mighty *Śuṣṇa*, the wrath-born (son) of the *Dānava*, the walker in darkness, the protector of there showering cloud, exhilarating himself with the food of these (living creatures).

The protector of the showering cloud— *Miho-napātam, meghasya rakṣitāram: napāt*, here meaning *pātā*, a protector, a preserver, as in the *Brāhmaṇa* cited by the Scholiast, *prāṇo vai tanūnapāt sa hi tanvaḥ pāti*: vital air is called the body-preserver, for it preserves the limbs.

३८८७. त्यं चिदस्य क्रतुभिर्निषत्तममर्मणो विददिदस्य मर्म।
यदीं सुक्षत्र प्रभृता मदस्य युयुत्सन्तं तमसि हर्म्ये धाः॥५॥

5. You have discovered, *Indra*, by his acts, the secret vital part of him who thought himself invulnerable, when, powerful *Indra*, in

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the exhilaration of the *Soma*, their have detected him preparing for combat in his dark abode.

३८८८. त्वं चिदित्था कत्पयं शयानमसूर्ये तमसि वावृधानम्।
तं चिन्मन्दानो वृषभः सुतस्योच्चैरिन्द्रो अपगूर्या जघान॥६॥

6. *Indra*, the showerer (of benefits) exhilarated by the effused juices, uplifting (his thunderbolt), has slain him enjoying the dews of the firmament, sleeping (amidst the waters), and thriving in sunless darkness.

३८८९. उद्यदिन्द्रो महते दानवाय वधर्यमिष्ट सहो अप्रतीतम्।
यदीं वज्रस्य प्रभृतौ ददाभ विश्वस्य जन्तोरधमं चकार॥७॥

7. When *Indra* raised his powerful irresistible weapon against the mighty *Dānava*, when he struck him with the blow of the thunderbolt, he made him the lowest of all creatures.

३८९०. त्वं चिदर्णं मधुपं शयानमसिन्वं वव्रं मह्याददुग्रः।
अपादमत्रं महता वधेन नि दुर्योण आवृणङ्मृध्रवाचम्॥८॥

8. The fierce *Indra* seized upon him, that vast moving (*Vṛtra*), when slumbering, (after) having drunk the *Soma*, subduing (his foes), and enveloping (the world), and then slew him with his great weapon in battle, footless, measureless, speechless.

Footless, Measureless, Speechless— *Apādam amatraṁ mṛdhravācam*: here *amatram* is said to signity *amatram, aparimāṇam*, without measure, or, perhaps bulk.

३८९१. को अस्य शुष्मं तविषीं वरात एको धना भरते अप्रतीतः।
इमे चिदस्य ज्रयसो नु देवी इन्द्रस्यौजसो भियसा जिहाते॥९॥

9. Who may resist the withering might of that *Indra*: he, single and irresistible, carries off the riches (of the enemy): these two divine (beings, heaven and earth), proceed swiftly through fear of the strength of the quick-moving *Indra*.

३८९२. न्यस्मै देवी स्वधितिर्जिहीत इन्द्राय गातुरुशतीव येमे।
सं यदोजो युवते विश्वमाभिरनु स्वधाव्ने क्षितयो नमन्त॥१०॥

10. The divine, self-sustaining (heaven) comes to him; the moving (earth), like a loving (wife), resigns herself to *Indra*: when he shares all his vigour with these (his people), then, in due succession, men offer reverence to the potent *Indra*.

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३८९३. एकं नु त्वा सत्पतिं पाञ्चजन्यं जातं शृणोमि यशसं जनेषु।
तं मे जगृभ्र आशसो नविष्ठं दोषा वस्तोर्हवमानास इन्द्रम्।।११।।

11. Verily I hear of you as chief among men, the protector of the good; friendly to the five classes of beings, the begotten, the renowned; may my (progeny), representing (their wishes), and uttering his praises night and day, propitiate the glorified *Indra*.

३८९४. एवा हि त्वामृतुथा यातयन्तं मघा विप्रेभ्यो ददतं शृणोमि।
किं ते ब्रह्माणो गृहते सखायो ये त्वाया निदधुः काममिन्द्र।।१२।।

12. I hear of you influencing (creatures) according to the season, and giving riches to the pious; but what do your devoted friends (obtain), who have entrusted their desires, *Indra*, to you.

[सूक्त-३३]

[ऋषि- संवरण प्राजापत्य। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

ANUVĀKA III

३८९५. महिं महे तवसे दीध्ये नृनिन्द्रायेत्था तवसे अतव्यान्।
यो अस्मै सुमतिं वाजसातौ स्तुतो जने समर्यश्चिकेत।।१।।

1. Feeble as I am, I offer praise to the great and vigorous *Indra*, for this purpose, (that he may grant) strength to (our) people: he who, associated with the *Maruts*, shows favour to this person when praised for the sake of sustenance.

Associated with the *Maruts*— *Samarya*, as an epithet of *Indra*, is of somewhat doubtful meaning: Sāyaṇa gives three explanations, *martyaiḥ, stotṛbhiḥ, sahitaḥ,* together with mortals, that is, with worshippers, *yuddhamānairmarudādibhiḥ*, with the *Maruts* and other combatants, or *samara-arhaḥ*, fit for or suited to war.

३८९६. स त्वं न इन्द्र धियसानो अर्कैर्हरीणां वृषन्योक्त्रमश्रेः।
या इत्था मघवन्ननु जोषं वक्षो अभि प्रार्यः सक्षि जनान्।।२।।

2. You, *Indra*, meditating upon us, fasten the traces of your horses, (incited), showerer (of benefits), by those praises in which you have suitable delight, and do you therefore overcome (for us) hostile men.

३८९७. न ते त इन्द्राभ्यस्मदृष्वायुक्तासो अब्रह्मता यदसन्।
तिष्ठा रथमधि तं वज्रहस्ता रश्मिं देव यमसे स्वश्वः।।३।।

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3. Since, mighty *Indra*, those who, differing from us, and not united with you through their lack of devotion, are not yours; therefore, divine holder of the thunderbolt, who are possessed of excellent horses, ascend the car, whose reins you guide, (to come to our sacrifice).

This verse occurs in the *Yajuṣ*, 10.22, with some variety of reading, chiefly in the first hemistich, as *mā tā Indra te vayaṁ turāśad ayuktāso abrahmatā vidasama* with Mahīdhara interprets, *Indra Turāśāt*, may we who are yours, may we, unattached, (to your car), never perish, like that which is not of the nature of spiritual existence: in the second line we have *raśmīn svaśvan,* reins with good horses, instead of *raśmīn yamase svaśvas*.

३८९८. पुरू यत्त इन्द्र सन्त्युक्था गवे चकर्थोर्वरासु युध्यन्।
ततक्षे सूर्याय चिदोकसि स्वे वृषा समत्सु दासस्य नाम चित्॥४॥

4. Inasmuch, *Indra*, as many praises are your, therefore, combating for the sake of (shedding) water on fertile (lands), you have effected (the discomfiture of its obstructors); you, who are the showerer (of benefits), have on behalf of the sun, destroyed in his own dwelling the very name of (the *Asura*), *Dāsa,* in battle.

३८९९. वयं ते त इन्द्र ये च नरः शर्धो जज्ञाना याताश्च रथाः।
आस्माञ्जगम्यादहिशुष्म सत्वा भगो न हव्यः प्रभृथेषु चारुः॥५॥

We, *Indra*, are yours, and yours are they who are the leaders (of rites), promoters of (your) strength, and willing applicants (to you): all-powerful *Indra*, may adherents worthy of commendation and faithful, come to us, like *Bhaga,* in battles.

All-Powerful *Indra*— *Ahiśuṣma*, a rather unusual epithet of *Indra*: the Scholiast explains it, *sarvato vyāptabala*, of all-pervading strength.

Like *Bhaga* in Battles— *Satvā Bhago na havyaḥ prabhṛtheṣu cāruḥ* may be explained differently, as *prabhṛtha* signifies war or sacrifice: may a faithful follower or ally, *satva-bhṛtyādiḥ*, come, like *Bhaga,* as an associate, *cāru saṅgantā*, to be commanded, *havya*, in sacrifices, or defied, *pratibhaṭairāhvātavya*, in battles: as the divine *Bhaga* comes as our ally, so may followers and others come.

३९००. पपृक्षेण्यमिन्द्र त्वे ह्योजो नृम्णानि च नृतमानो अमर्तः।
स न एनीं वसवानो रयिं दाः प्रार्यः स्तुषे तुविमघस्य दानम्॥६॥

6. Glorious, *Indra*, is your strength, exulting, immortal, and clothing (the world with light): do you give us riches, and brilliant wealth, and I will greatly praise the munificence of the opulent lord.

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Exulting— *Nṛtamāna* is, literally dancing, *nṛtyan*.

Brilliant Wealth— *Enīm rayim* is, literally, white riches: queer, if silver money be intended.

३९०१. एवा नं इन्द्रोतिभिरव पाहि गृणतः शूंर कारून्।
उत त्वचं ददंतो वाजंसातौ पिप्रीहि मध्वः सुषुतस्य चारोः॥७॥

7. Hero, *Indra*, with your protection defend us, praising and worshipping (you), and be propitiated (by drinking) of the well-effused and agreeable *Soma* juice that yields (a defensive) covering in combat.

३९०२. उत त्ये मां पौरुकुत्स्यस्यं सूरेस्त्रसदंस्योर्हिरणिनो रराणाः।
वहंन्तु मा दश श्येतांसो अस्य गैरिक्षितस्य क्रतुभिर्नु संश्चे॥८॥

8. May those ten bright horses, the gift to me of the pious gold-possessing *Trasadasyu*, the son of *Purukutsa*, of the race of *Girikṣita*, convey me (to the sacrifice) and may I proceed quickly with the rites.

३९०३. उत त्ये मां मारुताश्वस्य शोणाः क्रत्वांमघासो विदथंस्य रातौ।
सहस्रां मे च्यवंतानो ददांन आनूकमर्यो वपुषे नार्चत्॥९॥

9. Or may those bay, well-actioned horses, the donation of *Vidhata*, the son of *Marutaśva*, (convey me); or (may) the thousands (of treasure) which he was bestowing upon and giving to me, entitled to respect, and the ornaments which he presented (to decorate) the person, (contribute to the ceremony).

Vidatha, the Son of *Marutaśva*— We have had *Vidathin* before, *Sūkta* XXIX verse 11, the father of *Ṛjiśvan*: these names are not found in the principal *Purāṇas*.

Bestowing upon and giving to me— *Cyavatana dadāna* causing to alight upon, giving.

३९०४. उत त्ये मां ध्वन्यंस्य जुष्टां लक्ष्मण्यंस्य सुरुचो यतांनाः।
मह्ना रायः संवरंणस्य ऋषेर्व्रजं न गावः प्रयंता अपि ग्मन्॥१०॥

10. Or may the bright and active steeds bestowed upon me by *Dhvanya*, the son of *Lakṣmaṇa* (bear me): the riches, endowed with greatness, that have been presented, have passed (to the dwellings) of the *Ṛṣi Saṁvaraṇa*, like cows to their stalls.

***Dhvanya*, the Son of *Lakṣmaṇa*—** We have here, also, an unusual name in *Dhvanya*, and *Lakṣmaṇa* must be a different person from the brother of *Rāma*.

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[सूक्त-३४]

[ऋषि– संवरण प्राजापत्य। देवता– इन्द्र। छन्द– जगती, ९ त्रिष्टुप्।]

३९०५. अजातशत्रुमजरा स्वर्वत्यनु स्वधामिता दस्ममीयते।
सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन।।१।।

1. The undecaying, heaven-conferring, unlimited (sacrificial) food, goes to the tamer (of enemies), whose adversaries are unborn: therefore (priests) pour out (the libation), dress (the cakes and butter), diligently discharge (your offices) to him who is the accepter of prayer, who is glorified by many.

३९०६. आ यः सोमेन जठरमपिप्रतामन्दत मघवा मध्वो अन्धसः।
यदीं मृगाय हन्तवे महावधः सहस्रभृष्टिमुशना वधं यमत्।।२।।

2. *Maghavan*, who fills his belly with the *Soma*, to exhilarated (by drinking) of the sweet-savoured beverage, whereupon he has lifted up his destructive thousand-edged weapon, desiring to slay (the *Asura*) *Mrga*.

Thousand-Edged— *Sahasra bhrstim*, the Scholiast interprets *aparimita tejas*, of unbounded lustre.

३९०७. यो अस्मै घ्रंस उत वा य ऊधनि सोमं सुनोति भवति द्युमाँ अह।
अपाप शक्रस्ततनुष्टिमूहति तनूशुभ्रं मघवा यः कवासखः।।३।।

3. He who pours out the libation to that *Indra*, by day or by night, undoubtedly becomes illustrious: *Śakra* disregards the man who is proud of his descendants and vain of his person, and who, though wealthy, is the friend of the base.

Proud of his descendants and vain of his person— *Tatanuṣṭim, tanūśubhram*, are explained, he who desires, (*vaṣṭi*) an extended (*tata*) race (*santatim*) and he whose person (*tanu*) is decorated (*śubhra*) with ornaments, and in both implying *svapoṣakam ayajvānam*, a self-cherisher not offering sacrifice.

३९०८. यस्यावधीत्पितरं यस्य मातरं यस्य शक्रो भ्रातरं नात ईषते।
वेतीद्वस्य प्रयता यतंकरो न किल्बिषादीषते वस्व आकरः।।४।।

4. *Śakra* does not turn away from him whose father, whose mother, whose brother he has lain, but is willing to accept his offerings: the regulator (of acts), the bestower of riches, does not turn away from iniquity.

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Does not turn away— *Na ata iṣate*, he does not fear, or does not go up, or from hence: *na bibheti na gacchati vā* is the explanation of the Scholiast.

Whose Brother he has Slain— *Avadhīt* has no other nominative than *Śakra*, but in the second line we have *na kilviṣād īṣate*, he, *Indra*, does not go from sin, sin being put for sinner, that is, from one who is a parricide or the like, *pitrādi-vadha-yuktāt*, that is, he does not turn away from him who has committed these crimes: the reason also is given, *veti idvasya prayata*, for verily he desires his offerings, *prayatāni dānāni*: the doctrine, therefore, is here inculcated, that devotional merit compensates for want of moral merit: the converse is also implied by the passage quoted by Sāyaṇa from the Vedas, that sanctity does not compensate for want of devotion; *Indra* being represented as saying, I gave to the wolves the *Paulomas* in the firmament, and the *Yatis*, the *kālakāñjyas*, and *arunmukhas* upon earth: because Sāyaṇa observes, these *Yatis* did not worship or praise him.

३९०९. न पञ्चभिर्दशभिर्वष्ट्यारभं नासुन्वता सचते पुष्यता चन।
जिनाति वेदमुया हन्ति वा धुनिरा देवयुं भजति गोमति व्रजे।।५।।

5. He desires not (association in) enterprises with five or with ten; he associates not with the man who does not present libations; and cherishes not (his dependents) may, the terrifier (of foes) punishes him or slays him, but he places the devout man in a pasturage stocked with cattle.

३९१०. वित्वक्षणः समृतौ चक्रमासजोऽसुन्वतो विषुणः सुन्वतो वृधः।
इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नयति दासमार्यः।।६।।

6. Thinning (his enemies) in battle, and accelerating the wheels (of his car), he turns away from him who offers no libation, and augments (the prosperity of) the offerer: *Indra*, the subduer of all, the formidable, the lord, conducts the *Dāsa* at his pleasure.

३९११. समीं पणेरजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु।
दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषीमचुक्रुधत्।।७।।

7. He proceeds to plunder the wealth of the (avaricious), and bestows the riches that are prized by man upon the donor (of the libation): every man is involved in great difficulty who provokes the might of *Indra* to wrath.

३९१२. सं यज्जनौ सुधनौ विश्वशर्धसाववेदिन्द्रो मघवा गोषु शुभ्रिषु।
युजं ह्य१न्यमकृत प्रवेपन्युदीं गव्यं सृजते सत्वभिर्धुनिः।।८।।

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8. When *Indra*, the possessor of opulence, discriminates between two men, both wealthy, and exerting themselves (against each other) for the sake of valuable cattle, he takes one of them as his associate, causing (his adversaries) to tremble, and the agitator (of the clouds), together with the *Maruts*, bestows upon him herds of cattle.

३९१३. सहस्रसामाग्निवेशिं गृणीषे शत्रिमग्न उपमां केतुमर्यः।
तस्मा आपः संयतः पीपयन्त तस्मिन्क्षत्रममवत्त्वेषमस्तु॥९॥

9. I, *Arya, Agni*, praise, *Śatri*, the son of *Agniveśa*, the bestower of thousands, a type for comparison: may the collected wates yield him abundance; may wealth and strength, and glory he upon him.

Agni— *Indra* is intended, according to the Scholiast as identical with *Agni*: of the following names, *Agniveśa* appears in the *Purāṇas* as a *Ṛṣi* a son of *Brahmā,* but here his son at least must be a *Rājā*.

[सूक्त-३५]

[**ऋषि**– प्रभूवसु आङ्गिरस। **देवता**– इन्द्र। **छन्द**– अनुष्टुप्; ८ पंक्ति।]

३९१४. यस्ते साधिष्ठोऽवस इन्द्र क्रतुष्टमा भर।
अस्मभ्यं चर्षणीसहं सस्निं वाजेषु दुष्टरम्॥१॥

1. Perfect for our protection, *Indra*, that yours act which is most effective; which is the subduer of men; holy, and difficult to be encountered in battles.

३९१५. यदिन्द्र ते चतस्रो यच्छूर सन्ति तिस्रः।
यद्वा पञ्च क्षितीनामवस्तत्सु न आ भर॥२॥

2. Whatever protections, *Indra*, may be yours, whether four, or, hero, three, or those accorded to the five (classes) of men, bestow them freely upon us.

Four, Three or.....Five Classes— Whatever favours may be granted to the four castes, the three *lokas,* or the five orders of men, *pañca kṣitinām*.

३९१६. आ तेऽवो वरेण्यं वृषन्तमस्य हूमहे।
वृषजूतिर्हि जज्ञिष आभूभिरिन्द्र तुर्वणिः॥३॥

3. We invoke the desirable protection of you, the most liberal showerer (of benefits); that (protection) which you, the distributor

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of rain, the quick destroyer (of foes), grant, (associated) with the present (*Maruts*).

३९१७. वृषा ह्यसि राधसे जज्ञिषे वृष्णि ते शवः।
स्वक्षत्रं ते धृषन्मनः सत्राहमिन्द्र पौंस्यम्।।४।।

4. You are the showerer (of benefits); you are born to (bestow) riches; your strength rains (blessings); your self-invigorated mind is the restrainer (of adversaries) your manhood, *Indra*, is the destroyer of multitudes.

३९१८. त्वं तमिन्द्र मर्त्यममित्रयन्तमद्रिवः।
सर्वरथा शतक्रतो नि याहि शवसस्पते।।५।।

5. *Indra*, wielder of the thunderbolt, rider in an all-pervading car, object of many rites, and lord of strength, proceed against the mortal who entertains hostility towards you.

३९१९. त्वामिद्वृत्रहन्तम जनासो वृक्तबर्हिषः।
उग्रं पूर्वीषु पूर्व्यं हवन्ते वाजसातये।।६।।

6. Slayer of *Vṛtra*, men with clipped sacred grass invoked you, who are fierce and foremost among many, for aid in battle.

३९२०. अस्माकमिन्द्र दुष्टरं पुरोयावानमाजिषु।
सयावानं धनेधने वाजयन्तमवा रथम्।।७।।

7. Defend, *Indra*, our chariot, difficult (to be stopped), mingling foremost in combats, followed by attendants, and eagerly striving for repeated spoil.

Our Chariot— *Ava ratham*: the latter may also signify, the Scholiast suggests, a son, he whose nature it is to give delight to his parents, *raṅhaṇasvabhāvam, putram*.

३९२१. अस्माकमिन्द्रेहि नो रथमवा पुरन्ध्या।
वयं शविष्ठ वार्यं दिवि श्रवो दधीमहि दिवि स्तोमं मनामहे।।८।।

8. Comes, *Indra*, to us; defend by your providence our car: we contemplate in you who, most mighty one, are divine, all desirable vigour: (to you), who are divine, we offer praise.

[सूक्त-३६]

[ऋषि– प्रभूवसु आङ्गिरस। देवता– इन्द्र। छन्द– त्रिष्टुप्, ३ जगती।]

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३९२२. स आ गमदिन्द्रो यो वसूनां चिकेतद्दातुं दामनो रयीणाम्।
धन्वचरो न वंसगस्तृषाणश्चकमानः पिबतु दुग्धमंशुम्॥१॥

1. May that *Indra* who is the donor of wealth, who knows (how) to distribute riches, come (to our sacrifice) marching boldly like a warrior; and may he, being thirsty, and desirous (of the draught), drink of the effused *Soma* juice.

३९२३. आ ते हनू हरिवः शूर शिप्रे रुहत्सोमो न पर्वतस्य पृष्ठे।
अनु त्वा राजन्नर्वतो न हिन्वन् गीर्भिर्मदेम पुरुहूत विश्वे॥२॥

2. Hero, lord of horses, may the *Soma* ascend to your destructive jaw, as if to the summit of a mountain: may we all, royal *Indra*, who are invoked of many, give pleasure to you with our hymns, as to horses with fodder.

Ascend to Your Destructive Jaw— *Hanu śipre āruhat:* as the two nouns have usually the same sense, as Sāyaṇa observes, one should be regarded as the epithet of the other, and he therefore explains *hanu* as the means of destroying, or destructive, *hananasādhanam*.

३९२४. चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्रिवः।
रथादधि त्वा जरिता सदावृध कुविन्नु स्तोषन्मघवन्पुरूवसुः॥३॥

3. Wielder of the thunderbolt, the invoked of many, my mind trembles through dread of poverty like a whirling wheel: *Maghavan*, ever prosperous, may your worshipper, *Puruvasu*, praise you promptly and abundantly, seated in your chariot.

Through Dread of Poverty— *Amater-id: anati* is explained either *daridryam*, poverty, or *astotā*, one who does not praise or worship.

३९२५. एष ग्रावेव जरिता त इन्द्रेयर्ति वाचं बृहदाशुषाणः।
प्र सव्येन मघवन्यंसि रायः प्र दक्षिणिद्धरिवो मा वि वेनः॥४॥

4. This your adorer, *Indra*, like the stone (that expresses the *Soma* juice), urges praise to you, participating in the great (reward): you bestow, *Maghavan*, riches with your left hand, you bestow them, lord of horses, with the right: be not reluctant.

३९२६. वृषा त्वा वृषणं वर्धतु द्यौर्वृषा वृषभ्यां वहसे हरिभ्याम्।
स नो वृषा वृषरथः सुशिप्र वृषक्रतो वृषा वज्रिन्भरे धाः॥५॥

5. May the effective eulogium melt you, the showerer (of benefits): you, the showerer, are borne (to the sacrifice) by vigorous steeds sender of rain, you of the handsome shin, wielder

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of the thunderbolt, showerer, whose car showers down (blessings), do you defend us in battle.

Do you defend us in Battle— Another instance of the abuse of the derivation of *vṛṣā*, to rain or shower.

३९२७. यो रोहितौ वाजिनौ वाजिनीवान्त्रिभिः शतैः सचमानावदिष्ट।
यूने समस्मै क्षितयो नमन्तां श्रुतरथाय मरुतो दुवोया।।६।।

6. *Maruts*, may all men bow in obedience to that youthful *Śrutaratha*, the possessor of abundance, who has bestowed (upon us) two bay steeds accompanied by three hundred (cattle).

[सूक्त-३७]

[ऋषि- अत्रि भौम। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

३९२८. सं भानुना यतते सूर्यस्याजुह्वानो घृतपृष्ठः स्वञ्चाः।
तस्मा अमृध्रा उषसो व्युच्छान्य इन्द्राय सुनवामेत्याह।।१।।

1. The piously worshipped (*Agni*), when invoked, glistening with the oblation, vies with the splendour of the sun: may the dawns rise innoxious to him who says, let us offer oblations to *Indra*.

३९२९. समिद्धाग्निर्वनवत्स्तीर्णबर्हिर्युक्तग्रावा सुतसोमो जराते।
ग्रावाणो यस्येषिरं वदन्त्ययदध्वर्युर्हविषाव सिन्धुम्।।२।।

2. He whose fire is kindled, whose sacred grass is strewn, offers worship: he whose stone is uplifted, whose *Soma* juice is effused, offers praise: the priests, of whom the stones utter the sounds of bruising, descends with the oblation (for previous ablution) to the stream.

३९३०. वधूरियं पतिमिच्छन्त्येति य ईं वहाते महिषीमिषिराम्।
आस्य श्रवस्याद्रथ आ च घोषात्पुरू सहस्रा परि वर्तयाते।।३।।

3. The bride (of *Indra*), devoted to her lord, attends him (to the rite), who thus brings (with him) his accompanying queen: may his car convey to su ample food; may it sound loudly; may it scatter around many thousand (of riches).

३९३१. न स राजा व्यथते यस्मिन्निन्द्रस्तीव्रं सोमं पिबति गोसखायम्।
आ सत्वनैरजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन्।।४।।

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4. That prince suffers no evil in whose realm *Indra* drinks the sharp *Soma* juice mixed with milk: attended by faithful (followers), he moves (in all directions): he destroys his enemy, he protects his subjects: enjoying prosperity, he cherishes the name of (*Indra*).

३९३२. पुष्यात्क्षेमें अभि योगें भवात्युभे वृतौ संयती सं जंयाति।
प्रियः सूर्ये प्रियो अग्ना भंवाति य इन्द्रांय सुतसोंमो ददांशत्।।५।।

5. He cheriehes (his kin); he (reigns) in welfare and prosperity; he is victorious in present and continuous (time): dear is he to the sun, dear to *Agni*, who, with prepared libation, offers it to *Indra*.

[सूक्त-३८]

[**ऋषि**– अत्रि भौम। **देवता**– इन्द्र। **छन्द**– अनुष्टुप्।]

३९३३. उरोष्टं इन्द्र राधंसो विभ्वी रातिः शंतक्रतो।
अधां नो विश्वचर्षणे द्युम्ना सुंक्षत्र मंहय।।१।।

1. *Indra* of many exploits, liberal is the distribution of yours abundant riches: therefore, all-beholder, possessor of excellent wealth, bestow upon us opulence.

Sāmaveda, 366.

३९३४. यदींमिन्द्र श्रवाय्यमिषं शविष्ठ दधिषे।
पप्रथे दीर्घश्रुत्तंमं हिरंण्यवर्ण दुष्टरंम्।।२।

2. Although, most mighty *Indra*, you possess well-known abundance (of food), yet golden-hued (deity) it is most notoriously reported as difficult (to be procured).

३९३५. शुष्मांसो ये तें अद्रिवो मेहनां केतसापंः।
उभा देवावभिष्टंये दिवश्च ग्मश्च राजथः।

3. Wielder of the thunderbolt, yours are the strong (*Maruts*), who are adorable, and whose exploits are renowned: both divinities, (you and they), rule at pleasure over heaven and earth.

३९३६. उतो नों अस्य कस्यं चिद्दक्षंस्य तवं वृत्रहन्।
अस्मभ्यं नृम्णमा भंरास्मभ्यं नृमणस्यसे।।४।।

4. Slayer of *Vṛtra*, bring to us, your (worshippers), the wealth of any powerful (man) whatsoever, for you are disposed to enrich us.

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३९३७. नू त आभिरभिष्टिभिस्तव शर्मञ्छतक्रतो।
इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः।।५।।

5. May we, *Śatakratu,* speedily (partake of) your felicity through these our prayers: may we be well secured, *Indra*, (by you): may we be carefully protected, hero, by you.

[सूक्त-३९]

[ऋषि– अत्रि भौम। देवता– इन्द्र। छन्द– अनुष्टुप्, ५ पंक्ति।]

३९३८. यदिन्द्र चित्र मेहनास्ति त्वादातमद्रिवः।
राधस्तन्नो विदद्वस उभयाहस्त्या भर।।१।।

1. Wonderful *Indra*, wielder of the thunderbolt, since precious treasure is to be distributed by you, bestow it, possessor of riches, with both hands, upon us.

Since precious treasure is to be distributed by you— *Mehanāsti tvā dātam rādhas*, is explained by Sāyaṇa, *maṅhanīyam dhanam tvayā dātavyam,* praiseable wealth is to be given to you: *Yāska* gives a like interpretation, but notices another interpretation of *mehanāsti, me iha nāsti*, what is not in this world, or on this occasion, mine, *Nirukta*, IV.4: the verse occurs, *Sāmaveda*, 345, 1172.

३९३९. यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदा भर।
विद्याम तस्य ते वयमकूपारस्य दावने।।२।।

2. Whatever food you consider desirable, *Indra*, bestow it: let us be to you (in the relation of your) gift of unlimited sustenance.

Gift of unlimited sustenance— *Tasya akupārasya dāvane*, in the giving of that unlimited food, *annasya:* Yāska would fill up the ellipse with *dānasya,* gift: he explains *akupāra* by *dūrapāra*, or *mahāpāra*, having a distant or great opposite boundary, whence it is also an appellative of the sun and of the ocean: it also means a tortoise, one who does not go into a well, *kūpa*: the verse occurs *Sāmaveda*, 1173.

३९४०. यत्ते दित्सु प्रराध्यं मनो अस्ति श्रुतं बृहत्।
तेन दृळ्हा चिदद्रिव आ वाजं दर्षि सातये।।३।।

3. Since your bountiful and praiseworthy will is notorious and vast, therefore, thunder, you have made ready for bestowing upon us substantial food.

Bountiful— *Ditsu*, desiderative of *da,* deiring to give, an epithet of *manas*, mind or will: Benfey's text of the *Sāma* reads *dikṣu*, 1174.

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३९४१. मंहिष्ठं वो मघोनां राजानं चर्षणीनाम्।
इन्द्रमुप प्रशस्तये पूर्वीभिर्जुजुषे गिरः॥४

4. With ancient (hymns) the pious approach *Indra*, to laud him who is most worthy of the beverage (the offering) of you who are opulent; (him) who is the king of men.

३९४२. अस्मा इत्काव्यं वचं उक्थमिन्द्राय शंस्यम्।
तस्मां उ ब्रह्मवाहसे गिरों वर्धन्त्यत्रयो गिरः शुम्भन्त्यत्रयः॥५॥

5. To that *Indra*, is the poetical and articulate prayer to be recited: to him the conveyers of pious praise, the sons of *Atri*, raise their hymns: the sons of *Atri* illume their hymns.

[सूक्त-४०]

[**ऋषि–** अत्रि भौम। **देवता–** इन्द्र; ५ सूर्य; ६-९ अत्रि। **छन्द–** १-३ उष्णिक्; ५, ९ अनुष्टुप्, ४, ६-८ त्रिष्टुप्।]

३९४३. आ याह्यद्रिभिः सुतं सोमं सोमपते पिब।
वृषन्निन्द्र वृषभिर्वृत्रहन्तम॥१॥

1. Come, *Indra*, (to our sacrifice); drink, lord of the *Soma*, of the juice expressed by the stones: showerer (of benefits), utter destroyer of *Vṛtra*, (come) with the showering (*Maruts*).

३९४४. वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः।
वृषन्निन्द्र वृषभिर्वृत्रहन्तम॥२॥

2. The stone is the showerer, the inebriation is the showerer, this effused *Soma* is the showerer; showerer (of benefits), *Indra*, utter destroyer of *Vṛtra*, come with the showering (*Maruts*).

The Showerer— Either of the *Soma* juice, or the benefits derivable from offering it: bet here is the usual misuse of *vṛṣa*.

३९४५. वृषा त्वा वृषणं हुवे वज्रिञ्चित्राभिरूतिभिः।
वृषन्निन्द्र वृषभिर्वृत्रहन्तम॥३॥

3. Effusing the libation, I invoke you, the showerer (of benefits), for your marvellous protections: showerer (of benefits). *Indra*, utter destroyer of *Vṛtra*, come with the showering (*Maruts*).

३९४६. ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा।
युक्त्वा हरिभ्यामुप यासदर्वाङ्माध्यंन्दिने सवने मत्सदिन्द्रः॥४॥

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4. May the accepter of the spiritless libation, the wielder of the thunderbolt, the showerer (of benefits), the overcomer of quick-(flying foes), the mighty, the monarch, the slayer of *Vṛtra*, the drinker of the *Soma*, having harnessed his horses, come down (to us): may *Indra* be exhilarated at the mid-day sacrifice.

Accepter of the Spiritless Libation— *Ṛjiṣin*: the possessor or ruler of the *ṛjiṣa*, which is here explained *gatasāra somarasa*, or that which has been offered at the morning and midday ceremonies, and of which the residue is now presented at the evening sacrifice.

३९४७. यत्त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः।

अक्षेत्रविद्यथा मुग्धो भुवनान्यदीधयुः॥५॥

5. When, *Sūrya*, the son of the *Asura Svarbhānu*, overspread you with darkness, the worlds were beheld like one bewildered knowing not his place.

Svarbhānu— *Svarbhānu* is a name of *Rāhu*, the personified ascending node, and the causer of an clipse: he was a son of *Kaṣyapa*, by *Danu*, the mother of the *Dānavas*, or *Asuras*: *Viṣṇu Pur.* p.147: another genealogy makes him the son of *Vipracitti*, by Siṅhikā, the sister of Hiraṇyakaṣipu, *ibid.*, p.148.

३९४८. स्वर्भानोरध यदिन्द्र माया अवो दिवो वर्तमाना अवाहन्।

गूळ्हं सूर्यं तमसापव्रतेन तुरीयेण ब्रह्मणाविन्ददत्रिः॥६॥

6. When, *Indra*, you were dissipating those illusions of *Svarbhānu* which were spread below the sun, then *Atri*, by his fourth sacred prayer, discovered the sun concealed by the darkness impeding his functions.

By his fourth sacred prayer— That is, by the four stanzas of this hymn, from the fifth to the eighth.

३९४९. मा मामिमं तव सन्तमत्र इरस्या द्रुग्धो भियसा नि गारीत्।

त्वं मित्रो असि सत्यराधास्तौ मेहावतं वरुणश्च राजा॥७॥

7. *Sūrya* speak: Let not the violator, *Atri*, through hunger, swallow with fearful (darkness) me who am yours you are *Mitra*, whose wealth is truth: do you and the royal *Varuṇa* both protect me.

३९५०. ग्राव्णो ब्रह्मा युयुजानः सपर्यन् कीरिणा देवान्नमसोपशिक्षन्।

अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत्॥८॥

8. Then the Brahman, (*Atri*), applying the stones together, propitiating the gods with praise, and adoring them with revence,

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placed the eye of *Sūrya* in the sky: he dispersed the delusions of *Svarbhānu*.

३९५१. यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः।
अत्रयस्तमन्वविन्दन्नह्य१न्ये अशक्नुवन्॥९॥

9. The sun, whom the *Asura*, *Svarbhānu*, had enveloped with darkness, the sons of *Atri* subsequently recovered: no others were able (to effect his release).

[सूक्त-४१]

[ऋषि– अत्रि भौम। देवता– विश्वदेवा।
छन्द– त्रिष्टुप्; ६-१७ अतिजगती; २० एकपदा विराट्।]

३९५२. को नु वां मित्रावरुणावृतायन्दिवो वा महः पार्थिवस्य वा दे।
ऋतस्य वा सदसि त्रासीथां नो यज्ञायते वा पशुषो न वाजान्॥१॥

1. Who, *Mitra* and *Varuṇa*, desiring to sacrifice to you, (is able to do so)? do you, whether (abiding) in the region of heaven, or of the vast earth, or of the firmament, protect us, and give to the donor (of the oblation), and to the sacrificer, cattle and food.

३९५३. ते नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतो जुषन्त।
नमोभिर्वा ये दधते सुवृक्तिं स्तोमं रुद्राय मीळ्हुषे सजोषाः॥२॥

2. May those divinities, *Mitra*, *Varuṇa*, *Aryaman*, *Āyu*, *Indra*, *Ṛbhukṣin*, the *Maruts* who accept pious praise, be pleased by our adorations, partaking of the gratification afforded to *Rudra*, the showerer (of benefits).

Divinities who accept pious praise— According to the commentator, divinities are of two orders, those who share praises, *stotrabhājaḥ*, and those who share oblations *havirbhājaḥ*: the first is here alluded to.

***Rudra* the Showerer**— This last clause may be considered as applying especially to the *Maruts* as the sons of *Rudra*.

३९५४. आ वां येष्ठाश्विना हुवध्यै वातस्य पत्मन्रथ्यस्य पुष्टौ।
उत वा दिवो असुराय मन्म प्रान्धांसीव यज्यवे भरध्वम्॥३॥

3. I invoke you, *Aśvins*, the restrainers (of desire), for the acceleration of your chariot with the swiftness of the wind: (priests) offer praise and oblations to the celestial destroyer of life, to the accomplisher of the sacrifice.

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The Celestial Destroyer of Life— *Divo asurāya* is explained *dyotamānāya prāṇāpahartre*, that is, to *Rudra*: and *yajyave, yāga-sādhakāya*: or *Asura* may be rendered *prāṇadātā*, the giver, of life, when it will imply *Sūrya* or *Vāyu*.

३९५५. प्र स॒क्षणो॑ दि॒व्यः कण्व॑होता त्रि॒तो दि॒वः स॒जोषा॒ वातो॑ अ॒ग्निः।
पू॒षा भगः॑ प्रभृ॒थे वि॒श्वभो॑जा आ॒जिं न ज॑ग्मुरा॒श्व॑श्वतमाः॥४॥

4. May the divine accepter of sacrifice, of whom the *Kaṇvas* are the priests, *Tṛta, Vāyu* and *Agni*, concurring in satisfaction with (the ruler of) heaven, or (*Sūrya* and) *Puṣan* and *Bhaga*, and they who are the protectors of the universe, (come quickly) to the sacrifice, as the fleet course rush to battle.

Trita— Or *Trita* may be an epithet of *Vāyu*, the threefold, pervading the three regions of heaven, mid-air, and earth.

३९५६. प्र वो॑ र॒यिं यु॒क्ताश्वं॑ भरध्वं रा॒य एषेऽव॑से दधीत धीः।
सु॒शेव॒ एवै॑रौशि॒जस्य॒ होता॒ ये व॒ एवा॑ मरुतस्तु॒राणा॑म्॥५॥

5. *Maruts*, do you bring wealth comprising horses: to acquire and preserve riches the wise man offers you praise: may the ministrant priest, (*Atri*), of the son of *Uśij* (*Kakṣīvat*), be made happy by those swift-going (horses) which are the swift-going (horses), *Maruts*, of you who are rapid in motion.

३९५७. प्र वो॑ वा॒युं र॑थ॒युजं॑ कृणु॒ध्वं प्र दे॒वं विप्रं॑ पनि॒तार॑म॒र्कैः।
इ॒षु॒ध्यव॑ ऋ॒त॒सापः॒ पुर॑न्धी॒र्वस्वी॑र्नो॒ अत्र॒ पत्नी॒रा धि॒ये धुः॥६॥

6. Prevail, (priests), by your prayers, on *Vāyu*, the divine, the fulfiller of desires, the adorable, to harness his chariot: may the light-moving accepters of sacrifice, the lovely and excellent wives (of the gods), come hither to our rite.

३९५८. उप॑ व॒ एषे॒ वन्द्ये॑भिः शू॒षैः प्र य॒ह्वी दि॒वश्चि॒तय॑द्भिर॒र्कैः।
उ॒षासा॒नक्ता॑ वि॒दुषी॑व॒ विश्व॒मा हा॑ वहतो॒ मर्त्या॑य य॒ज्ञम्॥७॥

7. Mighty Day and Nighty, to you, along with the adorable (deities) of heaven, I present (the oblation) with prayers delighting and explicit: knowing, like two sages, all (that is required), do you bring (it) to the worshipper for his sacrifice.

३९५९. अ॒भि वो॑ अर्चे पो॒ष्याव॑तो॒ नॄन्वास्तो॒ष्पतिं॒ त्वष्टा॑रं॒ ररा॑णः।
धन्या॑ स॒जोषा॑ धि॒षणा॒ नमो॑भि॒र्वन॒स्पती॒ँरोष॑धी रा॒य एषे॑॥८॥

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8. I glorify you, leaders (of rites), cherishers (of many), gratifying (with oblation, you) *Tvaṣṭā* the lord of foundations, and the goddess of speech, bestower of opulence, and share in the satisfaction (of the other divinities): also the lords of the forest, and the herbs, that I may obtain riches.

३९६०. तुजे नस्तने पर्वताः सन्तु स्वैतवो ये वसवो न वीराः।
पनित आप्त्यो यजतः सदा नो वर्धान्नः शंसं नर्यो अभिष्टौ॥९॥

9. May the *Parvatas* be (bountiful) to us in liberal donations; may they be favourable (to us) who are the establishers (of the world) like heroes; may the adored and adorable (deity), who is accessible (to all), who is friendly to man, ever grant us increase, being propitiated by our praise.

The *Parvatas*— The clouds, according to the comment.

In Liberal Donations— *Tuje nastane: tane* is rendered by *vistṛte*, expanded, and *tuje* by *dāne*, gift, or *tuje* may mean son, and *tane* grandson.

Establishers of the World-like Heroes— *Ye vasavo na vīraḥ, jagato vāsayitāraḥ vīra iva* is the explanation of the Scholiast.

Accessible to All— *Āptyo yajataḥ*: according to Sāyaṇa, the first means *āptavyaḥ sarvaiḥ*, to be obtained by all; the second, *yajanīya*, to be worshipped, that is, *Āditya*.

Propitiated by our Praise— *Naḥ śaṁsam abhiṣṭau*, our praise in seeking or approaching; the want of verb renders this somewhat doubtful.

३९६१. वृष्णो अस्तोषि भूम्यस्य गर्भं त्रितो नपातमपां सुवृक्ति।
गृणीते अग्निरेतरी न शूषैः शोचिष्केशो नि रिणाति वना॥१०॥

10. I glorify with unqualified praise the embryo of the earth-fertilizing rain, the grandson of the waters, *Agni*, who is threefold, who rages (upon me) not, when travelling with (his) withering rays, but, bright-haired consumes the forests.

Earth-Fertilizing Rain— *Vṛṣṇo bhūmyasya garbham: bhūmya*, Sāyaṇa explains by, either suited to the earth or the firmament, *bhūmir-antarikṣam*: in the latter case the embryo of the firmamental rain will mean *Agni* as the lightning according to Sāyaṇa.

With His Withering Rays— *Gṛṇīte Agni etarī na śūṣaiḥ; mayi gantari na krudhyati sukhakarai raśmibhiḥ*, who is not angry upon me when going with his agreeable rays; but this seems inconsistent with the sense given to the verb: *śūṣa*, drying up, would be more congruous.

३९६२. कथा महे रुद्रियाय ब्रवाम कद्राये चिकितुषे भगाय।
आप ओषधीरुत नोऽवन्तु द्यौर्वना गिरयो वृक्षकेशाः॥११॥

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11. How can we offer (fit praise) to the righty posterity of *Rudra*, or to the all-knowing *Bhaga*, for (the sake of obtaining) riches: may the waters, may the plants, protect us, and the heaven, the woods, and the mountains, whose tresses are trees.

३९६३. शृणोतु न ऊर्जां पतिर्गिरः स नभस्तरीयाँ इषिरः परिज्मा।
शृण्वन्त्वापः पुरो न शुभ्राः परि स्रुचो बबृहाणस्याद्रेः।।१२।।

12. May the lord of vigour, (*Vāyu*), hear our prayers, he who traverses the firmament, the circumambient: may the waters hear, bright as cities, flowing round the towering mountains.

Bright as Cities— *Puro na śubhra, purāṇi iva dipta,* shining like cities.

३९६४. विदा चिन्नु महान्तो ये व एवा ब्रवाम दस्मा वार्यं दधानाः।
वयश्चन सुभ्व१ आव यन्ति क्षुभा मर्तमनुयतं वधस्नैः।।१३।।

13. Mighty *Maruts*, of goodly aspect, quickly hear (the praises) that we who repair to you repeat, offering acceptable (oblations): (the *Maruts*) coming hither, well disposed, come down to us, (destroying) with their weapons the mortals opposed to them, (overcome) by agitation.

३९६५. आ दैव्यानि पार्थिवानि जन्मापश्चाच्छा सुमखाय वोचम्।
वर्धन्तां द्यावो गिरश्चन्द्राग्रा उदा वर्धन्तामभिषाता अर्णाः।।१४।।

14. I offer adoration to the company of the *Maruts* deserving of sacred sacrifice, to obtain the waters, whether born of heaven or earth: may my praises prosper: may the joy-bestowing heavens (flourish): may the rivers cherished (by the *Maruts*) be filled with water.

३९६६. पदेपदे मे जरिमा नि धायि वरूत्री वा शक्रा या पायुभिश्च।
सिषक्तु माता मही रसा नः स्मत्सूरिभिर्ऋजुहस्त ऋजुवनिः।।१५।।

15. My praise has been continually proffered as a protectress, powerful with (the means of) preservation: may the maternal and venerable earth accept our (praises), and, (pleased) with her pious (worshippers) be (to us) straight-handed, and the giver of good.

As a Protectress— *Varūtrī, asmad, upadravavarayitrī*, what or who keeps off oppression upon us.

३९६७. कथा दाशेम नमसा सुदानूनेवया मरुतो अच्छोक्तौ प्रश्रवसो मरुतो अच्छोक्तौ। मा नोऽहिर्बुध्न्यो रिषे धादस्माकं भूदुपमातिवनिः।।१६।।

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16. How may we (duly) worship the liberal (*Maruts*) with praise, how adore the *Maruts* with present praise in a fitting manner, the glorious *Maruts* with present praise? may *Ahirbudhnya* contrive nor for our harm; may he be the destroyer (of our enemies).

३९६८. इति॑ चि॒न्नु प्र॒जायै॑ पशु॒मत्यै॒ देवा॑सो॒ वन॑ते॒ मर्त्यो॑ व॒ आ दे॑वासो वनते॒ मर्त्यो॑ वः। अत्रा॑ शि॒वां त॒न्वो॑ धा॒सिम॒स्या ज॒रां चि॑न्मे॒ निर्ऋ॑तिर्जग्रसीत॥१७॥

17. The mortal (sacrificer) worships you, gods, at all times for progeny and cattle: verily, gods, the mortal worships you: may *Nirṛti*, on this occasion, sustain my body with salutary food, and keep off decay.

Nirṛti— See not on IV.1.3.7.

३९६९. तां वो॑ देवाः सुम॒तिमू॒र्जय॑न्ती॒मिष॑मश्याम वसवः॒ शसा॒ गोः।
सा नः॑ सु॒दानु॑र्मृ॒ळय॑न्ती दे॒वी प्रति॒ द्रव॑न्ती सुवि॒ताय॑ गम्याः॥१८॥

18. Divine *Vasus*, may we obtain from the adorable cow invigorating and mind-sustaining food: may that liberal and benignant goddess, hastening (I. her), come for our felicity.

३९७०. अ॒भि न॒ इळा॑ यू॒थस्य॑ मा॒ता स्मन्न॒दीभि॑रु॒र्वशी॑ वा गृणातु।
उ॒र्वशी॑ वा बृह॒द्दि॒वा गृ॑णा॒ना॒भ्यू॒र्ण्वा॒ना प्र॑भृ॒थस्या॒योः॥१९॥

19. May *Iḷā*, the mother of the herd, and *Urvaśī* with the rivers, be favourable to us: may the bright-shining *Urvaśī* (come), commanding our devotion, and investing the worshipper with light.

Iḷā* and *Urvaśī— *Iḷā* may here be the earth, or the daughter of *Manu*, in the form of a cow, the mother of the herd, *yūthasya mātā*; or the latter may be applied to the company of the *Maruts*, when *Iḷā*, it is said, may be *madhyamikā vāk*, middle, articulate of human speech; or the latter sense may be applied to *Urvaṣī*.

Investing the Worshipper with Light—*Abhyūrṇvānā prabhṛthasyā yoḥ*: the latter the commentator says, is to be read *ayum*, in the accusative, man, or the *Yajamāna: prabhṛta*, upon the authority of Yāska, *Nirukta*, II.49, may mean either light, *tejas*, or water, *udakam*, and, being in the genitive, required some such term as *dānena*, by the gift of, to be supplied; or the ellipse may be filled up by *yajñam*, when the sentence will be covering or protecting the sacrifice of the man making the offering.

३९७१. सिष॑क्तु न ऊर्ज॒व्य॑स्य पु॒ष्टेः॥२०॥

20. May she cherish us (as the servants) of our patron *Ūrjavya*.

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Ūrjavya— *Siṣaktu na ūrjavyasya puṣṭeḥ: urjavya* is the name of a *Rājā; puṣṭeḥ* is for *poṣakasya*, one who cherishes or patronizes: the nominative to the verb may be either *Urvaśī* or *Iḷā*, or the *Marudgaṇaḥ*, the company of the *Maruts*.

[सूक्त-४२]

[**ऋषि**– अत्रि भौम। **देवता**– विश्वेदेवा; ११ रुद्र।
छन्द– त्रिष्टुप्; १७ एकपदा विराट्।]

३९७२. प्र शन्तमा वरुणं दीधिती गीर्मित्रं भगमदितिं नूनमश्याः।
पृषद्योनिः पञ्चहोता शृणोत्वतूर्तपन्था असुरो मयोभुः॥१॥

1. May our most animating praise, together with our offerings, successfully attain *Varuṇa*, *Mitra*, *Bhaga*, and *Aditi*: may the ministrant of the five (vital airs, *Vāyu*), the dweller in the dappled (firmament), he whose path is unimpeded, who is the give of life, the bestower of happiness, hear.

३९७३. प्रति मे स्तोममदितिर्जगृभ्यात्सूनुं न माता हृद्यं सुशेवम्।
ब्रह्म प्रियं देवहितं यदस्त्यहं मित्रे वरुणे यन्मयोभु॥२॥

2. May *Aditi* accept my affectionate and devoted praise, as a mother (the endearments of) a son: the pleasing, delightful prayer that is approved of by the gods I address to *Varuṇa* and *Mitra*.

३९७४. उदीरय कवितमं कवीनामुनत्तैनमभि मध्वा घृतेन।
स नो वसूनि प्रयता हितानि चन्द्राणि देवः सविता सुवाति॥३॥

3. Celebrate, (priests), the most prophetic of the prophets; imbue him with the sweet libation, and may the divine *Savitā* bestow upon us ample, beneficial, and delightful riches.

The most prophetic of the prophets— *Kavitamam kavīnām: kavi*, as before observed, is usually explained *krānta-darśī*, a seer or shower of the past, whence may be inferred the application of his knowledge to the future,

"Till old experience both attain,
To something of prophetic strain."

३९७५. समिन्द्र णो मनसा नेषि गोभिः सं सूरिभिर्हरिवः सं स्वस्ति।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञियानाम्॥४॥

4. With a (willing) mind, *Indra*, you associate us with cattle, with pious (priests) and, lord of steeds, with prosperity, with

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(sacrificial) food that is agreeable to the gods, and with the favour of the adorable deities.

Yajurveda, 2.15: there are one or two varieties of reading, but they are not of any importance.

३९७६. देवो भर्गः सविता रायो अंश इन्द्रो वृत्रस्य सञ्जितो धनानाम्।
ऋभुक्षा वाज उत वा पुरन्धिरवन्तु नो अमृतासस्तुरासः॥५॥

5. May the divine *Bhaga*, *Savitā*, the lord of wealth, *Aṁśa*, *Indra* (the slayer) of *Vṛtra*, (all) the conquerors of riches, *Ṛbhukṣin, Vāja* and also *Purandhi*, immortals, hastening (to our sacrifice) preserve us.

Ṛbhukṣin— *Ṛbhukṣin*, is usually considered to be a name of *Indra*, but here it implies *Ṛbhu*, while *Purandhi* is equivalent to *Vibhu*, making, with *Vāja*, the triad.

३९७७. मरुत्वतो अप्रतीतस्य जिष्णोरजूर्यतः प्र ब्रवामा कृतानि।
न ते पूर्वे मघवन्नापरासो न वीर्यं१ नूतनः कश्चनाप॥६॥

6. We celebrate the exploits of *Marutvat*, the unrecoiling, the victorious, the undecaying: neither the ancients, *Maghavan*, nor their successors, have attained your prowess, nor has any one recent attained it.

३९७८. उप स्तुहि प्रथमं रत्नधेयं बृहस्पतिं सनितारं धनानाम्।
यः शंसते स्तुवते शम्भविष्ठः पुरूवसुरागमज्जोहुवानम्॥७॥

7. Glorify the first donor of precious treasure, *Bṛhaspati*, the distributor of riches, the bestower of great happiness upon him who recites or chants (his praise), who comes laden with ample wealth to his invoker.

३९७९. तवोतिभिः सचमाना अरिष्टा बृहस्पते मघवानः सुवीराः।
ये अश्वदा उत वा सन्ति गोदा ये वस्त्रदाः सुभगास्तेषु रायः॥८॥

8. Associated, *Bṛhaspati*, with your protections, (men) are unharmed (by foes), and become opulent and blessed with descendants: may wealth devolve on those who are generous, and givers of horses, of cows, of clothes.

३९८०. विसर्माणं कृणुहि वित्तमेषां ये भुञ्जते अपृणन्तो न उक्थैः।
अपव्रतान्प्रसवे वावृधानान्ब्रह्मद्विषः सूर्याद्यावयस्व॥९॥

9. Render transitory the riches of those who partake of enjoyment without giving satisfaction (to those who are eminent)

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by holy hymns: put apart from the sun those who perform not sacred rites, and who, though prospering in their posterity, are the adversaries of prayer.

Put apart from the Sun— *Sūryād yavayasva*, make them separate, condemn them to darkness.

३९८१. य ओहते रक्षसो देववीतावचक्रेभिस्तं मरुतो नि यात। यो वः शमीं शशमानस्य निन्दात्तुच्छ्यान्कामान्करते सिष्विदानः॥१०॥

10. Send, *Maruts*, into darkness with (cars) devoid of wheels, the man who invites the *Rākṣasas* to the food of the gods; (him also) who reviles me when offering praise to you: while sweating, he tois (to realize) vain desires.

३९८२. तमु ष्टुहि यः स्विषुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य। यक्ष्वा महे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य॥११॥

11. Praise him who has the sure arrow, the strong bow, who presides over all sanitary drugs; worship *Rudra* for a comprehensive and sound understanding; adore the powerful divinity with prostrations.

३९८३. दमूनसो अपसो ये सुहस्ता वृष्णः पत्नीर्नद्यो विभ्वतष्टाः। सरस्वती बृहद्दिवोत राका दशस्यन्तीर्वरिवस्यन्तु शुभ्राः॥१२॥

12. May the dexterous-handed, humble-minded artist (of the gods, the *Ṛbhus); may the wives of the showerer (*Indra*); may the rivers carved out by *Vibhu*; may *Sarasvatī* and the brilliant *Rākā*, the illustrious granters of desires, be willing to grant us riches.

३९८४. प्र सू महे सुशरणाय मेधां गिरं भरे नव्यसीं जायमानाम्। य आहना दुहितुर्वक्षणासु रूपा मिनानो अकृणोदिदं नः॥१३॥

13. To the great protector, (*Indra*), I offer devout pious praise, new and originated (at this time): to him, the showerer, who, for his daughter (earth), giving form to the rivers, has provided this water for our (use).

३९८५. प्र सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितर्नूनमश्याः। यो अब्दिमाँ उदनिमाँ इयर्ति प्र विद्युता रोदसी उक्षमाणः॥१४॥

14. May your pious praise, oh worshipper, assuredly reach the thundering, roaring lord of *Iḷā*, who, impelling the clouds and distributing the rain, proceeds, illuminating the heaven an dearth with lightning.

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३९८६. एष स्तोमो मारुतं शर्धो अच्छा रुद्रस्य सूनूँर्युवन्यूँरुदश्याः।
कामो राये हवते मा स्वस्त्युप स्तुहि पृषदश्वाँ अयासः॥१५॥

15. May this hymn reach up to the presence of the might of the *Maruts* the youthful sons of *Rudra*: the desire of riches incites me to holiness: glorify those who go to sacrifice on spotted steeds.

३९८७. प्रैष स्तोमः पृथिवीमन्तरिक्षं वनस्पतीँरोषधी राये अश्याः।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात्॥१६॥

16. May this hymn attain (the divinity) of earth and heaven, the trees, the herbs, for (the sake of) wealth: may each individual deity be successfully invoked by me: let not mother earth take us into unfavourable thought.

३९८८. उरौ देवा अनिबाधे स्याम॥१७॥

17 May we ever, gods, enjoy great and uninterrupted felicity.

३९८९. समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि॥१८॥

18. May we ever be participant of the unprecedented, joy-conferring and well-guided protection of the *Aśvins*: bring to us, immortal (*Aśvins*), riches, male progeny, and all good things.

[सूक्त-४३]

[**ऋषि**– अत्रि भौम। **देवता**– वश्वेदेवा। **छन्द**– त्रिष्टुप्; १६ एकपदा विराट्।]

३९९०. आ धेनवः पयसा तूर्ण्यर्था अमर्धन्तीरुप नो यन्तु मध्वा।
महो राये बृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति॥१॥

1. May the milch kine, quick-moving, doing no harm, come to us, (laden) with their sweet fluid: the wise worshipper invokes the seven vast and joy-diffusing (rivers) for the sake of ample riches.

The Milch Kine— *Dhenavaḥ,* according to Sāyaṇa here means rivers, and the rest of the stanza harmonizes with his interpretation.

३९९१. आ सुष्टुती नमसा वर्तयध्यै द्यावा वाजाय पृथिवी अमृध्रे।
पिता माता मधुवचाः सुहस्ता भरेभरे नो यशसावविष्टाम्॥२॥

2. (I purpose) to approach with pious praise, and with oblations, for (the sake of) the uninjured heaven and earth may the

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paternal (heaven), and the sweet-spoken, free-handed, maternal (earth), both enjoying renown, defend us in every battle.

३९९२. अध्वर्यवश्चकृवांसो मधूनि प्र वायवे भरत चारु शुक्रम्।
होतेव नः प्रथमः पाह्यस्य देव मध्वो ररिमा ते मदाय॥३॥

3. Priests, who are preparing (the libation), first offer to *Vāyu* the delightful and brilliant (*Soma*); and do you, divine *Vāyu*, like the *Hotā*, first drink of this sweet juice, which we offer for your exhilaration.

First Drink of this Sweet Juice— The Scholiast states that *Vāyu*'s drinking first of the *Soma* is repeatedly enjoined, *asakṛt prapañcitam*.

३९९३. दश क्षिपो युञ्जते बाहू अद्रिं सोमस्य या शमितारा सुहस्ता।
मध्वो रसं सुगभस्तिर्गिरिष्ठां चनिश्चदद्दुदुहे शुक्रमंशुः॥४॥

4. The ten express of the juice, (the fingers), and the two arms of the priests, which are the dexterous immolators of the *Soma*, take hold of the stone: the exulting, skilful-fingered (priest) milks the mountain-born juice of the sweet *Soma*, and that *Soma* (yields its) pure juice.

***Soma* yields its pure juice**— The text has only *śukram aṁśuḥ*, which is thus explained, *sa ca aṁśuḥ śukram nirmalam rasam dugdhe*, and that *Soma* has milked the pure juice; or *Aṁśu* may be an epithet of *Adhvaryu*, the extensively present priest, *aṁśur vyāpto adhvaryuḥ*.

३९९४. असावि ते जुजुषाणाय सोमः क्रत्वे दक्षाय बृहते मदाय।
हरी रथे सुधुरा योगे अर्वागिन्द्र प्रिया कृणुहि हूयमानः॥५॥

5. The *Soma* has been effued, (*Indra*), for your gratification, for (giving you) strength in action, and for your great exhilaration: therefore *Indra*, when invoked by us, put to your two beloved, docile, well-trained horses in your car, and come down.

३९९५. आ नो महीमरमतिं सजोषा ग्नां देवीं नमसा रातहव्याम्।
मधोर्मदाय बृहतीमृतज्ञामाग्ने वह पथिभिर्देवयानैः॥६॥

6. *Agni*, being well pleased with us, bring to us, by paths frequented by the gods, the divine (female) *Gnā*, mighty and omnipresent, to whom oblations are offered with reverence, who is vast and cognizant of rites, to partake of the exhilaration of the sweet *Soma*.

Gnā— *Gnā* is a synonym of *stri*, a woman, a wife: it commonly expresses the wife of a deity: here, Sāyaṇa says, it is a proper name, *Gnām, etannāmikām devatām*.

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३९९६. अञ्जन्ति यं प्रथयन्तो न विप्रा वपावन्तं नाग्निना तपन्तः।
पितुर्न पुत्र उपसि प्रेष्ठ आ घर्मो अग्निमृतयन्नसादि।।७।।

7. The vessel which the priests, celebrating (it), supply with butter, as if roasting a marrow-yielding animal with fire, has been placed, desirous of the sacrifice, upon the fire, like a son upon the lap of his father.

The Vessel— *Gharma*: see V.2.16.15.

३९९७. अच्छा मही बृहती शन्तमा गीर्दूतो न गन्त्वश्विना हुवध्यै।
मयोभुवा सरथा यातमर्वाग्गन्तं निधिं धुरमाणिर्न नाभिम्।।८।।

8. May this adoring, earnest, and gratifying praise go like a messenger to summon the *Aśvins* hither: come, *Aśvins*, givers of happiness, riding in one chariot, come down to the deposited (*Soma*), as the bolt (is essential) to the axle of the wagon.

As the bolt to the axle of the Wagon— As the cart cannot move if the axle of the wheel is not fastened by the pin or bolt, so the offering of the *Soma* is without efficacy unless the *Aśvins* be present.

३९९८. प्र तव्यसो नमउक्तिं तुरस्याहं पूष्ण उत वायोरदिक्षि।
या राधसा चोदितारा मतीनां या वाजस्य द्रविणोदा उत त्मन्।।९।।

9. I offer adoration to the powerful and rapid *Pūṣan*, and to (the powerful and rapid) *Vāyu*, who are both instigators of the desire of wealth and of food, (who are both) distributors of riches.

३९९९. आ नामभिर्मरुतो वक्षि विश्वाना रूपेभिर्जातवेदो हुवानः।
यज्ञं गिरो जरितुः सुष्टुतिं च विश्वे गन्त मरुतो विश्व ऊती।।१०।।

10. Bring hither *Jātavedas*, who re invoked by us all, the *Maruts*, under their several names and forms: come all you *Maruts*, with all your protecting faculties, to the sacrifice, the praises, and the adoration of the worshipper.

४०००. आ नो दिवो बृहतः पर्वतादा सरस्वती यजता गन्तु यज्ञम्।
हवं देवी जुजुषाणा घृताची शग्मां नो वाचमुशती शृणोतु।।११।।

11. May the radiant *Sarasvatī* come to the sacrifice from the heavens or the spacious firmament: may the goddess, the showerer of water, propitiated by our invocation, and desirous of our gratifying praises hear.

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४००१. आ वेधसं नीलपृष्ठं बृहन्तं बृहस्पतिं सदने सादयध्वम्।
सादद्योनिं दम आ दीदिवांसं हिरण्यवर्णमरुषं सपेम॥१२॥

12. (Priests) place the mighty *Bṛhaspati*, the creator whose back is dark blue, in the chamber (of sacrifice): let us worship him who is seated in the interior of the mansion, everywhere shining, golden-hued, resplendent.

Whose back is Dark Blue— That is, who is enveloped in smoke: from this and other attributes specified, and his presence in the sacrificial chamber, the Scholiast reasonably infers that *Bṛhaspati* is *Agni, ityādi liṅgair-apyagnir-eva Bṛhaspatiḥ*.

४००२. आ धर्णसिर्बृहद्दिवो रराणो विश्वेभिर्गन्त्वोमभिर्हुवानः।
ग्ना वसान ओषधीरमृध्रस्त्रिधातुशृङ्गो वृषभो वयोधाः॥१३॥

13. May the sustainer of all, (*Agni*), the greatly radiant the delighter, come, with all his protecting (faculties), when invoked; he who is clothed with flames and with plants; who is irresistible; who has horns of three colours the showerer (of benefits), the accepter of oblations.

Horns of Three Colours— *Tridhātu śṛṅgaḥ*, his flames of three colours, red, white and black (or smoke).

४००३. मातुष्पदे परमे शुक्र आयोर्विपन्यवो रास्पिरासो अग्मन्।
सुशेव्यं नमसा रातहव्याः शिशुं मृजन्त्यायवो न वासे॥१४॥

14. The holders of the (sacrificial) ladles, the ministrant priests of the man (who institutes the rite), have repaired to the bright and most excellent place of the maternal (earth): offerers of the oblations, they foster the tender infant, (*Agni*), with worship, as people rub (the limbs of a child to promote his) existence.

The Excellent Place— That is, to the first altar.

As People Rub the Limbs, Etc.— *Śiśum mṛjanti āyavo na vase, yathā manuṣya śiśum vasāya mṛjanti*: they rub the infant has double application, to the first kindling of *Agni* by attrition, and to the new-born babe.

४००४. बृहद्वयो बृहते तुभ्यमग्ने धियाजुरो मिथुनासः सचन्त।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात्॥१५॥

15. Married pairs, worn by devout rites, jointly offer abundant sacrificial food, *Agni*, to you who are mighty: may each individual divinity be successfully invoked by me: let them not take us into unfavourable thought.

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Jointly Offer.......Sacrificial Food— Conformably to the text, *Jāyāpati agnim adadhīyātām*, let husband and wife worship or keep up *Agni*: the right of the wife to take part in fire-worship is laid down in the sixth chapter of the *Mimāṁsā*.

See verse 17 of the preceding *Sūkta*.

४००५. उरौ देवा अनिबाधे स्याम॥१६॥

४००६. समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि॥१७॥

17. May we ever be participant of the unprecedented joy-conferring, and well-guiding protection of the *Aśvins* bring to us, immortal (*Aśvins*), riches, male progeny, and all good things.

[सूक्त-४४]

[**ऋषि**– अवत्सार काश्यप। **देवता**– विश्वेदेवा।
छन्द– जगती; १४,१५ त्रिष्टुप्।]

४००७. तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदं स्वर्विदम्।
प्रतीचीनं वृजनं दोहसे गिराशुं जयन्तमनु यासु वर्धसे॥१॥

1. In like manner as the ancient (sages), those our predecessors, as all sages, and those of the present period (have obtained their wishes by his praise), so do you by praise extract (my desires) from him who is the oldest and best (of the gods), who is seated on the sacred grass, who is cognizant of heaven, coming to our presence, vigorous swift, victorious, for by such praises you exalt him.

By Such Praises You Exalt Him— Or *anu yāsu vardhase* may be applied to *Indra*, you prosper, *Indra*, by such praises: this is Mahīdhara, explanation, which differs in some other respects from that of Sāyaṇa *Yajurveda*, 7.12.

४००८. श्रिये सुदृशीरुपरस्य याः स्वर्विरोचमानः ककुभामचोदते।
सुगोपा असि न दभाय सुक्रतो परो मायाभिर्ऋत आस नाम ते॥२॥

2. Do you, (*Indra*), who are radiant in heaven, spread through the regions, for the good (of mankind), those the beautiful (waters) of the unyielding cloud: doer of good deeds, you are the preserver (of men), not (destined) for their detriment: you are superior to all delusions; your name abides in the world of truth.

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४००९. अत्यं हविः संचते सच्च धातु चारिष्टगातुः स होता सहोभरिः।
प्रसर्स्राणो अनु बर्हिर्वृषा शिशुर्मध्ये युवाजरो विस्रुहा हितः॥३॥

3. He, (*Agni*), is associated with the perpetual oblation that is the true (source of good); the sustainer of all, he is of unrestricted movement, the offerer (of burnt-offerings), the cherisher of strength: gliding especially over the sacred grass, the showerer (of benefits); an infant, a youth, exempt from decay, whose place is among plants.

४०१०. प्र वं एते सुयुजो यामन्निष्टये नीचीरमुष्मै यम्य ऋतावृधः।
सुयन्तुभिः सर्वशासैरभीशुभिः क्रिविर्नामानि प्रवणे मुषायति॥४॥

4. These well-combined rays (of the sun) are descending with intent to proceed on the path (of the sacrifice), amplifiers of the ceremony for this (its institutor): operating with these swift-moving, all-regulating rays, he, (*Āditya*) steals the waters (that flow) in low places.

४०११. सञ्जर्भुराणस्तरुभिः सुतेगृभं वयाकिनं चित्तगर्भासु सुस्वरुः।
धारवाकेष्वृजुगाथ शोभसे वर्धस्व पत्नीरभि जीवो अध्वरे॥५॥

5. Object of honest eulogin....., (*Agni*), you shine among the reciters of your praises when the *Soma* is received at its effusion by the wooden (cups), and you accepting (the beverage), are animated by the heart-affecting (praises): giver of life, increase in the sacrifice your protecting flames.

The whole of this verse if singularly obscure: it is literally, seizing with the trees the seized in the effused, the produce of the branching, in the embryos of the mind well-moving, (or) well praised, among the speech holders, straight-sung, you shine, augment the protectresses, the life in the sacrifice: it exhibits no little ingenuity in the Scholiast to have reduced this to any thing like intelligibility.

४०१२. यादृगेव ददृशे तादृगुच्यते सं छायया दधिरे सिध्रयाप्स्वा।
महीमस्मभ्यमुरुषामुरु ज्रयो बृहत्सुवीरमनपच्युतं सहः॥६॥

6. Such as (the deity) is beheld, such is he said (to be): they abide with concentrated splendour in the waters: (may they bestow) upon us honourable and ample (riches) great energy, numerous male offspring and undecaying vigour.

४०१३. वेत्यग्रुर्जनिवान्वा अति स्पृधः समर्यता मनसा सूर्यः कविः।
घ्रंसं रक्षन्तं परि विश्वतो गयमस्माकं शर्म वनवत्स्वावसुः॥७॥

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7. The sage *Sūrya*, advancing, accompanied by his bride, (the dawn), proceeds boldly, intent on combat with his enemies: may he on whom riches are dependent, secure our entire felicity, (and grant) a brilliant and everywhere protecting mansion.

४०१४. ज्यायांसमस्य यतुनस्य केतुन ऋषिस्वरं चरति यासु नाम ते।
यादृश्मिन्धायि तमपस्यया विदद्य उ स्वयं वहते सो अरं करत्॥८॥

8. The (pious man) proceeds to you, most excellent (of the gods, who are indicated) by the sign of this moving (revolution); who are hymned by the *Ṛṣis* in whose praises your name (is glorified): he obtains that blessing by his devotion, on whatsoever (his desire) has been fixed; and he also, who of his own accord offers (worship) acquires abundant (reward).

By the Sign of this moving Revolution— *Asya yatunasya ketuna* is the text; the explanation is *karmaṇodayādilakṣaṇena,* characterized by functions such as rising and the like.

He also......acquires abundant reward— *Ya u svayam vahate so araṁ karat*, he who, not urged by another, entertains of his own mind the hope of reward, he does much, or enough: *atyarthaṁ karoti* is one explanation; another is, *atyarthaṁ kuryāt*, let him do much, or enough: neither is very explicit.

४०१५. समुद्रमासामव तस्थे अग्रिमा न रिष्यति सवनं यस्मिन्नायता।
अत्रा न हार्दि क्रवणस्य रेजते यत्रा मतिर्विद्यते पूतबन्धनी॥९॥

9. The chief of these (our praises) proceed to the ocean-like sun: that chamber of sacrifice fails not in which (his praises) are prolonged: there are heart's desire of the worshipper is not disappointed where the mind is known to be attached to the pure (sun).

४०१६. स हि क्षत्रस्य मनसस्य चित्तिभिरेवावदस्य यजतस्य सध्रेः। अवत्सा-
रस्य स्पृणवाम रण्वभिः शविष्ठं वाजं विदुषा चिदर्ध्यम्॥१०॥

10. He verily (it to be glorified): let us, with the pleasant thoughts of *Kṣtra*, *Manasa*, *Avada*, *Vajata*, *Sadhri* and *Avatsāra*, fill up the invigorating food (the portion) to be shared by the wise.

***Kṣatra*, *Manasa*, Etc.**— These, according to the Scholiast are the names of the *Ṛṣis*.

४०१७. श्येन आसामदितिः कक्ष्यो३ मदो विश्ववारस्य यजतस्य मायिनः।
समन्यमन्यमर्थयन्त्येतवे विदुर्विषाणं परिपानमन्ति ते॥११॥

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11. Swift is the excessive and girth-distending inebriation of *Viśvavārā, Yajata* and *Māyin*: (by drinking) of these (juices) they urge one another to drink: they find the copious draught the prompt giver of intoxication.

Swift is......Inebriation— *Śyena āsām aditiḥ kakṣyo madaḥ: śyena* is interpreted *śighra,* quick and *aditi, atisamṛddhaḥ: āsām*, of these, implies the *Soma* juices; *mada*, intoxication, is the *devatā* of the verse.

४०१८. सदापृणो यजतो वि द्विषो वधीद्बाहुवृक्तः श्रुतवित्तर्यो वः सचा।
उभा स वरा प्रत्येति भाति च यदीं गणं भजते सुप्रयावभिः॥१२॥

12. May *Sadāpṛṇa, Yajata, Bahuvṛkta, Śrutavit, Tarya*, associated with you, destroy your foes: the *Ṛṣi* obtains his desires in both (worlds), and shines brightly, whenever he adores with well-mingled (offerings and praises) the host (of heaven).

***Sadāpṛna*, Etc.**— Name of *Ṛṣis* again.

४०१९. सुतम्भरो यजमानस्य सत्पतिर्विश्वासामूधः स धियामुदञ्चनः।
भरद्धेनू रसवच्छिश्रिये पयोऽनुब्रुवाणो अध्येति न स्वपन्॥१३॥

13. *Sutambhara*, is the ministrant priest of the institutor of the sacrifice, the causer of the upward ascent of all holy rites: the milch-cow offers juicy (milk); the milk is distributed: announcing this in order (*Avatsāra*) studies (the holy texts) without repose.

The Ministrant Priest— *Sutambharo yajamānasya satpatiḥ*: the last according to Sāyaṇa, is put for *hotā*; the first is the name of a *Ṛṣi*: its etymological purpose, the bearer or offerer of the libation, is possibly only a metaphorical personation, and, with the context, though mystically expressed, merely describes the effusion of the *Soma*.

४०२०. यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति।
यो जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः॥१४॥

14. Him who is ever vigilant, holy verses desire: to him who is ever vigilant sacred songs proceed: him who is ever vigilant the *Soma* thus addresses, I am always abiding in your fellowship.

४०२१. अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति।
अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः॥१५॥

15. *Agni* is ever vigilant, and him holy verses desire: *Agni* is ever vigilant, and to him sacred songs proceed: *Agni* is ever vigilant, and him the *Soma* thus addresses, I am ever abiding in your fellowship.

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[सूक्त-४५]

[ऋषि– सदापृण आत्रेय। देवता– विश्वेदेवा।
छन्द– त्रिष्टुप्; ९ पुरस्ताज्ज्योति।]

ANUVĀKA IV

४०२२. विदा दिवो विष्यन्नद्रिमुक्थैरायत्या उषसो अर्चिनो गुः।
अपावृत व्रजिनीरुत्स्वर्गाद्वि दुरो मानुषीर्देव आवः।।१।।

1. (*Indra*) recovered (the hidden cattle), hurling his thunderbolt from heaven at the prayers of the *Aṅgirasas*: the rays of the approaching dawn are spread around: the divine sun, scattering the clustered gloom, has risen and set open the doors of (the habitations of) men.

४०२३. वि सूर्यो अमतिं न श्रियं सादोर्वाद्गवां माता जानती गात्।
धन्वर्णसो नद्यः खादोअर्णाः स्थूणेव सुमिता दृंहत द्यौः।।२।।

2. The sun distributes his radiance as if it was a substance: the parent of the rays of light, (the dawn), knowing his approach, comes from the spacious (firmament): the rivers with running waters flow, breaking down their banks: the heaven is stable like a well-constructed pillar.

४०२४. अस्मा उक्थाय पर्वतस्य गर्भो महीनां जनुषे पूर्व्याय।
वि पर्वतो जिहीत साधत द्यौराविवासन्तो दसयन्त भूम।।३।।

3. To me, when offering praise, as to an ancient author of sacred songs, the burden of the cloud (descends); the cloud parts (with its burden); the sky performs (its office): he assiduously worshipping *Aṅgirasas* are exhausted by much (adoration).

Ancient Author of Sacred Songs— *Mahīnām januṣe pūrvyāye, stūtinām utpādayitre pratnayā*, to an ancient begetter or producer of praises.

४०२५. सूक्तेभिर्वो वचोभिर्देवजुष्टैरिन्द्रा न्वग्नी अवसे हुवध्यै।
उक्थेभिर्हि ष्मा कवयः सुयज्ञा आविवासन्तो मरुतो यजन्ति।।४।।

4. I *Indra* and *Agni*, I invoke you for my salvation with well-uttered words, agreeable to the gods; for verily, sages excelling in sacrifice, and diligently adoring, worship you with sacred songs, prompt as the *Maruts* (in devotion).

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४०२६. एतो न्व१द्य सुध्यो३ भवाम प्र दुच्छुना मिनवामा वरीयः।
आरे द्वेषांसि सनुतर्दधामायाम प्राञ्चो यजमानमच्छ॥५॥

5. Come today quickly: let us be engaged in pious acts: let us entirely annihilate the hostile: let us keep off all sacred enemies: let us hasten to the presence of the institutor of the rite.

४०२७. एता धियं कृणवामा सखायोऽप या माताँ ऋणुत व्रजं गोः।
यया मनुर्विशिशिप्रं जिगाय यया वणिग्वङ्कुरापा पुरीषम्॥६॥

6. Come, friends, let us celebrate that solemn rite which was effectual in setting open the (secret) stalls of the (stolen) cattle; by which *Manu* overcame *Viśiśipra*; by which the merchant, going to the wood (for it), obtained the water.

Viśiśipra— *Manur-viśiśipram jigāya: Manu* conquered the enemy without a chin, or as *śipra* means also a nose, it might mean noseless: Sāyaṇa also says *Indra* and *Vṛtra* may be here intended.

By which the merchant, Etc.— *Vaṇij-vaṅkur āpā purīṣam*: the Scholiast says this alludes to the story of *kakṣīvān*: see *mantras* 177, 1214,1221 etc..

४०२८. अनूनोदत्र हस्तयतो अद्रिरार्चन्येन दश मासो नवग्वाः।
ऋतं यती सरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार॥७॥

7. At this sacrifice the stone (set in motion) by the hands (of the priests) makes a noise, whereby the nine-months ministrants celebrated the ten-months worship: when *Saramā*, going to the ceremony, discovered the cattle, and *Aṅgiras* rendered all the rites effective.

Ten-Months Worship— Or, when the priests of both the none and ten months rites offered worship: see Vol. I, note on 712.

Saramā— *Saramā*, according to Sāyaṇa, may here signify either flowing, eulogistic, or sacred speech, *śaraṇaśilā stutirūpa vāk*, or, as usual, the bitch of *Indra*.

४०२९. विश्वे अस्या व्युषि माहिनायाः सं यद् गोभिरङ्गिरसो नवन्त।
उत्स आसां परमे सधस्थ ऋतस्य पथा सरमा विददगाः॥८॥

8. When all the *Aṅgirasas*, on the opening of this adorable dawn, cam in contact with the (discovered) cattle, then milk and the rest were offered in the august assembly, for *Saramā* had found cows by the path of truth.

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४०३०. आ सूर्यो यातु सप्ताश्वः क्षेत्रं यदस्योर्विया दीर्घयाथे।

रघुः श्येनः पतयदन्धो अच्छा युवा कविर्दीदयद्गोषु गच्छन्।।९।।

9. May *Sūrya*, lord of seven steeds, arrive, for he has a distant goal (to reach) by a tedious route: fleet as a hawk he pounces upon the offered (sacrificial) food: ever young and far-seeing, he shines, moving amidst rays of light.

४०३१. आ सूर्यो अरुहच्छुक्रमर्णोऽयुक्त यद्धरितो वीतपृष्ठाः।

उद्ना न नावमनयन्त धीरा आशृण्वतीरापो अर्वागतिष्ठन्।।१०।।

10. *Sūrya* has ascended above the glistening water, as soon as he has put to his bright-backed steeds: sage (worshippers) have drawn him, like a ship, across the sea: the waters hearing his commands, have come down.

***Sūrya* has ascended, Etc.**— *Sūryo aruhat śukram arṇas: Sūrya* has mounted the bright water, that is, the commentator says, he has become everywhere visible; but it looks very like an allusion to the sun's rising apparently out of the sea.

४०३२. धियं वो अप्सु दधिषे स्वर्षां ययातरन्दश मासो नवग्वाः।

अया धिया स्याम देवगोपा अया धिया तुतुर्यामात्यंहः।।११।।

11. I offer to you, (gods), for the sake of water, an all-bestowing sacrifice, whereby the nine-months ministrants have completed the ten-months rite: may we, by this sacrifice, be the protected of the gods: may we, by this sacrifice, cross over the boundaries of sin.

[सूक्त-४६]

[ऋषि– प्रतिक्षत्र आत्रेय। देवता– विश्वेदेवा ७-८ देवपत्न्यः।

छन्द– जगती; २,८ त्रिष्टुप्।]

४०३३. हयो न विद्वाँ अयुजि स्वयं धुरि तां वहामि प्रतरणीमवस्युवम्।

नास्या वश्मि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नेषति।।१।।

1. The sage, (*Pratikṣatra*), has, of his own accord, attached himself to the burden (of sacrifice), like a horse (to a chariot): I support that transcendent and preservative load: I do not desire release from it, nor yet its reiterated imposition: the sage, going first, conducts (men) by the right path.

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४०३४. अग्न इन्द्र वरुण मित्र देवाः शर्धः प्र यन्त मारुतोत विष्णो।
उभा नासत्या रुद्रो अध ग्नाः पूषा भगः सरस्वती जुषन्त॥२॥

2. *Agni*, *Indra*, *Varuṇa*, *Mitra*, gods, confer (upon us) strength: or, company of the *Maruts*, or *Viṣṇu*, (bestow it): and may both the *Nāsatyas, Rudra,* the wives of the gods, *Pūṣan, Bhaga, Sarasvatī*, be pleased (by our adoration).

४०३५. इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वताँ अपः।
हुवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शंसं सवितारमूतये॥३॥

3. I invoke for protection *Indra* and *Agni, Mitra* and *Varuṇa, Aditi, Svar,* Earth, Heaven, the *Maruts*, the clouds, the waters, *Viṣṇu, Pūṣan, Brahmaṇaspati*, and *Savitā*.

Svar— *Svar* is a name of *Āditya* according to both commentators, this and the preceding stanza occuring also in the *Yajuṣ*, 33,48,49.

४०३६. उत नो विष्णुरुत वातो अस्रिधो द्रविणोदा उत सोमो मयस्करत्।
उत ऋभव उत राये नो अश्विनोत त्वष्टोत विभ्वानु मंसते॥४॥

4. Or may *Viṣṇu* grant us felicity, or the innoxious wind, or *Soma* the bestower of riches; or may the *Ṛbhus*, the *Aśvins*, *Tvaṣṭā*, or *Vibhvan* be favourably disposed to our enrichment.

४०३७. उत त्यन्नो मारुतं शर्ध आ गमद्दिविक्षयं यजतं बर्हिरासदे।
बृहस्पतिः शर्म पूषोत नो यमद्वरूथ्यं१ वरुणो मित्रो अर्यमा॥५॥

5. Or may the adorable, heaven-abiding company of the *Maruts*, come to us to take their seats on the sacred grass; or may *Bṛhaspati, Pūṣan, Varuṇa, Mitra, Aryaman*, bestow upon us domestic happiness.

४०३८. उत त्ये नः पर्वतासः सुशस्तयः सुदीतयो नद्य१स्त्रामणे भुवन्।
भगो विभक्ता शवसावसा गमदुरुव्यचा अदितिः श्रोतु मे हवम्॥६॥

6. Or may the glorious mountains, the beneficent rivers, be to us for our preservation: may *Bhaga*, the apportioner of wealth, come with abundance and protection: may this wide-pervading *Aditi* hear my invocation.

४०३९. देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये। याः
पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छत॥७॥

7. May the wives of the gods, desiring (our homage), defend us: may they so protect us that (we may obtain) vigorous

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(offspring) and abundant food: whether terrestrial, or those in charge of the waters (in the firmament), do you, goddesses, earnestly invoked, bestow upon us felicity.

४०४०. उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्य१ग्नाय्यश्विनी राट्।
आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम्।।८।।

8. Or may the goddesses, the wives of the gods, accept (the offering): *Indrāṇī, Agnāyī*, the radiant *Aśvinī Rodasi, Varuṇāni*, may each hear (our prayer): may the goddesses partake (of the oblation): may the (personified) season of the wives of the gods, accept it.

Rodasi— According to Yāska, she is the wife of *Rudra*: we have had her before as the bride of the *Maruts*, Vol. I, 1802.

May the Goddesses Partake— *Vyantu devīḥ*, may the goddesses eat, *Nirutka*, XII.46.

The Season of the Wives of the Gods— *Ya ṛtur janīnām*, that which is the time of the wives of the gods, that is, the goddesses presiding over it: *yo devajayanam kālastadabhimāna devyaḥ*.

[सूक्त-४७]

[ऋषि– प्रतिरथ आत्रेय। देवता– विश्वेदेवा। छन्द– त्रिष्टुप्।]

४०४१. प्रयुञ्जती दिव एति ब्रुवाणा मही माता दुहितुर्बोधयन्ती।
आविवासन्ती युवतिर्मनीषा पितृभ्य आ सदने जोहुवाना।।१।।

1. Arousing (men to their labours), the adorable (Dawn) comes from the heaven, a mighty mother, the awakener of her daughter (earth): pious, ever young, and glorified (she comes), when invoked, to the chamber of sacrifice with the protecting (gods).

Awakener of her Daughter— *Duhitur bodhayanti, bhūmyā bodham kurvāṇā*, making the awaking of the daughter, the comment says, of the earth: in a subsequent passage quoted by Sāyaṇa we have *Uṣas* called *divor duhitā bhuvanasya patnī*, the daughter of heaven, the bride of earth: she is most usually designated the daughter of heaven: see Vol.I., *mantra* 1401.

४०४२. अजिरासस्तदप ईयमाना आतस्थिवांसो अमृतस्य नाभिम्।
अनन्तास उरवो विश्वतः सीं परि द्यावापृथिवी यन्ति पन्थाः।।२।।

2. The rays (of light) extending round, fulfilling, their duty (of bringing on the day), abiding in contact with the orb of the immortal (sun), unlimited and diffusive, spread everywhere through heaven and earth.

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४०४३. उक्षा समुद्रो अरुषः सुपर्णः पूर्वस्य योनिं पितुरा विवेश।
मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ॥३॥

3. The showerer (of rain), the shedder of dew, the radiant and quick-going (car) has entered the region of the paternal east: the many-tinted and pervading (luminary) proceeds to both extremities of the firmament, (and so) preserves (the world).

Many-tinted and Pervading Luminary— *Pṛṣnir aśmā vicakrame rajaspatyantau*, also *Yajurveda*, 17,10, where, besides the explanation given by Sāyaṇa, as in the translation, Mahīdhara takes the word *aśma*, rendered by him as by Sāyaṇa, *vyāpaka*, or *sarvatra vyāpta*, pervading; also in its usual sense of stone, alluding, he says, to a *pāṣāṇa*, or stone, which is some ceremonies is placed in the *Āhavanīya* fire, and to it he applies the epithets that are, in the other interpretation, ascribed to *Sūrya*: Sāyaṇa probably refers to this when he intimates that *aśmā* may also imply a simile, the term of comparison being dropped, *luptopamā vā aśmā sādṛśaḥ*.

४०४४. चत्वार ईं बिभ्रति क्षेमयन्तो दश गर्भं चरसे धापयन्ते।
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्यो अन्तान्॥४॥

4. The four (chief priests) sustain him (with oblation and praises), seeking their own welfare: the ten (regions of space) invigorate him, their embryo, to travel (his daily course): his three elementary rays swiftly traverse the boundaries of the sky.

The Four Chief Priests— The text has only *catvraḥ* four: the comment supplies *Ritvijaḥ*.

His Three Elementary Rays— *Tridhātavo gāvaḥ*, supposed to be the causes of cold, heat, and rain.

४०४५. इदं वपुर्निवचनं जनासश्चरन्ति यन्नद्यस्तस्थुरापः।
द्वे यदीं बिभृतो मातुरन्ये इहेह जाते यम्या३ सबन्धू॥५॥

5. (Behold), men, this indescribable form from which the rivers (spring), and where the waters dwell; which (form, the firmament), the two, (day and night), associated and equally allied, as well as other (seasons), born (of it, as of a parent), here and there sustain.

(Behold)— It may be rendered, also, men, look at the form which is to be seen: the text has no verb.

Here and There Sustain— It is not very clear what is intended, but apparently the Scholiast understands it to mean that the firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate.

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४०४६. वि तन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति।
उपप्रक्षे वृषणो मोदमाना दिवस्पथा वध्वो यन्त्यच्छ॥६॥

6. To him (worshippers) multiply praises and acts of adoration: for (him as for) a son, the (divine) mothers weave garments (of light): rejoicing in the contact of their impregnation, the wives of the sun, (the solar rays), come to our presence by the path of the sky.

४०४७. तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम्।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय॥७॥

7. May this (hymn), *Mitra* and *Varuṇa*, be valued (by you): may it, *Agni*, be valued (by you) as the means to us of happiness unmixed: may we (thence) obtain stability and permanence: reverence be to you and mighty asylum (of the universe).

[सूक्त-४८]

[**ऋषि–** प्रतिभानु आत्रेय। **देवता–** विश्वेदेवा। **छन्द–** जगती]

४०४८. कदु प्रियाय धाम्ने मनामहे स्वक्षत्राय स्वयशसे महे वयम्।
आमेन्यस्य रजसो यदभ्र आँ अपो वृणाना वितनोति मायिनी॥१॥

1. When may we offer adoration to the benevolent splendour, strong in its own (strength), self-sustaining with food, deserving of worship: when the delusive (energy of *Agni*), investing (the heavens), spreads the waters above the clouds over the unbounded firmament.

This is addressed to *Agni* as the lightning.

४०४९. ता अत्नत वयुनं वीरवक्षणं समान्या वृतया विश्वमा रजः।
अपो अपाचीरपरा अपेजते प्र पूर्वाभिस्तिरते देवयुर्जनः॥२॥

2. These dawns diffuse the consciousness that is apprehended by pious men, and (overspread) the whole world with uniform, investing (light): the devout man disregards the dawns which have turned back, and (those which) are to come, and improves (his understanding) by those which have proceeded.

The Dawns which have, Etc.— *āpo, apācīr-aparā apejati*: the Scholiast renders *apāciḥ* by *pratinivṛttamukhiḥ, aparā* by *agaminir-uṣasaḥ*, and the verb by *apācalayati*, he causes to go away, he sends away future dawns with averted faces: the first *apa* is considered a pleonasm.

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Improves His Understanding, Etc.— *Pra pūrvānbhistirate: pratirate* is explained *vardhayati sva manīṣam*, or *svayam vardhate.*

४०५०. आ ग्रावभिरहन्येभिरक्तुभिर्वरिष्ठं वज्रमा जिघर्ति मायिनि।
शतं वा यस्य प्रचरन्त्स्वे दमे संवर्तयन्तो वि च वर्तयन्नहा।।३।।

3. (Animated) by the libations offered by day and by night, (*Indra*) sharpens his vast thunderbolt against the beguiler (*Vṛtra*): he whose hundred (rays) attend him in his own abode, sending away, and bringing back (revolving) days.

४०५१. तामस्य रीतिं परशोरिव प्रत्यनीकमख्यं भुजे अस्य वर्पसः।
सचा यदि पितुमन्तमिव क्षयं रत्नं दधाति भरहूतये विशे।।४।।

4. (I behold) the practice of that (*Agni*) as of a deputy: I celebrate the host (of rays) of that (resplendent) form, (designed) for the enjoyment (of mankind): if he be with (the worshipper), he bestows upon the man who invokes him at a sacrifice such opulence as a mansion abounding with food.

As of a Deputy— *Tam asya ṛtim paraśor-iva*: the text has no verb: the comment supplies *paśyāmi*, and interprets *paraśu* by *pratinidhi*, a deputy, a substitute: in like manner as a deputy fulfils the will of his master, so the functions of *Agni* make him the deputy or representative of the *yajamāna;* or *paraśu* may imply an axe, as usual, which accomplishes the object of the wood-cutter, as *Agni* does that of the sacrificer.

४०५२. स जिह्वया चतुरनीक ऋञ्जते चारु वसानो वरुणो यतन्नरिम्।
न तस्य विद्म पुरुषत्वता वयं यतो भगः सविता दाति वार्यम्।।५।।

5. Blazing with his (fiery) tongue in the four quarters (of the horizon) he proceeds (to the sacrifice), wearing beautiful (lustre), the disperser of darkness, extirpating foes: we know him not (as endowed) with manhood, whereby this adorable *Savitā* bestows desirable (wealth).

We know him not as endowed, Etc.— *Na tasya vidma puruṣatvata vayam*: the Scholiast says *tasya* is for *tam*, we do not know him, joined with or possessed of *yuktam,* manliness, *puruṣatvena*, or the property of fulfilling desires, *kāmānām pūrakatvena.*—

[सूक्त-४९]

[**ऋषि**– प्रतिप्रभ आत्रेय। **देवता**– विश्वेदेवा। **छन्द**– त्रिष्टुप्।]

४०५३. देवं वो अद्य सवितारमेषे भगं च रत्नं विभजन्तमायोः।
आ वां नरा पुरुभुजा ववृत्यां दिवेदिवे चिदश्विना सखीयन्।।१।।

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1. For you, (worshippers), I approach today the divine *Savitā* and *Bhaga*, the distributors of precious (wealth) among men: *Aśvins*, (leaders of rites), enjoyers of many (good things), desiring your friendship, I solicit your daily presence.

Distributors of Precious Wealth— This function has been before assigned to *Bhaga*, *Sūkta* XLVI, verse 6: he was there named *Bhago vibhakta* explained *dhanānām vibhāgakarttā*: here he is designated *ratnam vibhajantam*: the Scholiast first applies *ratnam* to *haviṣ*, the oblation; but he also says *yajamānārtham dhanam vibhajantam*: see also *Maṇḍala* IV.17.11, where he is called *rayo vibhakta*.

४०५४. प्रति॑ प्रया॒ण॒मसु॑रस्य वि॒द्वान्त्सू॒क्तै॒र्दे॒वं स॑वि॒तारं॑ दुवस्य।
उप॑ ब्रुवी॒त नम॑सा विजा॒नञ्ज्येष्ठं॑ च॒ रत्नं॑ वि॒भज॑न्तमा॒योः॥२॥

2. Knowing the approach of the expeller (of the foes of the gods from heaven), worship the divine *Savitā* with holy hymns: praise him with reverence, distinguishing him as distributing precious (treasures) among men.

४०५५. अ॒द॒त्र॒या द॑य॒ते वार्या॑णि पू॒षा भगो॒ अदि॑ति॒र्वस्त॑ उ॒स्रः।
इन्द्रो॒ विष्णु॒र्वरु॑णो मि॒त्रो अ॒ग्निरहा॑नि भ॒द्रा ज॑नयन्त द॒स्माः॥३॥

3. *Pūṣan*, *Bhaga*, *Aditi* bestow (severally) excellent viands: the fierce (sun) robes (himself with radiance): the good-looking (deities), *Indra*, *Viṣṇu*, *Varuṇa*, *Mitra*, *Agni*, give birth to happy days.

Bestow Excellent Viands— *Adatrayā dayate vāryāṇi*: the first is explained *adanīyāni*, eatables: the verb also, it is said, may be governed by *Agni*, understood, when the phrase will mean, *Agni* consumes excellent consumable timbers, *varaṇīyāni kāṣṭhāni dahate*: in that case the other terms, usually proper names, will become epithets, meaning the nourishing, the desirable, the uninjurable *Agni*.

४०५६. तन्नो॑ अन॒र्वा स॑वि॒ता वरू॑थं॒ तत्सिन्ध॑व इ॒षय॑न्तो॒ अनु॑ ग्मन्।
उप॒ यद्वोचे॑ अ॒ध्व॒रस्य॒ होता॑ रा॒यः स्या॑म॒ पत॑यो॒ वाज॑रत्नाः॥४॥

4. May the irreproachable *Savitā* (grant) us that desirable (wealth): may the flowing rivers hasten to (convey) it to us; for which purpose I, the ministering priest of the sacrifice, repeat (pious praises): affluent in food, may we be the lords of (manifold) riches.

४०५७. प्र ये वसु॑भ्य॒ ई॒वदा नमो॒ दुर्ये मि॒त्रे वरु॑णे सू॒क्तवा॑चः।
अवै॒त्वभ्वं॑ कृ॒णु॒ता वरी॑यो दि॒वस्पृ॑थि॒व्योरव॑सा मदेम॥५॥

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5. May ample wealth devolve upon those who have presented victims to the *Vasus*, and upon those who have repeated praises to *Mitra* and *Varuṇa* confer upon them, (gods), felicity, and may we rejoice in the protection of heaven and earth.

Presented Victims to the *Vasus*— *Pra ye vasubhya ivada namaḥ: ivād namaḥ* are interpreted *gamanavad annana,* food having motion, that is, *paśvātmakam,* the same with animals.

[सूक्त-५०]

[**ऋषि–** स्वस्ति आत्रेय। **देवता–** विश्वेदेवा। **छन्द–** अनुष्टुप्; ५ पंक्ति।]

४०५८. विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम्।

विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे।।१।।

1. Let every man solicit the friendship of the divine leader (of heaven and sun): let every man desire (of him) riches: let him request affluence (wherewith) to nourish (his descendants).

Yajurveda, 4.8.

४०५९. ते ते देव नेतर्ये चेमाँ अनुशसे।

ते राया ते ह्या३पृचे सचेमहि सचथ्यैः।।२।।

2. Divine (leader of heaven), these (worshippers) are yours, and (so are they) who praise these (other gods): these (both) we associate with opulence, we (seek) to unite with (out) desires.

We seek to unite with our desires— *Te rāyā te hi a pṛce sacemahi sacathyai*, is not very perspicuous, and the explanation of Sāyaṇa, followed in the translation, does not materialy improve it, *te ubhaye dhanena sacemahi te hi te aparcaniyaḥ sarvaiḥ kāmaiḥ saṅgacchemahi.*

४०६०. अतो न आ नृनतिथीनतः पत्नीर्दशस्यत।

आरे विश्वं पथेष्ठां द्विषो युयोतु यूयुविः।।३।।

3. Worship, therefore, the leaders (of our rites), our guests, (the gods), and the wives (of the deities): may the (divine) discriminator drive to a distance every adversary, (and all our) enemies.

Worship, therefore, Etc.— *Ato na a nṛn atithin, ataḥ patnir daśasyata*: the verb may be differently interpreted, and the text imply, bestow upon us male descendants, guests, and wives.

४०६१. यत्र वह्निरभिहितो दुद्रवद्द्रोण्यः पशुः।

नृमणा वीरपस्त्योऽर्णा धीरेव सनिता।।४

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4. Whence the victim fit to be bound, the subject (of the sacrifice), has been stationed (at the sacrificial post): he, (*Savitā*, with mind well disposed towards the worshipper, the donor of dwellings and descendants is like a clever wife, the bestower (of wealth).

Whence the victim, Etc.— *Yatra vahnir-abhihitaḥ* might mean, where the fire is placed, but Sāyaṇa interprets *vahni, yajñasya voḍhā,* the bearer of the sacrifice which, from the following epithet, *droṇya*, fit for the tree, that is, for the *yūpa*, or post to which the animals is tied, he concludes must mean *paśu*, the victim.

Like a Clever Wife— *Arṇā dhīreva, araṇākuśala yośidviva*, like a woman skilful in going or in pleasing: the sense of *araṇa* is, however, doubtful.

४०६२. एष तें देव नेता रथस्पतिः शं रयिः।
शं राये शं स्वस्तयं इषः स्तुतों मनामहे देवस्तुतों मनामहे।।५।।

5. Leader (of heaven), may this your protecting chariot, laden with riches, (come for our) happiness: praisers of the honoured (*Savitā*), we glorify him for felicity through well-being: praisers of the gods, we glorify (them).

[सूक्त-५१]

[ऋषि– स्वस्ति आत्रेय। देवता– विश्वेदेवा। छन्द– १-४ गायत्री; ५-१० उष्णिक्; ११-१३ जगती अथवा त्रिष्टुप्; १४-१५ अनुष्टुप्।]

४०६३. अग्ने सुतस्यं पीतये विश्वैरूमेंभिरा गंहि। देवेभिर्हव्यदांतये।।१।।

1. Come, *Agni*, with all the protecting deities, to drink the libation: come with the gods.

The Protecting Deities— *Ūmebhiḥ, rakṣakaiḥ:* we have had the *umas* before as a class of deities, sometimes identified with the *Pitṛs*: see Vol. II, note on 2514.

४०६४. ऋतंधीतय आ गंत सत्यंधर्माणो अध्वरम्। अग्नेः पिंबत जिह्वयां।।२।

2. (Gods who are) devoutly praised and worshipped in truth, come to the sacrifice, and drink the libation with the tongue of *Agni*.

४०६५. विप्रेंभिर्विप्र सन्त्य प्रातर्यावंभिरा गंहि। देवेभिः सोमंपीतये।।३।।

3. Sage and adorable *Agni*, come with the wise and early-stirring divinities to drink the *Soma* libation.

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४०६६. अयं सोमश्चमू सुतोऽमत्रे परि षिच्यते। प्रिय इन्द्राय वायवे॥४॥

4. This *Soma* juice, effused into the ladles, is poured out into the vase, acceptable to *Indra* and *Vāyu*.

४०६७. वायवा याहि वीतये जुषाणो हव्यदातये।
पिबा सुतस्यान्धसो अभि प्रयः॥५॥

5. Come, *Vāyu*, propitious to the offerer of the libation, to partake of the sacrificial food, and drink of the effused juice.

४०६८. इन्द्रश्च वायवेषां सुतानां पीतिमर्हथः।
ताञ्जुषेथामरेपसावभि प्रयः॥६॥

6. *Indra* and *Vāyu*, you ought to drink of these libations: be gratified by them, benevolent (divinities), and partake of the sacrificial food.

४०६९. सुता इन्द्राय वायवे सोमासो दध्याशिरः।
निम्नं न यन्ति सिन्धवोऽभि प्रयः॥७॥

7. The *Soma* juices mixed with curds are poured out to *Indra* and to *Vāyu*: the sacrificial viands proceed to you as rivers flow downwards.

४०७०. सजूर्विश्वेभिर्देवेभिरश्विभ्यामुषसा सजूः।
आ याह्यग्ने अत्रिवत्सुते रण॥८॥

8. Accompanied by all the gods, accompanied by the *Aśvins*, and by *Uṣas*, come *Agni*, and like *Atri* delight in the libation.

Like, *Atri*, Delight in the Libation— *Atri* may be also used for the sacrifice of the *Ṛṣi*; delight as at the *yajña* of *Atri*.

४०७१. सजूर्मित्रावरुणाभ्यां सजूः सोमेन विष्णुना।
आ याह्यग्ने अत्रिवत्सुते रण॥९॥

9. Accompanied by *Mitra* and *Varuṇa*, accompanied by *Soma* and *Viṣṇu*, come, *Agni* and like *Atri*, delight in the libation.

४०७२. सजूरादित्यैर्वसुभिः सजूरिन्द्रेण वायुना।
आ याह्यग्ने अत्रिवत्सुते रण॥१०॥

10. Accompanied by *Āditya* and the Vasus accompanied by *Indra* and by *Vāyu*, come, *Agni*, and, like *Atri*, delight in the libation.

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४०७३. स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनर्वणः।
स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना।।११।।

11. May the *Aśvins* contribute to our prosperity: may *Bhaga*, and the divine *Aditi* (contribute) to (our) prosperity: may the irresistible *Viṣṇu*, the scatterer (of foes), bestow upon us prosperity: may the conscious Heaven and Earth (bestow upon us) prosperity.

May the *Aśvins* contribute to our posterity— The term in this and the following similar passages is always *svasti-svasti no minitām aśvinā*, interpreted *avinaśam kṣemam*, imperishable prosperity, or, literally well-being, welfare.

४०७४. स्वस्तये वायुमुप ब्रवामहै सोमं स्वस्ति भुवनस्य यस्पतिः।
बृहस्पतिं सर्वगणं स्वस्तये स्वस्तय आदित्यासो भवन्तु नः।।१२।।

12. We glorify *Vāyu* for prosperity, *Soma* for prosperity, he who is the protector of the world: (we praise) *Bṛhaspati* (attended by) all the companies (of the deities), for prosperity, and for our prosperity may the *Ādityas* be ours.

४०७५. विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये।
देवा अवन्त्वृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः।।१३।।

13. May all the gods be with us today for our prosperity may *Agni*, the benefactor of all men, and giver of dwellings, (be with us) for (our) prosperity: may the divine *Ṛbhus* protect us for (our) prosperity: may *Rudra* preserve us from iniquity for (our) prosperity.

४०७६. स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति।
स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि।।१४।।

14. *Mitra* and *Varuṇa*, grant us prosperity: Path (of the firmament), and Goddess of riches, (grant us) prosperity: may *Indra* and *Agni* (grant us) prosperity: *Aditi*, bestow prosperity upon us.

Path of the firmament and goddess of riches— *Pathye, Revati,* are considered as two proper names, *Pathye* that of a goddess presiding over the *Antarikṣa*, and *Revati* of a goddess presiding over riches: it may be doubted if there is any better authority for these divinities than etymology.

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४०७७. स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव।
पुनर्ददताघ्नता जानता सं गमेमहि।।१५।।

15. May we ever follow prosperously our path, like the sun an the moon: may we be associated with a requiting, grateful, and recognisant (kinsman).

With a requiting, grateful and cognisant kinsman— *Punardadatā, aghnatā, jānatā*, with one who gives again, one who does not kill or harm, usually, one who does not make an evil return to kindness, one who is grateful, although Sāyaṇa here explains it, one who does not inflict injury by long-suspended anger: *jānatā*, by one knowing, he says, is meant one who does not cut an old acquaintance, *madhiyaś-cirakālam gataḥ ko ayam iti sandeham akurvatu*, by one who does not feel any doubt, saying, who is this of mine that has been long since gone away: to these designations, *bandhujana*, a kinsman, is to be applied, *bandhujanena saṅgamemahi.*

[सूक्त-५२]

[ऋषि– श्यावाश्व आत्रेय। देवता– मरुद्गण।
छन्द– अनुष्टुप्; ६, १७ पंक्ति।]

४०७८. प्र श्यावाश्व धृष्णुयार्चा मरुद्भिर्ऋक्वभिः।
ये अद्रोघमनुष्वधं श्रवो मदन्ति यज्ञियाः।।१।।

1. Offer, worship with perserevance, *Śyāvāśva*, to the praise-deserving *Maruts*; they who are adorable and delight in the daily offered and inoffensive sacrificial food.

४०७९. ते हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया।
ते यामन्ना धृषद्विनस्त्मना पान्ति शश्वतः।।२।।

2. They are the firm friends of steady vigour, who, proceeding resolute on their way, willingly protect (our) numerous (descendants).

४०८०. ते स्पन्द्रासो नोक्षणोऽति ष्कन्दन्ति शर्वरीः।
मरुतामधा महो दिवि क्षमा च मन्महे।।३।।

3. Gliding along, and shedding moisture, they pass through the nights: therefore we now celebrate the might of the *Maruts*, manifested in both heaven and earth.

४०८१. मरुत्सु वो दधीमहि स्तोमं यज्ञं च धृष्णुया।
विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः।।४।।

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4. We enjoin you, (priests), to offer earnestly praise and sacrifice to the *Maruts*, who, through all human ages, protect the mortal worshipper from harm.

४०८२. अर्हन्तो ये सुदानवो नरो असामिशवसः।
प्र यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः॥५॥

5. Offer sacrifice to the adorable *Maruts*, who (have come) from heaven, who are worthy of worship, munificent leaders (of rites), and possessors of unequalled strength.

४०८३. आ रुक्मैरा युधा नर ऋष्वा ऋष्टीरसृक्षत।
अन्वेनाँ अह विद्युतो मरुतो जज्झतीरिव भानुरर्त त्मना दिवः॥६॥

6. Leaders (of the rains), the mighty *Maruts* shine with brilliant ornaments and weapons, and hurl javelin (at their foes, the clouds): the lightnings like roaring (torrents), daily follow the *Maruts*: the radiance of the resplendent (cohort) spontaneously breaks forth.

४०८४. ये वावृधन्त पार्थिवा य उरावन्तरिक्ष आ।
वृजने वा नदीनां सधस्थे वा महो दिवः॥७॥

7. The *Maruts*, who are of the earth are augmented, so are those in the vast firmament: they increase in the force of the rivers, and in the aggregate of the spacious heaven.

The *Maruts* who are of the Earth— *Ye pārthivā, pṛthivisambaddhaḥ*, connected with the earth.

Urṇā vasatā śundhyavaḥ, diptiḥ śodhikaḥ ācchādayanti: purifiers they put on light: the last is perhaps a more correct form of the nouns than *śundhyuvaḥ*, as formerly given, Vol.II, p.303, note on 4.

४०८५. शर्धो मारुतमुच्छंस सत्यशवसमृभ्वसम्।
उत स्म ते शुभे नरः प्र स्पन्द्रा युजत त्मना॥८॥

8. Glorify the truth-invigorated and infinite strength of the *Maruts*, for they, the leaders (of the rains), gliding along, are labouring voluntarily for (our) good.

४०८६. उत स्म ते परुष्ण्यामूर्णा वसत शुन्ध्यवः।
उत पव्या रथानामद्रिं भिन्दन्त्योजसा॥९॥

9. Whether they (abide) on the *Paruṣṇi* (river), or, purifying (all), they cloth themselves with light, or whether they break through the clouds with strength by the wheels of their chariots.

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४०८७. आपथयो विपथयोऽन्तस्पथा अनुपथाः।
एतेभिर्मह्यं नामभिर्यज्ञं विष्टार ओहते॥१०॥

10. (Whether), following the paths that lead (to us), or that spread diversely, or those that sink into the hollows (of the mountain), or those that extend smoothly, they, (however) scattered, accept the sacrifice for my benefit, (when invoked by these appellations).

The paths that lead us, Etc.— The words so rendered are *Āpathayaḥ*, *Vipathayaḥ*, *Antaspathāḥ*, *Anupathāḥ*, which may also be considered as the proper names of these four orders of the *Maruts*.

४०८८. अधा नरो न्योहतेऽधा नियुत ओहते।
अधा पारावता इति चित्रा रूपाणि दर्श्या॥११॥

11. Now, leaders (of the rains), they support (the world): now, blending together, they bear (the oblation) now, situated remote, (they uphold distant objects): so may their manifold forms be manifest.

They uphold the distant objects— The text has only *adhā paravataḥ,* the latter being formed from *paravat, duradeśaḥ*, a distant place or country, *tat sambandhinaḥ* being in relation to it; that is, according to Sāyaṇa, the winds being in the firmament give support to the distant stars and planets.

४०८९. छन्दः स्तुभः कुभन्यव उत्समा कीरिणो नृतुः।
ते मे के चित्र तायव ऊमा आसन्दृशि त्विषे॥१२॥

12. The reciters of sacred metres, desirous of water, and celebrating (the *Maruts*), have drawn them to (provide) a well (for *Gotama*): some of them, (invisible) as thieves, have been my defenders: some have been (obvious) to view through the light (of life).

A well for *Gotama*— See vol. I. verse 945

४०९०. य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वेधसः।
तमृषे मारुतं गणं नमस्या रमया गिरा॥१३॥

13. Glorify, *Ṛṣi*, with grateful praise, the company of the *Maruts*, who are manifest, bright with lightning lances, who are wise, and the creators (of all things).

४०९१. अच्छ ऋषे मारुतं गणं दाना मित्रं न योषणा।
दिवो वा धृष्णव ओजसा स्तुता धीभिरिषण्यत॥१४॥

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14. Approach, *Ṛsi*, with offerings and with praise, the company of the *Maruts* like a friend: come, sustaining (*Maruts*), with your strength, from heaven or (any other region), glorified by our hymns.

Like a Friend— *Mitraṁ na* may also be rendered *ādiyam iva*, like the sun.

४०९२. नू मंन्वान एषां देवाँ अच्छा न वक्षणा।
दाना संचेत सूरिभिर्यामश्रुतेभिरञ्जिभिः॥१५॥

15. Glorifying them promptly, desiring not to bring (other) deities to (his) presence, let (the worshipper) associate his gifts with those wise (divinities) renowned for their velocity, and distributors (of rewards).

४०९३. प्र ये मे बन्ध्वेषे गां वोचन्त सूरयः पृश्निं वोचन्त मातरम्।
अधा पितरमिष्मिणं रुद्रं वोचन्त शिक्वसः॥१६॥

16. To me, inquiring of their kindred, the sage (*Maruts*) have uttered a reply: they have declared *Pṛṣni* (to be their) mother: the mighty ones have declared the food-bestowing *Rudra* (to be their) father.

Seven Times Seven— According to another text, there are seven troops of the *Maruts*, each consisting of seven, making up the usual number of forty-nine, suggesting, most probably, rather than suggested by, the absurd legend given in the *Purāṇas, Viṣṇu Pur.* 151.

४०९४. सप्त मे सप्त शाकिन एकमेका शता ददुः।
यमुनायामधि श्रुतमुद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे॥१७॥

17. May the seven times seven all-potent (*Maruts*, aggregated as) a single troop, bestow upon me hundreds (of cattle): may I possess wealth of cows, renowned upon the (banks of) the *Yamunā*: may I possess wealth of horses.

Upon the Banks of the *Yamunā*— *Yamunāyām adhi śrutam rādho gavyam* is rather a remarkable passage, as if an allusion intended to *Gokula*, the scene of *Kṛṣṇa*'s boyhood.

[सूक्त-५३]

[**ऋषि**– श्यावाश्व आत्रेय। **देवता**– मरुद्गण।
छन्द– १,५,१०-११, १५ ककुप्; २ बृहती; ३ अनुष्टुप्; ४ पुर उष्णिक्; ६-७, ९, १३-१४, १६ सतो बृहती; ८,१२ गायत्री।]

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४०९५. को वेद जानमेषां को वा पुरा सुम्नेष्वास मरुताम्।
यद्युयुज्रे किलास्यः।।१।।

1. Who knows the birth of these (*Maruts*)? Who has formerly been (participant) of the enjoyments of the by whom) the spotted deer are harnessed (to their chariots)?

४०९६. ऐतान्रथेषु तस्थुषः कः शुश्राव कथा ययुः।
कस्मै सस्रुः सुदासे अन्वापय इळाभिर्वृष्टयः सह।।२।।

2. Who has heard them, when standing in their cars, (declare) whither they go? Upon what liberal worshipper do their kindred rains descend together with manifold food?

४०९७. ते म आहुर्य आययुरुप द्युभिर्विभिर्मदे।
नरो मर्या अरेपस इमान्पश्यन्निति ष्टुहि।।३।।

3. To me have they spoken; they have came to me with radiant steeds to (drink) the exhilarating beverage: to the (they have said), when beholding them, who are the formless leaders (of rites), and friends of man, repeat our praise.

Formless— *Arepasaḥ alepa,* may mean intangible.

४०९८. ये अञ्जिषु ये वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु।
श्राया रथेषु धन्वसु।।४।।

4. (The praise of them) who are all self-irradiating splendid in ornaments, in arms, in garlands, in breast-plates, in bracelets, in chariots, in bows.

In Bracelets— *Khādiṣu*: in a former passage *khādi* was interpreted *hasta tranaka*, a guard for the hand or arm, 1.23.4.3. it is here rendered *hastapādasthita kaṭahaḥ* rings for the hands or feet, bracelets or anklets.

४०९९. युष्माकं स्मा रथाँ अनु मुदे दधे मरुतो जीरदानवः।
वृष्टी द्यावो यतीरिव।।५।।

5. I contemplate your chariots, munificent *Maruts*, with delight, like wandering lights in the rains.

४१००. आ यं नरः सुदानवो ददाशुषे दिवः कोशमचुच्यवुः।
वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः।।६।।

6. Leaders (of the rain), munificent givers, they cause that which is the treasury (of water) to fall from the sky for (the benefit

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of) the donor (of the offering): they let loose the rain cloud, and the shedders of rain spread (everywhere) with (abundant) water.

४१०१. ततृदानाः सिन्धवः क्षोदसा रजः प्र संस्रुर्धेनवो यथा।
स्यन्ना अश्वाइवाध्वनो विमोचने वि यद्वर्तन्त एन्यः।।७।।

7. The gliding (torrents), issuing (from the clouds), overspread the firmament with water, as milch-cows (yield milk), and like rapid horses let loose upon the road, the rivers rush in various directions.

४१०२. आ यात मरुतो दिव आन्तरिक्षादमादुत। माव स्थात परावतः।।८।।

8. Come, *Maruts*, from heaven, from the firmament, or from this (earth); tarry not far off.

४१०३. मा वो रसानितभा कुभा क्रुमुर्मा वः सिन्धुर्नि रीरमत्।
मा वः परि ष्ठात्सरयुः पुरीषिण्यस्मे इत्सुम्नमस्तु वः।।९।।

9. Let not the *Rasa*, the *Anitabhā*, the *Kubhā*, or the wide-roving ocean delay you: let not the watery *Sarayu* oppose you: may the happiness of your (approach) be ours.

Rasa, Anitabhā, Kubhā— Names of rivers, according to the comment.

The Wide-roving Ocean— *Kramuḥ sindhuḥ* is explained *sarvatra kramaṇaḥ samudra*, the everywhere-going ocean.

४१०४. तं वः शर्धं रथानां त्वेषं गणं मारुतं नव्यसीनाम्।
अनु प्र यन्ति वृष्टयः।।१०।।

10. I praise that brilliant company of the *Maruts*, who have your strength of recent chariots, you whom the rains attend.

४१०५. शर्धंशर्धं व एषां व्रातंव्रातं गणङ्गणं सुशस्तिभिः।
अनु क्रामेम धीतिभिः।।११।।

11. Let us wait with sacred praises and holy rites upon your several strength, and separate troop, and individual company.

४१०६. कस्मा अद्य सुजाताय रातहव्याय प्र ययुः।
एना यामेन मरुतः।।१२।।

12. To what well-born and oblation-giving (worshipper) will the *Maruts* today in this their car?

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४१०७. येन॑ तो॒काय॒ तन॑याय धा॒न्यं१॒ बीजं॒ वह॑ध्वे॒ अक्षि॑तम्।

अ॒स्मभ्यं॒ तद्ध॑त्तन॒ यद्व॒ ईम॑हे॒ राधो॑ वि॒श्वायु॒ सौभ॑गम्॥१३॥

13. With the same (goodwill) that you bestow imperishable grain-seed upon a son or grandson, bestow it upon us, for we ask of you life-sustaining and auspicious wealth.

Imperishable Grain-seed— *Dhānyam bijaṁ akṣitam*: unperishing grain-seed is the literal interpretation: perhaps a copulative is required, grain and seed, only, in fact, the grain is the seed.

४१०८. अती॑याम नि॒दस्ति॒रः स्व॒स्तिभि॑र्हि॒त्वाव॒द्यमरा॑तीः।

वृ॒ष्ट्वी शं योराप॑ उ॒स्रि भे॑ष॒जं स्याम॑ मरुतः स॒ह॥१४॥

14. May we overcome our secret and reviling adversaries, having departed from iniquity by good deeds: may we possess, *Maruts*, through the rain (sent by you), unmixed happiness, water, cattle and herbs.

४१०९. सु॒दे॒वः स॑महासति सु॒वीरो॑ नरो मरुतः॒ स मर्त्यः॑।

यं त्राय॑ध्वे॒ स्याम॒ ते॥१५॥

15. Renowned (host of) *Maruts*, leaders (of rites), that mortal is favoured by the gods, and blessed with progeny, whom you protect: may we be such as he is.

४११०. स्तु॒हि भो॒जान्त्स्तु॑व॒तो अ॑स्य॒ याम॑नि॒ रण॒न्गावो॒ न यव॑से।

य॒तः पूर्वाँ॑इव॒ सखीँ॒रनु॑ ह्वय॒ गि॒रा गृ॑णीहि का॒मिनः॑॥१६॥

16. Praise the givers of enjoyment, (the *Maruts*), at the sacrifice of this worshipper, (for they) delight in (pious praise) like cattle in fodder: wherefore call upon them as if upon friends; praise them, desirous of praise, with a sacred hymn.

[सूक्त-५४]

[**ऋषि**– श्यावाश्व आत्रेय। **देवता**– मरुद्गण। **छन्द**– जगती; १४ त्रिष्टुप्।]

४१११. प्र शर्धा॑य॒ मारु॑ताय॒ स्वभा॑नव इ॒मां वाच॑मनजा पर्वत॒च्युते॑।

घ॒र्म॒स्तुभे॑ दि॒व आ पृ॑ष्ठ॒यज्व॑ने द्यु॒म्नश्र॑वसे॒ महि॑ नृ॒म्णम॑र्चत॥१॥

1. Offer praise to the company of the *Maruts*, the self-irradiating, the precipitators of mountains: present liberal oblations to the assuagers of heat, to those who come from the sky, to whom solemn rites are familiar, to the givers of abundant food.

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To whom solemn rites are familiar— *Pṛṣṭhayajvane*: by whom the sacrifices called *Pṛṣṭha* are made these are said to be six, of which two only are specified by the Scholiast, *Rathantara* and *Bṛhat, Śatpṛṣṭhaiḥ Rathantara bṛhadādibhir ijānāya.*

४११२. प्र वो॑ मरुतस्तवि॒षा उ॑द॒न्यवो॑ वयो॒वृधो॑ अश्व॒युज॒: परि॑ज्रयः।

सं वि॒द्युता॒ दध॑ति॒ वाश॑ति त्रि॒तः स्वर॒न्त्यापो॒ऽवना॒ परि॑ज्रयः॥२॥

2. Your (cohort), *Maruts*, is conspicuous, mighty shedding water and augmenting food: yoking your horse (to your cars), spreading everywhere, and combined with the lightning, the triple-stationed company) roars aloud, and the circumambient waters fall upon the earth.

४११३. वि॒द्युन्म॑हसो॒ नरो॒ अश्म॑दिद्यवो॒ वात॑त्विषो॒ म॒रुत॑: पर्व॒तच्यु॑तः।

अ॒ब्द॒या चि॒न्मुहु॒रा ह्रा॑दुनी॒वृत॑: स्त॒नय॑दमा रभ॒सा उदो॑जसः॥३॥

3. The *Maruts* (appear) radiant with lightning, leaders (of the rain), armed with weapons of adamant, blazing with the wind, the precipitators of mountains, the repeated distributors of water, wielders of the thunderbolt, roaring in concert, combining (to send rain), and of exceeding strength.

४११४. व्य१॒क्तून्रु॑द्रा॒ व्यहा॑नि शिक्वसो॒ व्य१॒न्तरि॑क्षं॒ वि रजां॑सि धूतयः।

वि यदज्रा॑ँ॒ अज॑थ॒ नाव॑ ईं यथा॒ वि दु॒र्गाणि॑ मरुतो॒ नाह॑ रिष्यथ॥४॥

4. Powerful *Rudras*, you urge on the nights and days the firmament and the worlds: agitators (of all things), you toss the clouds like ships (in the sea), so (you throw down) the strong places (of the enemy); but, *Maruts* you do no harm.

४११५. तद्वी॒र्यं॑ वो मरुतो महित्व॒नं दी॒र्घं त॑तान॒ सूर्यो॒ न योज॑नम्।

एता॒ न यामे॒ अगृ॑भीतशोचि॒षोऽन॑श्वदां॒ यन्न्यया॑तना गि॒रिम्॥५॥

5. Your prowess, *Maruts*, has spread wide your glory as the sun (sends afar his) radiance, or the white (horses of the gods travel far) in their course: of unbounded lustre, you clove the cloud withholding the waters.

४११६. अभ्रा॑जि॒ शर्धो॑ मरुतो॒ यद॑र्ण॒सं मोष॑था वृ॒क्षं क॑प॒नेव॑ वेधसः।

अध॑ स्मा नो अ॒रम॑तिं सजोषस॒श्चक्षु॑रिव॒ यन्त॒मनु॑ नेषथा सु॒गम्॥६॥

6. *Maruts*, dispensers of rain, your strength is manifested when, shaking the water-laden cloud, you let loose the shower:

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conjointly propitiated, conduct us by an easy path leading to prosperity, as the eye (shows the way).

४११७. न स जीयते मरुतो न हन्यते न स्रेधति न व्यथते न रिष्यति।
नास्य राय उप दस्यन्ति नोतय ऋषिं वा यं राजानं वा सुषूदथ॥७॥

7. The sage, or the sovereign, whom you, *Maruts*, direct, is never overcome nor slain: he perishes not, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled.

४११८. नियुत्वन्तो ग्रामजितो यथा नरोऽर्यमणो न मरुतः कबन्धिनः।
पिन्वन्त्युत्सं यदिनासो अस्वरन्व्युन्दन्ति पृथिवीं मध्वो अन्धसा॥८॥

8. Lords of the *Niyut* steeds, overcomers of multitudes leaders (of rites), radiant as the *Ādityas*, are the dispensers of water: when sovereign lords, they fill the clouds, and, loud sounding, moisten the earth with sweet (watery) sustenance.

४११९. प्रवत्वतीयं पृथिवी मरुद्भ्यः प्रवत्वती द्यौर्भवति प्रयद्भ्यः।
प्रवत्वतीः पथ्या अन्तरिक्ष्याः प्रवत्वन्तः पर्वता जीरदानवः॥९॥

9. This wide-extended earth is for the *Maruts*; the spacious heaven is for the spreading winds; the paths of the firmament are provided (for their course); for them the expanding clouds quickly bestow (their gifts).

This Wide-extended Earth— *Pravatvatī pṛthivī:* a set of changes is here rung upon the double compound, *pra-vat*, having extent, extension, and *vat,* again, having or possessing, *pravatvat,* extensive, or it may imply, having pre-eminence, as indicated by *pra, pra*: another meaning is also given to it, *tat-para*, being subject to it, as the earth is subject to the *Maruts*, or they pervade the whole earth, *kṛtsnam bhūmim vyāpnuvant*: so the heaven is *pravatvatī,* spacious, or subject to the *pravats*, *pravatbhyaḥ* the pre-eminent of spreading *Maruts*, and so on.

४१२०. यन्मरुतः सभरसः स्वर्णरः सूर्य उदिते मदथा दिवो नरः।
न वोऽश्वाः श्रथयन्ताह सिस्रतः सद्यो अस्याध्वनः पारमश्नुथ॥१०॥

10. *Maruts* of combined strength, leaders of the universe, guides of heaven, when the sun has risen you rejoice (in the *Soma* beverage), then you rapid steeds know no relaxation, but quickly you reach the limits of this road (to the sacrifice).

Leaders of the Universe— *Svarṇaraḥ* is interpreted *sarvasya netāraḥ*, leaders of all; *divo naraḥ*, leaders of heaven, follows.

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४१२१. अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः।
अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः।।११।।

11. Lances (gleam), *Maruts*, upon your shoulders, anklets on your feet, golden cuirasses on your breasts, and pure (waters shine) in your chariots: lightning blazing with fire in your hands, and golden tiaras are towering on your heads.

Golden Tiaras are Towering on Your Heads— *Śiprāḥ śirṣasu vitatā hiraṇyayīḥ: śipra* is explained *uṣṇīsamayaḥ*, composed to turbans or head-dresses.

४१२२. तं नाकमर्यो अगृभीतशोचिषं रुशत्पिप्पलं मरुतो वि धूनुथ।
समच्यन्त वृजनातित्विषन्त यत्स्वरन्ति घोषं विततमृतायवः।।१२।।

12. *Maruts*, when moving, you agitate the heaven of unchecked radiance, and (stir) the bright water: when you combine your energies and are shining brilliantly, and when purposing to send down rain, you utter a loud shout.

And Stir the Bright Water— *Ruśat pippalam śubhravarṇam udakam*, or it may be applied to *nākam*, the heaven of bright water, the firmament.

And Stir the Bright Water— The text changes the person of the verb, *yat svaranti ghoṣam*, when they sound a noise; and this suggests to the Scholiast to propose other explanations, as when the *Maruts* make a fearful noise, or when the worship utter loud praises.

४१२३. युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्योऽ३ वयस्वतः। न यो युच्छति तिष्योऽ३ यथा दिवोऽ३ स्मे रारन्त मरुतः सहस्रिणम्।।१३।।

13. May we, who are possessed of chariots, intelligent *Maruts*, become (proprietors) of wealth, comprising food bestowed by you: of wealth that vanishes not, as *Tiṣya* (declines not) from the sky: therefore, *Maruts*, gratify us with infinite (riches).

Tiṣya— *Tiṣya* is said by Sāyaṇa to be synonym of *Āditya*: in its ordinary acceptation it is the eighth lunar mansion: the appropriation is of some interest, as affording evidence of the existence of the astronomical divisions of the moon's path in the days of the Veda.

४१२४. यूयं रयिं मरुतः स्पार्हवीरं यूयमृषिमवथ सामविप्रम्।
यूयमर्वन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम्।।१४।।

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14. You bestow, *Maruts*, wealth and enviable posterity; you protect the sage learned in the *Soma*: you grant horses and food to (me) the ministrant priest; you render a prince prosperous.

The Sage Learned in the Sāma— *Sāmavipram, samnām vividhām prerayitāram*, the prompt or instigator, in various ways, of the *Sāma* hymns.

४१२५. तद्वो यामि द्रविणं सद्यऊतयो येना स्वर्ण ततनाम नृँरभि।
इदं सु मे मरुतो हर्यता वचो यस्य तरेम तरसा शतं हिमाः॥१५॥

15. Therefore do I solicit wealth of you, who are prompt to grant protection, whereby we may multiply our descendants, as the sun (spreads wide his rays): be propitiated, *Maruts*, by this my praise, by the efficacy whereof may we pass over a hundred winters.

[सूक्त-५५]

[ऋषि– श्यावाश्व आत्रेय। देवता– मरुद्गण। छन्द– जगती; १० त्रिष्टुप्।]

४१२६. प्रयज्यवो मरुतो भ्राजदृष्टयो बृहद्वयो दधिरे रुक्मवक्षसः।
ईयन्ते अश्वैः सुयमेभिराशुभिः शुभं यातामनु रथा अवृत्सत॥१॥

1. The adorable *Maruts*, armed with bright lances and cuirassed with golden breast-plates, enjoy vigorous existence: may the ears of the quick-moving (*Maruts*) arrive for our good.

४१२७. स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि राजथ।
उतान्तरिक्षं ममिरे व्योजसा शुभं यातामनु रथा अवृत्सत॥२॥

2. *Maruts*, you have of yourselves maintained your vigour according as you judge (fit): you shine most mighty and vast, and you pervade the firmament with your power: may the cars of the quick-moving (*Maruts*) arrive for our good.

४१२८. साकं जाताः सुभ्वः साकमुक्षिताः श्रिये चिदा प्रतरं वावृधुर्नरः।
विरोकिणः सूर्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत॥३॥

3. Born simultaneously, mighty, co-dispensers of moisture, they have grown exceedingly in glory: leaders (of rites), and radiant (are they) as the rays of the sun: may the cars of the quick-moving (*Maruts*) arrive for our good.

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४१२९. आभूषेण्यं वो मरुतो महित्वनं दिदृक्षेण्यं सूर्यस्येव चक्षणम्।
उतो अस्माँ अमृतत्वे दधातन शुभं यातामनु रथा अवृत्सत।।४।।

4. Your might, *Maruts*, is to be glorified: it is to be contemplated like the orb of the sun: sustain us eve in immortality: may the cars of the quick-moving (*Maruts*) arrive for our good.

४१३०. उदीरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः।
न वो दस्रा उप दस्यन्ति धेनवः शुभं यातामनु रथा अवृत्सत।।५।।

5. You send (the rain), *Maruts*, from the firmament: charged with the waters you shower down the rain: destroyers of foes, your milch kine are never dry: may the cars of the quick-moving (*Maruts*) arrive for our good.

४१३१. यदश्वान्धूर्षु पृषतीरयुग्ध्वं हिरण्ययान्प्रत्यत्काँ अमुग्ध्वम्।
विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत।।६।।

6. When you yoke your spotted mares to the poles (of your chariots), you lay aside your golden breast-plates, for you dissipate all hostility: may the cars of the quick-moving (*Maruts*) arrive for our good.

४१३२. न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत्।
उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत।।७।।

7. Let not the mountains, let not the rivers, arrest you: whither you purpose, (*Maruts*), thither repair, and compass heaven and earth: may the cars of the quick-moving (*Maruts*) arrive for our good.

४१३३. यत्पूर्व्यं मरुतो यच्च नूतनं यदुद्यते वसवो यच्च शस्यते।
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्सत।।८।।

8. Whatever (rite has been addressed to you), *Maruts*, of old; whatever is recent; whatever (hymn) is recited, Vasus, whatever prayer is repeated, do you be cognizant of all: may the cars of the quick-moving (*Maruts*) arrive for our good.

४१३४. मृळत नो मरुतो मा वधिष्टनास्मभ्यं शर्म बहुलं वि यन्तन।
अधि स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत।।९।।

9. Send us felicity, *Maruts*; harm us not: bestow upon us exceeding happiness: reward our adoration by your friendship: may the cars of the quick-moving (*Maruts*) arrive for our good.

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४१३५. यूयमस्मान्नयत वस्यो अच्छा निरंहतिभ्यो मरुतो गृणानाः।
जुषध्वं नो हव्यदातिं यजत्रा वयं स्याम पतयो रयीणाम्।।१०।।

10. Do you, *Maruts*, conduct us to opulence: propitiated by our praises, extricate us from sin: accept, adorable (*Maruts*), our offered oblation, and may we be the possessors of riches.

[सूक्त-५६]

[ऋषि– श्यावाश्व आत्रेय। देवता– मरुद्गण।
छन्द– बृहती; ३,७ सतोबृहती।]

४१३६. अग्ने शर्धन्तमा गणं पिष्टं रुक्मेभिरञ्जिभिः।
विशो अद्य मरुतामव ह्वये दिवश्चिद्रोचनादधि।।१।।

1. I invoke, *Agni*, the victorious company (of the *Maruts*) decorated with brilliant ornaments: (I invoke them), the people of the *Maruts*, to descend today from above the shining heaven.

४१३७. यथा चिन्मन्यसे हृदा तदिन्मे जग्मुराशसः।
ये ते नेदिष्ठं हवनान्यागमन्तान्वर्ध भीमसन्दृशः।।२।।

2. In whatever manner you honour the (*Maruts*, *Agni*) in your heart, may they come to me as benefactors: gratify, (by oblations), those fierce-looking *Maruts*, who most promptly come to your invocations.

४१३८. मीळ्हुष्मतीव पृथिवी पराहता मदन्त्येत्यस्मदा।
ऋक्षो न वो मरुतः शिमीवाँ अमो दुध्रो गौरिव भीमयुः।।३।।

3. As the (people of the) earth having a powerful lord have recourse to him when oppressed (by others), so comes (the host of the *Maruts*) exulting to us: your company, *Maruts*, active as fire, is as difficult to be resisted as a formidable Ox.

As the people of the earth, Etc.— *Mīḷuṣmatīva pṛthivī parāhatā* is explained *prabalasvāmikā pṛthivī parairanyair abhibhūtā*, the earth having a powerful master when oppressed by others: earth, says Sāyaṇa, is put for its inhabitants, *prajā*, people or subjects, who, when oppressed, have recourse to their own ruler, *sa yathā svasvāminam upadruta abhigacchati*.

४१३९. नि ये रिणन्त्योजसा वृथा गावो न दुर्धुरः।
अश्मानं चित्स्वर्यं१ पर्वतं गिरिं प्र च्यावयन्ति यामभिः।।४।।

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4. They who with ease destroy (their foes) by their prowess, like horses difficult to be restrained, they send down by their movements the vast and sounding water-laden cloud.

Like Horses— The text has *gāvaḥ*, which the Scholiast translates by *aśvaḥ*, horses.

४१४०. उत्तिष्ठ नूनमेषां स्तोमैः समुक्षितानाम्।
मरुतां पुरुतममपूर्व्यं गवां सर्गमिव ह्वये॥५॥

5. Rise up (*Maruts*): verily by my praises I invoke the mighty and unpreceded (troop) of these exalted (*Maruts*) like a heap of waters.

Like a Heap of Waters— *Gavām sargam iva* may be also rendered, like a herd of cattle.

४१४१. युङ्ग्ध्वं ह्यरुषी रथे युङ्ग्ध्वं रथेषु रोहितः।
युङ्ग्ध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे॥६॥

6. Yoke the bright steeds to the car; yoke the red steeds to the cars; yoke the swift pair of horses to bear the burden: the strong bearing to bear the burden.

४१४२. उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दर्शतः।
मा वो यामेषु मरुतश्चिरं करत्प्र तं रथेषु चोदत॥७॥

7. And let not that horse, bright-shining, loud-neighing, of graceful form, who has been placed (in harness), delay you, *Maruts*, on your journey: urge him on in the car.

४१४३. रथं नु मारुतं वयं श्रवस्युमा हुवामहे।
आ यस्मिन्तस्थौ सुरणानि बिभ्रती सचा मरुत्सु रोदसी॥८॥

8. We invoke the food-laden chariot of the *Maruts*, in which *Rodasi* stood with the *Maruts*, bearing the delicious (waters).

Rodasi— The wife of *Rudra*, and mother of the *Maruts*.

४१४४. तं वः शर्धं रथेशुभं त्वेषं पनस्युमा हुवे।
यस्मिन्त्सुजाता सुभगा महीयते सचा मरुत्सु मीळ्हुषी॥९॥

9. I invoke that, your cohort, gracing the chariot, brilliant and adorable, amidst which the rain-bestowing (goddess), of goodly origin and auspicious, is worshipped together with the *Maruts*.

The Rain-bestowing Goddess— *Mīḷhuṣī* is considered to be another name of *Rodasi*, the wife of *Miḍhvat*, an appellation of *Rudra*.

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[सूक्त-५७]

[ऋषि– श्यावाश्व आत्रेय। देवता– मरुद्गण। छन्द– जगती; ७-८ त्रिष्टुप्।]

ANUVĀKA V

४१४५. आ रुद्रास इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तन।
इयं वो अस्मत्प्रति हर्यते मतिस्तृष्णजे न दिव उत्सा उदन्यवे॥१॥

1. *Rudras*, servants of *Indra*, mutually kind, riding in golden cars, come to the accessible (sacrifice): this our praise is addressed to you: (come to us as you came) from heaven, (bringing) oozing water to the thirsty (*Gotama*) longing for moisture.

The comparison is very elliptically intimated, and requires to be largely assisted by the comment: it is, literally, this our praise is addressed to you as to the thirsty, from heaven, rushing waters to the water-wishing: Sāyaṇa explains it as alluding to the legend of the well brought by the *Maruts* to *Gotama* when suffering from thirst: see Vol.I. verse 935-46

४१४६. वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः।
स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम्॥२॥

2. Intelligent *Maruts*, you are armed with swords, with lances, with bows with arrows, with quivers; you are well mounted and have handsome chariots: sons of *Pṛṣni* you are well armed: come for our good.

४१४७. धूनुथ द्यां पर्वतान्दाशुषे वसु नि वो वना जिहते यामनो भिया।
कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्ध्वम्॥३॥

3. You agitate the clouds in the sky: (you give) wealth to the donor (of oblations): through fear of your approach the forests bow down: sons of *Pṛṣni*, you incense the earth when, for the purpose of (sending) water, you, fierce (*Maruts*), yoke your spotted steeds.

४१४८. वातत्विषो मरुतो वर्षनिर्णिजो यमाइव सुसदृशः सुपेशसः।
पिशङ्गाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना द्यौरिवोरवः॥४॥

4. The *Maruts*, radiant with light, purifiers of the rain, like twins of goodly aspect and graceful form, masters of tawny and of ruddy steeds, devoid of guile, thinners (of foes) and vast in magnitude as the sky.

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४१४९. पुरुद्रप्सा अञ्जिमन्तः सुदानवस्त्वेषसंदृशो अनवभ्रराधसः।
सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे।।५।।

5. Shedders of abundant showers, wearers of ornaments, munificent, of brilliant aspect, of inexhaustible wealth well descendent by birth, wearing golden breast-plates, entitled to adoration, (coming) from heaven, accept the ambrosial oblation.

४१५०. ऋष्टयो वो मरुतो अंसयोरधि सह ओजो बाह्वोर्वो बलं हितम्।
नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे।।६।।

6. Lances rest, *Maruts*, upon your shoulders; strength (of) foe-destroying power is seated in your arms: golden (tiaras) are on your heads, weapons are placed in your chariots, all glory is assembled in your limbs.

४१५१. गोमदश्वावद्रथवत्सुवीरं चन्द्रवद्राधो मरुतो ददा नः।
प्रशस्तिं नः कृणुत रुद्रियासो भक्षीय वोऽवसो दैव्यस्य।।७।।

7. *Maruts*, bestow upon us affluence, comprehending cattle, horses, cars, treasure, and male descendants: sons of *Rudra*, grant us distinction: may I ever enjoy your divine protection.

४१५२. हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः।
सत्यश्रुतः कवयो युवानो बृहद् गिरयो बृहदुक्षमाणाः।।८।।

8. Ho, *Maruts*, leaders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise, young, greatly glorified, and worshipped with copious oblations.

Worshipped with Copious Oblations— *Bṛhat ukṣāmāṇāḥ* may also mean sprinkling much water, *udakaṁ siñcantaḥ*.

[सूक्त-५८]

[**ऋषि**– श्यावाश्व आत्रेय। **देवता**– मरुद्गण। **छन्द**– त्रिष्टुप्।]

४१५३. तमु नूनं तविषीमन्तमेषां स्तुषे गणं मारुतं नव्यसीनाम्
य आश्वश्वा अमवद्वहन्त उतेशिरे अमृतस्य स्वराजः।।१।।

1. I praise today that brilliant company of the adorable *Maruts*, lords of swift horses, who pass along in strength, who, self-radiant, preside over the ambrosial rain.

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४१५४. त्वेषं गणं तवसं खादिहस्तं धुनिव्रतं मायिनं दातिवारम्।
मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविराधसो नॄन्॥२॥

2. Adore, priest, the resplendent and powerful company, whose arms (are decorated) with bracelets, whose function is the agitation (of the trees), who are wise, and by whom wealth is conferred: they who are bestowers of felicity, whose greatness is unbounded: glorify the opulent leaders (of rites).

४१५५. आ वो यन्तूदवाहासो अद्य वृष्टिं ये विश्वे मरुतो जुनन्ति।
अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः॥३॥

3. May the universal *Maruts*, who urge on the rain, come to you today laden with water: *Maruts*, who are wise and young, be pleased by this fire which is kindled for you.

४१५६. यूयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः।
युष्मदेति मुष्टिहा बाहुजूतो युष्मत्सदश्वो मरुतः सुवीरः॥४॥

4. Adorable *Maruts*, you cause (a son) to be born to the man (who worships you), a rulder, an over-comer of foes, and modelled by *Vibhvan*: from you, *Maruts*, comes a valiant descendant, strong-fisted, mighty-armed: from you (he acquires) an excellent steed.

Modelled by *Vibhvan*— *Vibhvataṣṭam: vibhvān* is the second of the *Ṛbhus*, a skilful artist: fabricated by him, implies, according to the comment, very perfect or handsome, ***tena nirmitam atyantarūpavantam.***

४१५७. अराइवेदचरमा अहेव प्रप्र जायन्ते अकवा महोभिः।
पृश्नेः पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सं मिमिक्षुः॥५॥

5. Like the spokes of a wheel, none (of you) are inferior (to the rest), but equal as days (of like duation): the sons of *Pṛṣni* are born all alike, none inferior in splendour: rapid in speed, the *Maruts*, of their own free favour send down (the rains).

४१५८. यत्प्रायासिष्ट पृषतीभिरश्वैर्वीळुपविभिर्मरुतो रथेभिः।
क्षोदन्त आपो रिणते वनान्यवोस्रियो वृषभः क्रन्दतु द्यौः॥६॥

6. When, *Maruts*, you come with stout-axled cars drawn by spotted steeds, then the waters descend, the forests are damaged, and the bright showerer (of the rain), influenced by the solar rays, may emit a downward sound.

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May Emit a Downward Sound— *Avosriyo vṛṣabhaḥ krandatu dyauḥ: dyaur—vṛṣabhaḥ*, mean, it is said, the shining showerer, that is, *Parjanya*, or *Indra*, in that capacity, *usriyaḥ*, in connection with the *usra* or rays of the sun, *avakrandatu, avāṅmukhaṁ śabdayatu*, may sound with his face turned downwards, *vṛṣtyartham*, for the sake of rain.

४१५९. प्रथिष्ट यामन्पृथिवी चिदेषां भर्तेव गर्भं स्वमिच्छवो धुः।
वातान्ह्यश्वान्धुर्या॑युयुज्रे वर्षं स्वेदं चक्रिरे रुद्रियासः॥७॥

7. On their approach the earth becomes capable of fertility, and they deposit in her water as their germ, as the husband generates the embryo of the child: they have harnessed their horses fleet as the wind: the sons of *Rudra* have emitted their perspiration, (the rain).

Their Perspiration— *Svedaṁ svedasthānīyam varṣam,* rain in place of perspiration.

४१६०. हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः।
सत्यश्रुतः कवयो युवानो बृहद् गिरयो बृहदुक्षमाणाः॥८॥

8. Ho, *Maruts*, leaders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise, young, greatly glorified, and worshipped with copious oblations.

Worshipped with Copious Oblations— Repeated from the last verse of the preceding *Sūkta.*

[सूक्त-५९]

[**ऋषि**– श्यावाश्व आत्रेय। **देवता**– मरुद्गण। **छन्द**– जगती; ८ त्रिष्टुप्।]

४१६१. प्र वः स्पळक्रन्त्सुवितायं दावनेऽर्चा दिवे प्र पृथिव्या ऋतं भरे।
उक्षन्ते अश्वान्तरुषन्त आ रजोऽनु स्वं भानुं श्रथयन्ते अर्णवैः॥१॥

1. The priest glorifies you, *Maruts*, for the good of the donor of the oblation: offer worship to the shining (heaven): I bring offerings to the earth: they, the *Maruts*, scatter the rapid (rain); they traverse the firmament; they combine their own radiance with (that of) the clouds.

The Priest— *Spaś,* nom. *spat*, for *spraśta*, one who touches the oblations, or the fire, an unusual term for the *Hotā*.

४१६२. अमादेषां भियसा भूमिरेजति नौर्न पूर्णा क्षरति व्यथिर्यती।
दूरेदृशो ये चितयन्त एमभिरन्तर्महे विदथे येतिरे नरः॥२॥

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2. From their approach the earth trembles with fear as a crowded boat goes quivering (through the water) visible from afar, they are recognized by their movements: the *Maruts*, leaders (of rites), pass between (heaven and earth) to the solemn sacrifice.

४१६३. गवामिव श्रियसे शृङ्गमुत्तमं सूर्यो न चक्षू रजसो विसर्जने।
अत्या इव सुभ्व१श्चारवः स्थन मर्या इव श्रियसे चेतथा नरः॥३॥

3. You bear, for your decoration, an excellent (diadem) like the horn of cattle: as the sun, the eye (of day, dispenses light), so (are you diligent) in the distribution of the rains: graceful are you, and rapid as horses, and like (pious) mortals, you, leaders (of rites), consider (holy ceremonies) for their glory.

४१६४. को वो महान्ति महतामुदश्नवत्कस्काव्या मरुतः को ह पौंस्या।
यूयं ह भूमिं किरणं न रेजथ प्र यद्भरध्वे सुविताय दावने॥४॥

4. Who may exalt the great excellences of you who are adorable? Who may (offer you fitting) praises? Who (glorify your) manly (deeds)? For you make the earth tremble like a ray (of light) when you confer the gift (of rain) for (the diffusion of) fertility.

४१६५. अश्वाइवेदरुषासः सबन्धवः शूराइव प्रयुधः प्रोत युयुधुः।
मर्याइव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः॥५॥

5. Resplendent as steeds, of one kindred, they engage in combat like valiant heroes: like (prosperous) men, they, the leaders (of rites), have increased (in power), and cover the eye of the sun with showers.

४१६६. ते अज्येष्ठा अकनिष्ठास उद्भिदोऽमध्यमासो महसा वि वावृधुः।
सुजातासो जनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन॥६॥

6. None of them are older, none younger (than the others): the destroyers of (foes), none hold a middle (rank), but all excel in glory: honourable by birth having *Pṛśni* for your mother, do you, *Maruts*, favourable to man, come from heaven to our presence.

४१६७. वयो न ये श्रेणीः पप्तुरोजसान्तान्दिवो बृहतः सानुनस्परि।
अश्वास एषामुभये यथा विदुः प्र पर्वतस्य नभनूँरचुच्यवुः॥७॥

7. Like birds (that fly) in rows they pass along in their strength above the vast summit (of the sky) to the ends of the firmament:

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their horses have caused the waters of the cloud to descend, as both (gods and mortals) know.

Both Gods and Mortals— The text has only *ubhaye yathā viduḥ*, as both know: Sāyaṇa explains it, men of course know by perception the setting in of the rains; the gods know it by the *agrayāna* and other sacrifices which are offered at that season.

४१६८. मिमातु द्यौरदितिर्वीतये नः सं दानुचित्रा उषसो यतन्ताम्।
आचुच्यवुर्दिव्यं कोशमेत ऋषे रुद्रस्य मरुतो गृणानाः॥८॥

8. May the heaven and the earth yield (rain) for our sustenance: may the wonderfully bounteous dawns exert themselves (for our good): may these sons of *Rudra*, lauded, *Ṛṣi*, (by you), send down the celestial rain.

[सूक्त-६०]

[**ऋषि**– श्यावाश्व आत्रेय। **देवता**– मरुत् अथवा अग्नामरुत्।
छन्द– त्रिष्टुप् , ७-८ जगती।]

४१६९. ईळे अग्निं स्ववसं नमोभिरिह प्रसत्तो वि चयत्कृतं नः।
रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम्॥१॥

1. I adore the protecting *Agni* with hymns: may he, propitiated on this occasion, approve of our acts: offer (worship with praises), intended to obtain food; as if (proceeding) with cars (to the goal), circumambulating (the fire): may I exalt the praise of the *Maruts*.

४१७०. आ ये तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुतो रथेषु।
वना चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वतश्चित्॥२॥

2. Fierce *Maruts*, sons of *Rudra*, who ride in easy chariots (drawn by) celebrated steeds, (at your coming) the woods bow down with fear, the earth trembles, and the mountains (shake).

४१७१. पर्वतश्चिन्महि वृद्धो बिभाय दिवश्चित्सानु रेजत स्वने वः।
यत्क्रीळथ मरुत ऋष्टिमन्त आपइव सध्र्यञ्चो धवध्वे॥३॥

3. The mountain, vast and lofty (though it be), is alarmed at your noise, and the summit of the firmament trembles when, lance-armed *Maruts*, you are sporting: you rush along together like waters.

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४१७२. वराइवेद्रैवतासो हिरण्यैरभि स्वधाभिस्तन्वः पिपिश्रे।
श्रिये श्रेयांसस्तवसो रथेषु सत्रा महांसि चक्रिरे तनूषु॥४॥

4. Like wealthy bridegrooms who have decorated their persons with golden (ornaments) and purifying waters, so the noble and powerful *Maruts*, associated together in their chariots, have made great (preparation) in their several persons for their embellishment.

४१७३. अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय।
युवा पिता स्वपा रुद्र एषां सुदुघा पृश्निः सुदिना मरुद्भ्यः॥५॥

5. They are brothers, of whom no one is the elder, no one the younger, but who grew up together for their mutual prosperity: may their father, *Rudra*, ever youthful, the doer of good deeds, and *Pṛṣni,* (their mother), easy to be milked, grant favourable days for (the sake of) the *Maruts*.

४१७४. यदुत्तमे मरुतो मध्यमे वा यद्वावमे सुभगासो दिवि ष्ठ।
अतो नो रुद्रा उत वा न्व१ स्याग्ने वित्ताद्धविषो यद्यजाम॥६॥

6. Auspicious *Maruts*, whether you abide in the upper, the middle, or the lower heaven, (come), *Rudras*, to us from thence; and do you, *Agni*, accept the oblation which this day we offer.

४१७५. अग्निश्च यन्मरुतो विश्ववेदसो दिवो वहध्व उत्तरादधि ष्णुभिः।
ते मन्दसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते॥७॥

7. *Maruts*, who are omniscient, since you and *Agni* abide above the summits of the upper (region) of the sky, do you who cause (your enemies) to tremble, and are the consumers of (our) foes, do you, being pleased, bestow upon the sacrificer who offers you oblations desirable wealth.

४१७६. अग्ने मरुद्भिः शुभयद्भिर्ऋक्वभिः सोमं पिब मन्दसानो गणश्रिभिः।
पावकेभिर्विश्वमिन्वेभिरायुभिर्वैश्वानर प्रदिवा केतुना सजूः॥८॥

8. *Agni*, drink the *Soma*-juice, rejoicing, along with the *Maruts*, resplendent, adorable, associated in troops, purifying all, animating and long-lived: drink, *Vaiśvānara*, who are identified with the ancient emblem (of flame).

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[सूक्त- ६१]

[ऋषि– श्यावाश्व आत्रेय। देवता– १-४, ११-१६ मरुद्गण; ५-८ तरन्त महिषी शशीयसी; ९ वैददश्वि पुरुमीळ्ह; १० वैददश्वि तरन्त; १७-१९ दार्भ्य रथवीति। छन्द– गायत्री, निचृत् गायत्री; ५ अनुष्टुप्; ९ सतोबृहती।]

V.5.5. (Introductory Note), A Wonderful Old Stroy— Sāyaṇa calls it, *āścaryam purāvṛttam āhurāgamapāragaḥ*, those who have gone through the *āgamas* have related a wonderful old occurrence.

४१७७. के ष्ठा नरः श्रेष्ठतमा य एकंएक आयय। परमस्याः परावतः।।१।।

1. Who are you, most excellent leaders (of rites), who come one by one from a region exceedingly remote?

४१७८. क्व१ वोऽश्वाः क्वा३ भीशवः कथं शेक कथा यय।
पृष्ठे सदो नसोर्यमः।।२।।

2. Where are your horses? Where your reins? What is your capability? Where are you going? The saddle is on the back (of the steeds), the bridle in their nostrils.

४१७९. जघने चोद एषां वि सक्थानि नरो यमुः। पुत्रकृथे न जनयः।।३।।

3. The goad is (applied) to their flanks: the drivers force them to spread their thighs apart, like women in bringing forth children.

४१८०. परा वीरास एतन मर्यासो भद्रजानयः। अग्नितपो यथासथ।।४।।

4. Heroes, friendly to man, of honourable birth, you are as if blazing with fire.

४१८१. सनत्साश्व्यं पशुमुत गव्यं शतावयम्।
श्यावाश्वस्तुताय या दोर्वीरायोपबर्बृहत्।।५।।

5. She, (*Śaśīyasi*), who has thrown her arms round the hero *Taranta*, who was eulogized by *Śyāvāśva*, has given me cattle comprising horses, and cows, and hundreds of sheep.

४१८२. उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी। अदेवत्रादराधसः।।६।।

6. *Śaśīyasi*, though a female, is more excellent than a man who reverences not the gods, nor bestows wealth.

Though a Female— *Uta tvā strī Śaśīyasi*: *tvā* is said here to mean *eka*, one, which is equivalent to the indefinite article.

४१८३. वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनम्।
देवत्रा कृणुते मनः।।७।।

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7. For she discerns one who suffers pain, one who is in want, or one desirous (of any thing), and directs her mind towards the gods.

४१८४. उत घा नेमो अस्तुतः पुमाँ इति ब्रुवे पणिः। स वैरदेय इत्समः॥८॥

8. And, eulogizing (him), I proclaim that the man, her (other) half is, (as it were), uncommended, for he is ever the same in munificent donations.

Her Other Half— *Nemaḥ* is the term in the text, meaning, literally, half as it is said in the *Smṛti, ardhaṁ śarīrasya bhāryā*, wife is the half of the body (of the husband).

४१८५. उत मेंऽरपद्युवतिर्ममन्दुषी प्रति श्यावाय वर्तनिम्।
वि रोहिता पुरुमीळ्हाय येमतुर्विप्राय दीर्घयशसे॥९॥

9. Young and affable, she has explained to me, *Śyāvāśva*, the road, and two ruddy horses have borne me to the valiant and renowned *Purumīḷa*.

४१८६. यो मे धेनूनां शतं वैददश्विर्यथा ददत्। तरन्तइव मंहना॥१०॥

10. Who, the son of *Vidadaśva*, has given me a hundred (head) of cattle, and, like *Taranta*, many precious gifts.

४१८७. य ईं वहन्त आशुभिः पिबन्तो मदिरं मधु। अत्र श्रवांसि दधिरे॥११॥

11. Those (*Maruts*) who are brought hither by swift horses, drinking the inebriating juice, receive here glorification.

४१८८. येषां श्रियाधि रोदसी विभ्राजन्ते रथेष्वा। दिवि रुक्मइवोपरि॥१२॥

12. They by whose glory heaven and earth are surpassed; who shine splendid in their chariots like the radiant (sun) in the heaven above.

४१८९. युवा स मारुतो गणस्त्वेषरथो अनेद्यः। शुभंयावाप्रतिष्कुतः॥१३॥

13. That company of *Maruts*, ever young, riding in bright chariots, irreproachable, auspicious, motive, unobstructed.

४१९०. को वेद नूनमेषां यत्रा मदन्ति धूतयः। ऋतजाता अरेपसः॥१४॥

14. Who knows of a certainty their (abode), where the intimidators (of their foes) rejoice? born for (the distribution of) water, exempt from defects.

४१९१. यूयं मर्तं विपन्यवः प्रणेतार इत्था धिया। श्रोतारो यामहूतिषु॥१५॥

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15. Desirous of praise, you are the guides (to happiness) of the man who propitiates (you) by this pious rite: you are bearers of invocations to the sacrifice.

४१९२. ते नो वसूनि काम्यां पुरुश्चन्द्रा रिशादसः। आ यज्ञियासो ववृत्तन॥१६

16. Do you, who are destroyers of the male violent, abounding in wealth, and entitled to adoration, bestow upon us desirable riches.

४१९३. एतं मे स्तोमंमूर्म्ये दार्भ्याय परां वह। गिरो देवि रथीरिव॥१७॥

17. Bear to *Dārbhya*, oh night, turning away (from me to him), this my eulogy (of the *Maruts*): convey my praises, goddess, as a charioteer (conveys the contents of his vehicle to their destination).

Dārbhya— The patronymic is also read in some places *Dālbhya.*

Oh Night— Upon concluding the praises of the *Maruts* and thus having attained the rank of a *Ṛṣi, Śyāvāśva* summons the night, here called *Urmya*, to convey the intelligence to *Rathavīti*, who gives him his daughter, with many valuable presents, but at the end of the ceremony the *Ṛṣi* departed for the woods to resume his austerities: it is not said if he took his wife with him, but is to be so inferred.

४१९४. उत मे वोचतादिति सुतसोमे रथवीतौ। न कामो अप वेति मे॥१८॥

18. And say on my behalf to *Rathavīti*, when the libatin is poured out, my love (for your daughter) does not depart.

४१९५. एष क्षेति रथवीतिर्मघवा गोमतीरनु। पर्वतेष्वपश्रितः॥१९॥

19. This opulent *Rathavīti* dwells upon the (banks of the) *Gomatī* (river), and has his home on (the skirts of) the (*Himālaya*) mountains.

***Gomatī* River**— *Gomatīḥ*, according to the comment, means, having water, rivers, being in the plural: as the name of a river it would be the *Gomatī* river in Oude, which rises in the skirts of the first range of the *Himālaya*; or it may be a river of the same appellation more to the north-west, rising in *Kulu*, a feeder of the *Beyah* or *Vyāsa*.

[सूक्त-६२]

[**ऋषि**– श्रुतवित् आत्रेय। **देवता**– मित्रावरुण। **छन्द**– त्रिष्टुप्।]

४१९६. ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान्।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम्॥१॥

1. I have beheld the permanent orb of the sun, your (dwelling place), concealed by water, where (the hymns of the pious) liberate

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(his) steeds; where a thousand rays abide together; the one most excellent of the (embodied) forms of the gods.

I have Beheld.....of the Sun— See Vol. 1. p. 369 verse 1.

His Steeds— Which are said to be attempted to be detained by a class of *Asuras* termed *Mandehas.*

Most Excellent of the Embodied Forms of the Gods— *Devānām śreṣṭham vapuṣam* is also explained the best of the embodied or light-possessing deities, that is, of *Agni* and others, *devānām vapuṣmatām tejovatām agnyādinām praśasyam*; or it may apply to the sun only, the *maṇḍala,* the orb, the visible form, as it were, of the sun, *maṇḍalaṁ hi sūryasya vapusthāniyam.*

४१९७. तत्सु वां मित्रावरुणा महित्वमीर्मा तस्थुषीरहभिर्दुदुह्रे।

विश्वाः पिन्वथः स्वसरस्य धेना अनु वामेकः पविरा ववर्त॥२॥

2. Exceeding is that your greatness, *Mitra* and *Varuṇa*, whereby the ever-moving sun has, through (succeeding) days, milked forth the stationary waters: you augment all the (world-illumining) rays of the self-revolving (sun): the one chariot of you two (perpetually) goes round.

The One Chariot of you two Gods Round— *Vām ekaḥ pavir ā vavarta: pavi* is the circumference of a wheel; put by metonymy for the chariot; as Sāyaṇa explains the phrase, *yuvayor eko ratho anukramaṇen ma paribhramate.*

४१९८. अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः।

वर्धयतमोषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू॥३॥

3. Royal *Mitra* and *Varuṇa*, you uphold, by your energies, earth and heaven: prompt benefactors, cause the plants to grow, give nourishment to the cattle, send down the rain.

४१९९. आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्वर्वाक्।

घृतस्य निर्णिगनु वर्तते वामुप सिन्धवः प्रदिवि क्षरन्ति॥४॥

4. May your easily-harnessed horses bear you both (hither), and with well-guided reins come down: the embodied form of water follows you, the rivers flow as of old.

४२००. अनु श्रुताममतिं वर्धदुर्वीं बर्हिरिव यजुषा रक्षमाणा।

नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्वन्तः॥५॥

5. Augmenting the well-known and ample form (of man), in like manner as the sacred grass is preserved by prayer, do you,

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Mitra and *Varuṇa*, who are invigorated by (sacrificial) viands, and abound in food, ascend your car in the midst of the place of sacrifice.

Augmenting the well-known and ample form— *Śrutam amatim anuvardhād urvīm*, which the Scholiast interprets, *viśrutaṁ śarīradīptim anuvarddhayantau,* augmenting the renowned bodily lustre, and separates *urvīṁ, tad vad urvīṁ pālayantau*, but gives no equivalent for the word, which usually means great: the passage is obscure.

Ascend Your Car, Etc.— *Garte mitra āsāthe: garta*, it is said here means *ratha* a car: *Nirukta*, 3.5, and as it recurs verse 8, *ārohatho Varuṇa, Mitra, gartam.*

४२०१. अक्रविहस्ता सुकृते परस्पा यं त्रासाथे वरुणेळास्वन्तः।
राजाना क्षत्रमहृणीयमाना सहस्रस्थूणं बिभृथः सह द्वौ॥६॥

6. Be open-handed and benignant to the performer of pious acts, whom you protect in the midst of the place of sacrifice; for you two, who are sovereigns, and free from wrath, uphold together a mansion of a thousand columns.

Mansion of a Thousand Columns— *Kṣatraṁ sahasrasthūṇam, anekāvaṣṭambhakastambhopetaṁ saudhādirūpam gṛham*, house, such as a palace and the like, possessing many supporting pillars: the expression is noticeable as indicating the existence of stately edifices: Sāyaṇa purposes also to render *kṣatram* by *dhanam*, wealth, or *balam*, strength, applying the last to the *ratha*, the strong chariot of the deities supported by innumerable columns.

४२०२. हिरण्यनिर्णिगयो अस्य स्थूणा वि भ्राजते दिव्य१श्वाजनीव।
भद्रे क्षेत्रे निमिता तिल्विले वा सनेम मध्वो अधिगर्त्यस्य॥७॥

7. The substance (of their chariot) is of gold; its pillars are of iron, and it shines in the firmament like lightning: may we load the vehicle with the libation in an auspicious place, or in the sacrificial hall, (where the columns) are erected.

४२०३. हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य।
आ रोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च॥८॥

8. At the break of dawn, at the rising of the sun, ascend *Mitra* and *Varuṇa*, your golden-bodied, iron-pillared car, and thence, behold the earth and its inhabitants.

Ataś-cakṣāthe aditiṁ ditiṁ ca, is explained, *aditim, akhaṇḍanīyam bhūmim*, the indivisible earth, and *ditim, khaṇḍanīyam prajādikam,* the divisible people and the rest: the stanza occurs in the *Yajuṣ*, 10.15, with a

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various reading of the first half; but Mahīdhara explains *aditim* by *adinam*, not base, that is, *vihitānuṣṭhātāram*, one who follows what is prescribed, that is, performs his religious duties, and *ditim* by *dinam*, base, or *nāstikavṛttam*, an infidel; the phrase meaning that *Mitra* and *Varunṇa* observe that this man is a sinner, that man righteous, *ayaṁ pāpi, ayaṁ puṇyavān.*

४२०४. यद्बंहिष्ठं नातिविधे सुदानू अच्छिद्रं शर्म भुवनस्य गोपा।
तेन नो मित्रावरुणावविष्टं सिषासन्तो जिगीवांसः स्याम।।९।।

9. Munificent *Mitra* and *Varuṇa*, protectors of the universe, (it is yours to grant) exceeding and perfect felicity, such as it is impossible to disturb: bless us with that (felicity), and may we ever be (possessed) of the riches we desire, and be confident of victory (over our enemies).

[सूक्त-६३]

[ऋषि– अर्चनाना आत्रेय। देवता– मित्रावरुण। छन्द– जगती।]

४२०५. ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि।
यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः।।१।।

1. Guardians of water, observers of truth, you ascend your car in the highest heaven: to him whom you, *Mitra* and *Varuṇa*, protect, the rain sends down the sweet (shower) from the sky.

४२०६. सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दृशा।
वृष्टिं वां राधो अमृतत्वमीमहे द्यावापृथिवी वि चरन्ति तन्यवः।।२।।

2. Imperial rulers of this world, you shine, *Mitra* and *Varuṇa*, at this sacrifice, the beholders of heaven: we ask of you the wealth (that is) rain, and immortality for your forms traverse earth and heaven.

Your Forms Traverse Earth and Heaven— *Vāṁ tanyavaḥ vistṛta raśmayaḥ*, the expanding rays.

४२०७. सम्राजा उग्रा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी।
चित्रेभिरभ्रैरुप तिष्ठथो रवं द्यां वर्षयथो असुरस्य मायया।।३।।

3. Imperial and mighty showerers, lords of heaven and earth, beholders of the universe, you approach, *Mitra* and *Varuṇa*, with variegated clouds to hear the sound (of your praises), and cause the sky to (send down) rain by the power of the emitter of showers.

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By the Power of the Emitter of Showers— *Asurasya māyayā* is explained *udaka nirasituḥ parjanyasya sāmarthyena*, by the power of *Parjanya*, the caster-forth of water, influenced by *Mitra* and *Varuṇa* as the deities presiding over day and night.

४२०८. माया वां मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश्चरति चित्रमायुधम्।
तमभ्रेण वृष्ट्या गूहथो दिवि पर्जन्य द्रप्सा मधुमन्त ईरते।।४।।

4. Your device, *Mitra* and *Varuṇa*, is manifested in heaven, when the light (that is) the sun, your wonderful weapon, moves (in the firmament): him you invest in the sky with the cloud (and) with rain; and (your) sweet drops, *Parjanya*, fall (at their desire).

४२०९. रथं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गविष्टिषु। रजांसि
चित्रा वि चरन्ति तन्यवो दिवः सम्राजा पयसा न उक्षतम्।।५।।

5. The *Maruts* harness their easy-going chariot, *Mitra* and *Varuṇa*, for (the emission of) water, as a hero (harnesses his war-car): their forms traverse the different spheres of distribute the rain: do you, therefore, supreme rulers, shed upon us water from heaven.

४२१०. वाचं सु मित्रावरुणाविरावतीं पर्जन्यश्चित्रां वदति त्विषीमतीम्।
अभ्रा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम्।।६।।

6. The cloud, (through your will), *Mitra* and *Varuṇa*, utters a wonderful sound, indicative of radiance, and announcing (abundant) food: the *Maruts* thoroughly invest the clouds with (their) devices, and, (along with them), you two causes the purple and faultless sky to send down rain.

४२११. धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया।
ऋतेन विश्वं भुवनं वि राजथः सूर्यमा धत्थो दिवि चित्र्यं रथम्।।७।।

7. Sapient *Mitra* and *Varuṇa*, by your office you protect pious rites, through the power of the emitter of showers: you illumine the whole world with water: you sustain the sun, the adorable chariot in the sky.

[सूक्त-६४]

[**ऋषि**– अर्चनाना आत्रेय। **देवता**– मित्रावरुण। **छन्द**– अनुष्टुप् ; ७ पंक्ति।]

४२१२. वरुणं वो रिशादसमृचा मित्रं हवामहे।
परि व्रजेव बाह्वोर्जगन्वांसा स्वर्णरम्।।१।

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1. We invoke you, *Mitra* and *Varuṇa*, with this hymn; each the discomfiter of foes, the conductor to heaven, like (two herdsmen) driving, by (the strength of their) arms, the herds of cattle before them.

४२१३. ता बाहवा सुचेतुना प्र यन्तमस्मा अर्चते।

शेवं हि जार्यं वां विश्वासु क्षासु जोगुवे।।२।।

2. Do you two, with discriminating hand, bestow upon me, your worshipper, (what I desire); for the desirable felicity (that is given by you) spreads through all lands.

४२१४. यन्नूनमश्यां गतिं मित्रस्य यायां पथा।

अस्य प्रियस्य शर्मण्यहिंसानस्य सश्चिरे।।३।।

3. That I may now pursue the (right) direction, may I proceed by the path of *Mitra*, for all (good things) are aggregated in the happiness, (the gift) of that beloved and benignant (deity).

See Vol. I, *mantra*. 779.

४२१५. युवाभ्यां मित्रावरुणोपमं धेयामृचा।

यद्ध क्षये मघोनां स्तोतॄणां च स्पूर्धसे।।४।।

4. May I obtain from you, *Mitra* and *Varuṇa*, by my praise, such wealth as to excite envy in the dwellings of the rich and the devout.

४२१६. आ नो मित्र सुदीतिभिर्वरुणश्च सधस्थ आ।

स्वे क्षये मघोनां सखीनां च वृधसे।।५।।

5. Come, *Mitra* (come), *Varuṇa*, with your splendour to our assembly, and augment (the prosperity) of the affluent (worshipper), and of (those who are) your friends in their respective abodes.

४२१७. युवं नो येषु वरुण क्षत्रं बृहच्च बिभृथः।

उरु णो वाजसातये कृतं राये स्वस्तये।।६।।

6. You, *Mitra* and *Varuṇa*, bring us strength and abundant (food) for (those praises) which (we offer): be largely bountiful to us in food, in riches, in prosperity.

४२१८. उच्छन्त्यां मे यजता देवक्षत्रे रुशद्गवि।

सुतं सोमं न हस्तिभिरा पड्भिर्धावतं नरा बिभ्रतावर्चनानसम्।।७।।

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7. Deities who are to be worshipped at the sacrifice to the gods, at the (first) shining ray (of light) at dawn, behold my *Soma* libation poured cut: hasten, with rapid steeds, leaders (of rites), propitious to *Arcanānas*.

With Rapid Steeds— *Hastibhiḥ paḍbhiḥ*, literally, with hands, with feet, that is, according to the Scholiast, with those having four feet, that is, with horses.

[सूक्त-६५]

[**ऋषि–** रातहव्य आत्रेय। **देवता–** मित्रावरुण। **छन्द–** अनुष्टुप्; ६ पंक्ति।]

४२१९. यश्चिकेत स सुक्रतुर्देवत्रा स ब्रवीतु नः।
वरुणो यस्य दर्शतो मित्रो वा वनते गिरः॥१॥

1. He who knows (how to honour you two), among the gods, is the performer of good works: let him communicate (that knowledge) to us, he of whom the graceful *Varuṇa* or *Mitra* accepts the laudation.

४२२०. ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा।
ता सत्पती ऋतावृध ऋतावाना जनेजने॥२॥

2. They two, verily excelling in radiance, royal (deities), who hear (invocations) from the greatest distance, lords of the virtuous, favourers of the sacrifice, are in movement (for the good of) each individual man.

४२२१. ता वामियानोऽवसे पूर्वा उप ब्रुवे सचा।
स्वश्वासः सु चेतुना वाजाँ अभि प्र दावने॥३॥

3. Approaching you, ancient (divinities), I invoke you together for protection: possessed of good steeds, (we praise you) who are provident to give us food.

४२२२. मित्रो अंहोश्चिदादुरु क्षयाय गातुं वनते।
मित्रस्य हि प्रतूर्वतः सुमतिरस्ति विधतः॥४॥

4. *Mitra* grants even to the sinful (worshipper) the (means of) repairing to his spacious dwelling: the favour of *Mitra*, the destroyer of foes, is (granted) to (his) adorer.

४२२३. वयं मित्रस्यावसि स्याम सप्रथस्तमे।
अनेहसस्त्वोतयः सत्रा वरुणशेषसः॥५॥

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5. May we ever be in the comprehensive guardianship of *Mitra*, and, free from sin, enjoy, (*Mitra*), your protection, being at the same time the children of *Varuṇa*.

The Children of *Varuṇa*— *Varuṇaśeṣasaḥ: śeṣa* is said to mean *apatya*, offspring.

४२२४. युवं मित्रेमं जनं यतथः सं च नयथः।
मा मघोनः परि ख्यतं मो अस्माकमृषीणां गोपीथे न उरुष्यतम्।।६।।

6. You come, *Mitra* and *Varuṇa*, to this man, and guide him (to his desires): deny us not when we are rich (in offerings): (deny us not), who are (the sons) of *Ṛṣis* protect us in the presenting of the libation.

[सूक्त-६६]

[**ऋषि–** रातहव्य आत्रेय। **देवता–** मित्रावरुण। **छन्द–** अनुष्टुप्।]

४२२५. आ चिकितान सुक्रतू देवौ मर्त रिशादसा।
वरुणाय ऋतपेशसे दधीत प्रयसे महे।।१।।

1. Man, endowed with intelligence, (adore) the two deities, the performers of good deeds, the destroyers of foes; offer (oblations) to the adorable accepter of (sacrificial) food, to *Varuṇa*, whose form is water.

***Varuṇa*, whose form is water—** *Varuṇāya ṛtapeśase, udakam eva rūpaṁ yasya*, of whom the form is verily water.

४२२६. ता हि क्षत्रमविह्रुतं सम्यगसुर्यमाशाते।
अध व्रतेव मानुषं स्वर्ण धायि दर्शतम्।।२।।

2. Inasmuch as you two are possessed of irresistible and *Asura*-subduing strength, therefore has holy sacrifice been established among men, as the sun (has been placed) in the sky.

४२२७. ता वामेषे रथानामुर्वीं गव्यूतिमेषाम्।
रातहव्यस्य सुष्टुतिं दधृक्स्तोमैर्मनामहे।।३।।

3. We glorify you both, that your chariots may precede ours by a long distance; accepting the pious worship of *Rātahavya* with (his) praises.

४२२८. अधा हि काव्या युवं दक्षस्य पूर्भिरद्भुता।
नि केतुना जनानां चिकेथे पूतदक्षसा।।४।।

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4. Now, adorable and wonderful deities, (propitiated) by the former (praises) of (me, your) worshipper, do you, who are of pure vigour, consider with approving minds (the adoration) of these men.

४२२९. तदृतं पृथिवि बृहच्छ्रवएष ऋषीणाम्।
ज्रयसानावरं पृथ्वति क्षरन्ति यामभिः॥५॥

5. Earth, in you is abundant water for the necessities of the *Ṛṣis*: the two active (deities) dispense by their movement sufficiently copious (rain).

४२३०. आ यद्वामीयचक्षसा मित्र वयं च सूरयः।
व्यचिष्ठे बहुपाय्ये यतेमहि स्वराज्ये॥६॥

6. We and the devout (invoke) you, *Mitra* and *Varuṇa*, who are far-seeing: may we proceed to your spacious and much frequented kingdom.

[सूक्त-६७]

[**ऋषि**– यजत आत्रेय। **देवता**– मित्रावरुण। **छन्द**– अनुष्टुप्।]

४२३१. बळित्था देव निष्कृतमादित्या यजतं बृहत्।
वरुण मित्रार्यमन्वर्षिष्ठं क्षत्रमाशाथे॥१॥

1. Divine sons of *Aditi, Mitra, Varuṇa, Aryaman,* verily you are possessed, at the present time, of perfect, adorable, vast, exceeding strength.

४२३२. आ यद्योनिं हिरण्ययं वरुण मित्र सदथः।
धर्तारा चर्षणीनां यन्तं सुम्नं रिशादसा॥२॥

2. When you come, *Varuṇa* and *Mitra*, to the delightful place of sacrifice, then, supporters of men, destroyers of foes, you bring felicity.

४२३३. विश्वे हि विश्ववेदसो वरुणो मित्रो अर्यमा।
व्रता पदेव सश्चिरे पान्ति मर्त्यं रिषः॥३॥

3. *Mitra*, *Varuṇa*, *Aryaman*, who are possessed of omniscience, are all associated at our rites, as if in (their respective) station, and protect the worshipper from the malignant.

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४२३४. ते हि सत्या ऋतस्पृश ऋतावानो जनेजने।
सुनीथासः सुदानवोंऽहोश्चिदुरुचक्रयः।।४।।

4. They verily are observers of truth, distributors of water, protectors of holy rites among men: guides in the right way, liberal donors, and benefactors even of the sinner (who worships them).

Even of the Sinner— *Aṅhościt, pāpino api,* even of the sinner: Sāyaṇa adds *svastotuḥ*, of your own praiser, but it may be doubted if this qualification is necessary.

४२३५. को नु वां मित्रास्तुतो वरुणो वा तनूनाम्।
तत्सु वामेषते मतिरत्रिभ्य एषते मतिः।।५।।

5. Which of you, *Mitra* and *Varuṇa* has not been celebrated in (our) praise, for therefore do our thoughts tend towards you; the thoughts of the race of *Atri* tend towards you.

[सूक्त-६८]

[**ऋषि**– यजत आत्रेय। **देवता**– मित्रावरुण। **छन्द**– गायत्री।]

All the verses of the *Sūkta* occur in the *Sāmaveda*, 1143-45 and 1468-69.

४२३६. प्र वो मित्राय गायत वरुणाय विपा गिरा। महिक्षत्रावृतं बृहत्।।१।।

1. Sing loud with lusty praise to *Mitra* and *Varuṇa*: (come), mighty deities, to the great sacrifice.

४२३७. सम्राजा या घृतयोनी मित्रश्चोभा वरुणश्च। देवा देवेषु प्रशस्ता।।२।।

2. The *Mitra* and *Varuṇa*, who are both sovereign rulers, originators of the rain, eminent deities among the gods.

४२३८. ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य। महि वां क्षत्रं देवेषु।।३।

3. They two are able (to grant us) of great terrestrial and celestial riches: great is your might among the gods.

४२३९. ऋतमृतेन सपन्तेषिरं दक्षमाशाते। अद्रुहा देवौ वर्धते।।४।।

4. Rewarding with rain the holy rite, they favour the zealous worshipper: benevolent deities, may you prosper.

They Favour the Zealous Worshipper— *Ṛtam ṛtena sapanta iṣiram dakṣam āśāte* is explained *udakena nimittena yajñam spriśantau eṣaṇavantam pravṛddham yajamānaṁ havir vā vyāpnutaḥ*, they two, for the sake of water touching or affecting the sacrifice, they pervade the inquiring, powerful institutor of the rite, they reward him: or it may be, they pervade or accept the efficacious, adequate oblation.

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४२४०. वृष्टिद्यांवा रीत्यांपेषस्पती दानुमत्याः। बृहन्तं गर्तमाशाते।।५।।

5. Senders of rain from heaven, granters of desires, lords of sustenance, suited to the liberal donors (of oblations), they ascend their spacious car.

[सूक्त-६९]

[ऋषि– उरुचक्रि आत्रेय। देवता– मित्रावरुण। छन्द– त्रिष्टुप्।]

४२४१. त्री रोचना वरुण त्रींरुत द्यून्त्रीणिं मित्र धारयथो रजांसि।
वावृधानावमतिं क्षत्रियस्यानु व्रतं रक्षमाणावजुर्यम्।।१।।

1. *Mitra* and *Varuṇa*, you uphold the three realms of light, the three heavens, the three regions (of the earth), augmenting the force of the vigorous (*Indra*) and protecting the imperishable rite.

Augmenting the Force of the Vigorous ***Indra***— *Vāvṛdhānau amatim kṣatrīyasya: amati* is usually rendered form, *rūpa; kṣatriyasya* the Scholiast explains possessed of strength, *kṣatram, balam,* an attribute, and here an appellative of *Indra*; or it may mean, he says, the *kṣatriya*, or military caste.

४२४२. इरांवतीर्वरुण धेनवों वां मधुंमद्वां सिन्धंवो मित्र दुह्रे।
त्रयंस्तस्थुर्वृषभासंस्तिसृणां धिषणांनां रेतोधा वि द्युमन्तः।।२।।

2. *Mitra* and *Varuṇa*, the cows are full of milk through your (command), and the rivers yield through your (will) sweet water: through you the three radiant receptacles and showerers of rain stand severally in their three spheres.

Stand Severally in their Three Spheres— *Agni, Vāyu* and *Āditya*, present, severally, upon the earth, in the mid-air, and in heaven.

४२४३. प्रातर्देवीमदितिं जोहवीमि मध्यन्दिन उदिंता सूर्यस्य।
राये मित्रावरुणा सर्वतातेळे तोकाय तनयाय शं योः।।३।।

3. In invoke the divine and bright *Aditi* at dawn, and at mid-day, when the sun is high: I worship you, *Mitra* and *Varuṇa*, at all seasons, for the sake of riches, for sons and grandsons, for prosperity and happiness.

For Prosperity and Happiness— The text is *śaṁyoḥ*, which is explained *arṣṭaśamanāya, sukhasya miśraṇāya ca*, for the alleviation or prevention of calamity, and for the mixture or association of happiness.

४२४४. या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य।
न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि।।४।।

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4. I worship you two, divine *Ādityas*, who are upholders of the celestial and terrestrial worlds: the immortal gods impair not, *Mitra* and *Varuṇa*, your eternal works.

[सूक्त-७०]

[ऋषि- उरुचक्रि आत्रेय। देवता- मित्रावरुण। छन्द- गायत्री।]

४२४५. पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण। मित्र वंसि वां सुमतिम्॥१॥

1. May I, *Mitra* and *Varuṇa*, enjoy your favour through which there is assuredly protection.

४२४६. ता वां सम्यगद्रुह्वाणेषमश्याम धायसे। वयं ते रुद्रा स्याम॥२॥

2. Benignant (deities), may we obtain from you, (who are) such (deities), food for our sustenance: may we *Rudras*, be yours.

४२४७. पातं नो रुद्रा पायुभिरुत त्रायेथां सुत्रात्रा। तुर्याम दस्यूंन्तनूभिः॥३॥

3. Protect us with your protections: preserve us with kind preservation: may we, with our descendants, over-come the *Dasyus*.

Sāmaveda, 987.

४२४८. मा कस्याद्भुतक्रतू यक्षं भुजेमा तनूभिः। मा शेषसा मा तनसा॥४॥

4. Workers of wondrous deeds, let us not depend upon the bounty of any other (than you), either in our persons, or with our sons and grandsons.

[सूक्त-७१]

[ऋषि- बाहुवृक्त आत्रेय। देवता- मित्रावरुण। छन्द- गायत्री।]

४२४९. आ नो गन्तं रिशादसा वरुण मित्र बर्हणा। उपेमं चारुमध्वरम्॥१॥

1. *Mitra* and *Varuṇa*, scatterers of foes, destroyers of enemies, come to this our accessible sacrifice.

४२५०. विश्वस्य हि प्रचेतसा वरुण मित्र राजथः। ईशाना पिप्यतं धियः॥२॥

2. Sagacious *Mitra* and *Varuṇa*, you reign over all bestow fullness, lords, upon our ancient rites.

४२५१. उप नः सुतमा गतं वरुण मित्र दाशुषः। अस्य सोमस्य पीतये॥३॥

3. Come, *Mitra* and *Varuṇa*, to our effused libation to drink of the *Soma* of the offerer.

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[सूक्त-७२]

[ऋषि– बाहुवृक्त आत्रेय। देवता– मित्रावरुण। छन्द– उष्णिक्।]

४२५२. आ मित्रे वरुणे वयं गीर्भिर्जुहुमो अत्रिवत्।
नि बर्हिषि सदतं सोमपीतये।।१।।

1. We invoke *Mitra* and *Varuṇa* with hymns, like (our progenitor) *Atri*: do you sit down upon the sacred grass to drink the *Soma* libation.

४२५३. व्रतेन स्थो ध्रुवक्षेमा धर्मणा यातयज्जना।
नि बर्हिषि सदतं सोमपीतये।।२।।

2. Steady are you in your functions, whom men animate by (their) devotion: come and sit down upon the sacred grass to drink the *Soma* libation.

४२५४. मित्रश्च नो वरुणश्च जुषेतां यज्ञमिष्टये।
नि बर्हिषि सदतां सोमपीतये।।३।।

3. May *Mitra* and *Varuṇa*, accept with satisfaction our sacrifice: come and sit down upon the sacred grass to drink the *Soma* libation.

[सूक्त-७३]

[ऋषि– पौरआत्रेय। देवता– अश्विनीकुमार। छन्द– अनुष्टुप्।]

ANUVĀKA VI

४२५५. यदद्य स्थः परावति यदर्वावत्यश्विना।
यद्वा पुरू पुरुभुजा यदन्तरिक्ष आ गतम्।।१।।

1. Whether, *Aśvins,* you are at present far whether you are nigh, whether you are (straying) many places, or whether you are in mid-air, do you, who partake of many offerings, come hither.

४२५६. इह त्या पुरुभूतमा पुरू दंसांसि बिभ्रता।
वरस्या याम्यध्रिगू हुवे तुविष्टमा भुजे।।२।।

2. I approach you (to invite you) hither, you who are the encouragers of many; (who are) the achievers of many (great) exploits, most excellent and irresistible: I invoke you, who are most mighty, for protection.

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४२५७. ईर्मान्यद्वपुषे वपुश्चक्रं रथस्य येमथुः।
पर्यन्या नाहुषा युगा मह्ना रजांसि दीयथः॥३॥

3. You have arrested one luminous wheel of (your) car for illumining the form (of the sun), while with the other you traverse the spheres (to regulate) by your power the ages of mankind.

You have arrested one luminous wheel, Etc.— *Īrmā anyad vapuṣe vapuś-cakram rathasya yemathuḥ*: the passage is obscure, even with the aid of the Scholiast: *īrma* he renders, *rūpam*, form *vapuṣe, ādityasya śobhāyai*, for the beauty or lustre of the sun; *vapus*, he considers equivalent to *vapuṣmat*, having light or lustre, luminous, as an epithet of *cakram*: the fixing of one wheel of the car of the *Aśvins* has been alluded to before: see Vol. I, verse 347.

The Ages of Mankind— *Nahuṣa yūga* is the derivative of *nahuṣa, manuṣya*, man; *yuga* for *yugāni*, is explained as used by metonymy for the divisions of time in general, as morning, noon, night, or the sacrifices offered at stated periods.

४२५८. तदू षु वामेना कृतं विश्वा यद्वामनु ष्टवे।
नाना जातावरेपसा समस्मे बन्धुमेयथुः॥४॥

4. May the praise, universal (deities), wherewith I laud you, be agreeable to you, as offered by this (your worshipper); and do you, who are severally born, and free from blame bestow upon us food.

४२५९. आ यद्वां सूर्या रथं तिष्ठद्रघुष्यदं सदा।
परि वामरुषा वयो घृणा वरन्त आतपः॥५॥

5. When *Sūrya* has ascended your ever easy-moving car, then bright-waving, resplendent rays (of light) encompass you.

Resplendent Rays of Light Encompass You— *Pari vām aruṣā vayo ghṛṇā varanta ātapaḥ* may also be rendered, according to Sāyaṇa, the radiant horses, *vayaḥ, aśvaḥ, ghṛṇā*, bright, scorchers, *ātapaḥ*, of enemies, accompany you.

४२६०. युवोरत्रिश्चिकेतति नरा सुम्नेन चेतसा।
घर्मं यद्वामरेपसं नासत्यास्ना भुरण्यति॥६॥

6. Leaders (of rites), *Atri* recognized (your benevolence) with (a grateful) mind on account of the relief (you afforded him), when, *Nāsatyās*, through his praise of you, he found the (fiery) heat innocuous.

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४२६१. उग्रो वां ककुहो ययिः शृण्वे यामेषु सन्तनिः।
यद्वां दंसोभिरश्विनात्रिर्नरावर्वर्तति।।७।।

7. Your strong, lofty, moving, ever-progressing (car) has been renowned at sacrifices ever since; *Aśvins*, leaders (of rites), *Atri* was rescued by your acts.

४२६२. मध्व ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी।
यत्समुद्राति पर्षथः पक्वाः पृक्षो भरन्त वाम्।।८।।

8. Mixers of the *Soma*-juice, *Rudras*, (our) nutritious (adoration) bedews you well with the libation, when you traverse (the limits) of the firmament, and the prepared viands (of the sacrifice) support you.

Mixers of the *Soma* Juice— *Madhuyuvaḥ, somāder miśrayitārau*, mixers, or causers of the mixing of *Soma* and other things.

४२६३. सत्यमिद्वा उ अश्विना युवामाहुर्मयोभुवा।
ता यामन्यामहूतमा यामन्ना मृळयत्तमा।।९।।

9. Truly have they called you, *Aśvins*, the bestowers of felicity: such may you be when earnestly invoked to our sacrifice; bountiful bestowers of felicity at our sacrifice.

४२६४. इमा ब्रह्माणि वर्धनाश्विभ्यां सन्तु शन्तमा।
या तक्षाम रथाँइवावोचाम बृहन्नमः।।१०।।

10. May these praises exalting the *Aśvins* be productive of happiness, the praise that we fabricate as (a wheelwright) a car: we proclaim aloud fervent adoration.

[सूक्त-७४]

[**ऋषि**– पौरआत्रेय। **देवता**– अश्विनीकुमार। **छन्द**– अनुष्टुप्।]

४२६५. कूष्ठो देवावश्विनाद्या दिवो मनावसू।
तच्छ्रवथो वृषण्वसू अत्रिर्वामा विवासति।।१।।

1. Divine *Ādityas*, affluent in praise, descended this day from heaven upon the earth, hear that (laudation) which, liberal showerers (of benefits), *Atri* ever addresses to you.

Descended.....upon the Earth— *Kūṣṭhaḥ,* the singular used for the dual, *bhūmau tiṣṭhantau*, being upon the earth; or *ku* may be equivalent to *kva*, where, where are you two abiding?

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४२६६. कुह त्या कुह नु श्रुता दिवि देवा नासत्या।
कस्मिन्ना यतथो जने को वां नदीनां सचा॥२॥

2. The divine *Nāsatyās*, where are they? Where are they heard if in heaven? To what worshipper do you come? Who may be the associate of your praises?

४२६७. कं याथः कं ह गच्छथः कमच्छा युञ्जाथे रथम्।
कस्य ब्रह्माणि रण्यथो वयं वामुश्मसीष्टये॥३॥

3. To whom do you proceed? To whom do you repair? To (go to) those presence do you harness your car? By whose prayers are you gratified? We are anxious for your arrival.

४२६८. पौरं चिद्ध्युदप्रुतं पौर पौराय जिन्वथः।
यदीं गृभीततातये सिंहमिव द्रुहस्पदे॥४॥

4. *Pauras*, send to *Paura* the rain-shedding cloud drive it to him who is engaged in sacrifice, as (hunters chase) a lion in a forest.

Paura— *Pauraṁ cid udaprutam, paura paurāya jinvataḥ:* the name of the *Ṛsi* is here, according to the Scholiast, arbitrarily applied, first to the *Aśvins*, because they are in relation with *Paura* as the author of the *Sūkta;* and although the text gives *Paura* in the vocative singular, it is to be understood in the dual, *Paura*, therefore, being *Aśvins*: next it implies, as *Pauram*, a cloud, from its being solicited by the *Ṛsi* for the fall of rain, as implied by the last term, *Paurāya*, to me the *Ṛsi* so called.

As........a Lion in a Forest— *Sinham iva druhaspade:* the latter is rendered a place of difficult access, a thicket: the comment supplies, for the government of the accusative, *yathā balād cyāvayanti śurāḥ*, as heroes hurl down a lion by their strength.

४२६९. प्र च्यवानाज्जुजुरुषो वव्रिमत्कं न मुञ्चथः।
युवा यदीं कृथः पुनरा काममृण्वे वध्वः॥५॥

5. You stripped off (his aged form) like a cuirass from the decrepit *Cyavāna*, so that, when you had rendered him again a youth, he attracted the desires of women.

See 1.116.10

४२७०. अस्ति हि वामिह स्तोता स्मसि वां सन्दृशि श्रिये।
नू श्रुतं म आ गतमवोभिर्वाजिनीवसू॥६॥

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6. A glorifier of you both is here: may we be (retained) in your sight for the sake of prosperity: hear today (my invocation): come hither with your protections, you who are affluent in food.

४२७१. को वांमद्य पुंरूणामा वंन्वे मर्त्यांनाम्।
को विप्रों विप्रवाहसा को यज्ञैर्वांजिनीवसू।।७।।

7. Who among many mortals has this day (best) propitiated you? What wise man (has best propitiated you) who are reverenced by the wise? What (worshipper has best propitiated you) by sacrifice, you who are affluent in food?

४२७२. आ वां रथो रथांनां येष्ठों यात्वश्विना।
पुरू चिंदस्मयुस्तिर आंङ्गूषो मर्त्येष्वा।।८।।

8. May your car, *Aśvins*, the swiftest of the cars (of the gods), come hither well-disposed towards us, the discomfiter of numerous (foes), glorified among men.

Āṅgūśo martyeṣu, yajamāneṣu, madhye stutyaḥ, to be praised among worshippers, or *āṅgūṣa* may be a substantive meaning *stava* or *stoma*, praise, may the praise of the car of the *Aśvins* among men, or by the priests, be beneficial to us, *asmayuḥ*.

४२७३. शमू षु वां मधूयुवास्माकंमस्तु चर्कृतिः।
अर्वाचीना विंचेतसा विभिंः श्येनेवं दीयतम्।।९।।

9. May our repeated adoration of you two, who are desirous of the libation, be productive of felicity: descending to our presence, and exceeding in wisdom, travel with rapid (steeds), swift as two falcons.

४२७४. अश्विना यद्ध कर्हिं चिच्छुश्रूयातंमिमं हवंम्।
वस्वींरू षु वां भुजंः पृञ्चन्ति सु वां पृचंः।।१०।।

10. *Aśvins,* wherever you may be, hear his invocation: the excellent sacrificial offerings, longing for your proximity, reach you.

The Excellent Sacrificial Offerings, Etc.— *Vasvīr ū ṣu vāṁ bhujaḥ pṛñcanti su vāṁ pṛca,* is explained as in the text, *vasvīr bhujaḥ* being rendered by *praśasyāni dhanāni havirlakṣaṇāni*, excellent offerings, and *pṛñcanti* by *prāpnuvanti*, obtain or reach being *pṛcaḥ, yuvaṁ prāptuṁ kāmayamānāḥ*, desiring to reach you: Sāyaṇa suggests also another explanation; the worshippers, *su pṛcaḥ*, who enjoy *vasvīr-bhujaḥ*, wealth of sacrificial offerings, bring them into due contact with you, *vāṁ suṣṭhu saṁparcayanti*.

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[सूक्त-७५]

[ऋषि– अवस्युआत्रेय। देवता– अश्विनीकुमार। छन्द– पंक्ति।]

४२७५. प्रति प्रियतमं रथं वृषणं वसुवाहनम्। स्तोता वामश्विनावृषिः स्तोमेन प्रति भूषति माध्वी मम श्रुतं हवम्॥१॥

1. The *Ṛṣi*, your worshipper, *Aśvins*, graces your beloved chariot, the showerer (of benefits), the vehicle of wealth, with praises: masters of mystic lore, hear my invocation.

Maters of Mystic Lore, Hear My Invocation— *Mādhvī māma śrutam havam*: the first is explained, *madhuvidyā veditārau*: see Vol. I, 1284 and note: the verse occurs twice in the *Sāmaveda*, 418, 1743.

४२७६. अत्यायातमश्विना तिरो विश्वा अहं सना।
दस्रा हिरण्यवर्तनी सुषुम्ना सिन्धुवाहसा माध्वी मम श्रुतं हवम्॥२॥

2. Passing by (other worshippers), come, *Aśvins*, hither, so that I may ever overcome all (adversaries): *Dasras*, riding in a golden chariot distributors of wealth, propellers of rivers, masters of mystic lore, hear my invocation.

४२७७. आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम्।
रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम्॥३॥

3. Come, *Aśvins*, bring for us precious treasures: *Rudras*, riding in a golden chariot, propitiated (by sacrifice), affluent with food, masters of mystic lore, hear my invocation.

This and the preceding occur in the *Sāmaveda*, 1745.

४२७८. सुष्टुभो वां वृषण्वसू रथे वाणीच्याहिता। उत वां ककुहो मृगः पृक्षः कृणोति वापुषो माध्वी मम श्रुतं हवम्॥४॥

4. Showerer of wealth, the praise of your worshipper is addressed to your chariot; (to it), as well as to you, does this distinguished, devoted, embodied (adorer) offer sacrificial food: masters of mystic lore, hear my invocation.

Distinguished, Devoted, Embodied (Adorer)— The epithets are unusual, *kakuha, mṛga vāpuṣa,* explained severally by the commentator, *mahān, great, mṛgayitā*, searcher, *vapuṣmān*, having body, *yajamāna* is understood.

४२७९. बोधिन्मनसा रथ्येषिरा हवनश्रुता। विभिक्ष्यवानमश्विना नि याथो अद्वयाविनं माध्वी मम श्रुतं हवम्॥५॥

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5. With mind attentive (to praise), riding in cars, swift-moving, listening to invocations, you hastened with your steeds to the single-purposed *Cyavana*: masters of mystic lore, hear my invocation.

४२८०. आ वां नरा मनोयुजोऽश्वासः प्रुषितप्सवः।
वयो वहन्तु पीतये सह सुम्नेभिरश्विना माध्वी मम श्रुतं हवम्।।६।।

6. *Aśvins*, leaders (of rites), may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to drink (of the proffered beverage): masters of mystic lore, hear my invocation.

४२८१. अश्विनावेह गच्छतं नासत्या मा वि वेनतम्।
तिरश्चिदर्यया परि वर्तिर्यातमदाभ्या माध्वी मम श्रुतं हवम्।।७।।

7. *Aśvins,* come hither: *Nāsatyas*, be not unpropitious: invincible lords, come from hidden (regions) to our sacrificial hall: master of mystic lore, hear my invocation.

४२८२. अस्मिन्यज्ञे अदाभ्या जरितारं शुभस्पती।
अवस्युमश्विना युवं गृणन्तमुप भूषथो माध्वी मम श्रुतं हवम्।।८।।

8. Invincible *Aśvins*, lords of water, favour *Avasyu*, glorifying you at this sacrifice: masters of mystic lore, hear my invocation.

४२८३. अभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः।
अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवम्।।९।।

9. The dawn has come: the *Agni* of the season, blazing with the oblation has been placed (upon the altar): showerers of wealth, subduers of foes, your immortal chariot has been harnessed: masters of mystic lore, hear my invocation.

Blazing with the Oblation— *Ruśat paśu* might mean blazing with the victim; but the Scholiast interprets *paśu* here either by *naśmī*, a ray, or *haviṣ*, oblation.

[सूक्त-७६]

[**ऋषि**– अत्रिभौम। **देवता**– अश्विनीकुमार। **छन्द**– त्रिष्टुप्।]

४२८४. आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः।
अर्वाञ्चा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ।।१।।

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1. *Agni* lights up the face of the dawns: the devout praisers of the pious have risen up: therefore, *Aśvins*, lords of the chariot, descending, come hither today to the splendid sacrifice, perfect (in all its parts).

***Agni* Lights up the face of the Dawns**— *Ābhati agnir-uṣasām anīkam;* the latter is interpreted *mukham,* or the verse may be rendered, *Agni*, the face or beginning of the dawns, shines.

Come Hither today to the, Etc.— *Pipivāṁsam gharmam accha,* that is, according to the Scholiast, *svāṅgaiḥ parivṛdham pradīptam yajñam*, to the bright sacrifice, vast or developed with all its members: or *pipivāṁsam* may imply *āpyayitam*, nourished, with the *Soma* juice or with clarified butter: *gharma*, again, may also mean the vessel so called, or the *Pravargya* ceremony, at which it is used, being fed or nourished, *pipivāṁsam*, with the butter and curds it contains.

४२८५. न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह।
दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्तिं दाशुषे शम्भविष्ठा॥२॥

2. Harm not, *Aśvins*, the perfected (rite), but coming now most quickly, be glorified on this occasion: be present at the opening of the day, with protection against destitution, and be prompt to bestow happiness upon the donor (of the offering).

With Protection Against Destitution— *Avasa agamiṣṭhā pratyavartim: varti*, it is said, means *jīvānām,* living or livelihood; *avarti*, the contrary, the want of it.

४२८६. उता यातं सङ्गवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य।
दिवा नक्तमवसा शन्तमेन नेदानीं पीतिरश्विना ततान॥३॥

3. Whether you come at the (milking time) of the cattle, at the dawn of day, at noon, when the sun is high, or by day or by night, (come) with felicitous protection: the drinking of the *Soma* has not now extended beyond the *Aśvins*.

Whether You Come, Etc.— The day is divisible into two, three, five, or fifteen parts: here the five-fold distinction is alluded to: *uditā sūryasya* is explained the afternoon, *atyanta pravṛddha samayaḥ aparāhṇa ityarthaḥ*.

The Drinking of the *Soma*.....*Aśvins*— *Nedānīm pītir aśvinā tatāna:* it is related that the other gods refused to admit the participation of the *Aśvins* in the *Soma* libation at these hours, but on the present occasion they are not passed over: *idānim api itaradevānām pānam na tanotyaśvinau vihāya*, but now the drinking of the other gods does not extend, having omitted the two *Aśvins*.

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४२८७. इदं हि वां प्रदिवि स्थानमोकं इमे गृहा अश्विनेदं दुरोणम्।
आ नो दिवो बृहतः पर्वतादाद्भ्यो यातमिषमूर्जं वहन्ता।।४।।

4. This station, *Aśvins*, is your ancient abode; these are your mansions, this your dwelling: come from the vast firmament, (overspread) by clouds (filled) with water, bringing strength.

४२८८. समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि।।५।।

5. May we be united with the *Aśvins* by their special protection, which is the source of happiness and guide to good: bestow upon us, immortals, wealth and posterity, and all good things.

[सूक्त-७७]

[ऋषि– अत्रिभौम। देवता– अश्विनीकुमारौ। छन्द– त्रिष्टुप्।]

४२८९. प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्रादररुषः पिबातः।
प्रातर्हि यज्ञमश्विना दधाते प्र शंसन्ति कवयः पूर्वभाजः।।१।।

1. Worship the two who come first (of the gods) at dawn: let them drink before the greedy withholders (of the offering); for the *Aśvins* verily claim the morning sacrifice: the ancient sages praised them (at dawn).

The Ancient Sages— *Kavayaḥ purvabhājaḥ: kavi* is said to mean one learned in the Vedas, on the authority of the *Aitareya Brāhmaṇa, ye va anucanas-te kavayaḥ*, those who are *anucānas* are *kavis*, and *anucāna* is explained in the commentary on the same work, *ṣaḍaṅgasahita vedadhyāyinaḥ*, students of the Vedas with the six supplements.

४२९०. प्रातर्यजध्वमश्विना हिनोत न सायमस्ति देवया अजुष्टम्।
उतान्यो अस्मद्यजते वि चावः पूर्वः पूर्वो यजमानो वनीयान्।।२।।

2. Worship the *Aśvins* at early dawn; offer their oblations: the evening is not for the gods; it is unacceptable to them: and whether it be any other than ourselves who worships them or propitiates them, the worshipper who is foremost (in his devotion) is the most approved of.

The Evening is not for the Gods— Conformably to another text, *purvāhṇo vai devānām*, the forenoon verily is for the gods.

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४२९१. हिरण्यत्वङ्मधुवर्णो घृतस्नुः पृक्षो वहन्ना रथो वर्तते वाम्।
मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा।।३।।

3. Your car, *Aśvins*, approaches, coated with gold, honey-tinted, water-shedding, laden with ambrosia, as quick as thought, as rapid as the wind, wherewith you pass over all obstacles.

४२९२. यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठं पित्वो ररते विभागे।
स तोकमस्य पीपरच्छमीभिरनूर्ध्वभासः सदमित्तुतुर्यात्।।४।।

4. He who, in the appointment (of the offerings), presents to the *Nāsatyas* the most ample (share) of (the sacrificial) food, who gives (them) the largest portion of the viands, secures, by his acts, the welfare of his son, and ever has the advantage of those who light no sacred fires.

४२९३. समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि।।५।।

5. May we be united with the *Aśvins*, by their special protection, which is the source of happiness, the guide to good: bestow upon us, immortals, wealth and all good things.

[सूक्त-७८]

[**ऋषि–** सप्तवधि आत्रेय। **देवता–** अश्विनीकुमारौ।
छन्द– अनुष्टुप्; १-३ उष्णिक्, ४ त्रिष्टुप्।]

४२९४. अश्विनावेह गच्छतं नासत्या मा वि वेनतम्।
हंसाविव पततमा सुताँ उप।।१।।

1. *Aśvins*, come hither: *Nāsatyas*, be not ill-disposed: alight like two swans upon the effused libations.

Swans— The *haṁsa*, the swan or goose, is supposed to be a connoisseur in pure water.

४२९५. अश्विना हरिणाविव गौराविवानु यवसम्।
हंसाविव पततमा सुताँ उप।।२।।

2. Like two deer, *Aśvins*, like two wild cattle on (fresh) pasture; like two swans alight upon the effused libation.

Like Two Wild Cattle— Like two *Gauras, Bos Goraus.*

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४२९६. अश्विना वाजिनीवसू जुषेथां यज्ञमिष्टये।
हंसाविव पततमा सुताँ उप॥३॥

3. *Aśvins*, affluent in food, be propitiated at your pleasure by the sacrifice: alight like two swans upon the effused libation.

४२९७. अत्रिर्यद्वामवरोहन्नृबीसमजोहवीन्नाधमानेव योषा।
श्येनस्य चिज्जवसा नूतनेनागच्छतमश्विना शन्तमेन॥४॥

4. Inasmuch as *Atri*, escaping by your aid from the fire of chaff, conciliates you, like a wife soliciting (the affection of a husband), therefore come with (your) propitious cars, with the new-born rapidity of the falcon.

Fire of Chaff— See Vol. I, verse 1217: the fire is here called *ṛbīsam, tuṣāgnim*, a fire of chaff.

४२९८. वि जिहीष्व वनस्पते योनिः सूष्यन्त्या इव।
श्रुतं मे अश्विना हवं सप्तवध्रिं च मुञ्चतम्॥५॥

5. Open, *Vanaspati*, like the womb of parturient female: hear, *Aśvins*, my invocation: set *Saptavadhri* free.

Ancient chroniclers, *purāvidaḥ*, says Sāyaṇa, tell this story: the sons of the brothers of *Saptavadhri* being determined (it is not stated why) to prevent his having intercourse with his wife shut him up every night in a large basket, which they locked and sealed, letting him out in the morning: in this dilemma the *Ṛsi* prayed to the *Aśvins*, who came to his succour; and enabled him to get out of his cage during the night, he returning to it at day-break: in this stanza he first addresses the basket, *peṭ kā*, as a form of *Vanaspati*, lord of forests, and then invokes the *Aśvins*.

४२९९. भीताय नाधमानाय ऋषये सप्तवध्रये।
मायाभिरश्विना युवं वृक्षं सं च वि चाचथः॥६॥

6. *Aśvins*, by your devices sunder the wicker-work for (the liberation of the) terrified, imploring *Ṛsi, Sapta, Vadhri*.

४३००. यथा वातः पुष्करिणीं समिङ्गयति सर्वतः।
एवा ते गर्भ एजतु निरैतु दशमास्यः॥७॥

7. As the wind ruffles the lake on every side, so may your womb be stimulated, and the conception of the months come forth.

४३०१. यथा वातो यथा वनं यथा समुद्र एजति।
एवा त्वं दशमास्य सहावेहि जरायुणा॥८॥

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8. As the wind, as the wood, as the ocean are agitated, so do you, gestation of ten months, invested with the uterine membranes, descend.

४३०२. दश मासाञ्छशयानः कुमारो अधि मातरि।
निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि॥९॥

9. May the boy who has reposed for ten months in the bosom of his mother come forth, alive, unharmed, living, from a living (parent).

This verse somewhat modified, occurs in the *Yajuṣ* 8.28.

This and the two stanzas preceding are termed by Sāyaṇa the *garbhaśrāvinyupaniṣad*, the liturgy of child-birth.

[सूक्त-७९]

[ऋषि– सत्यश्रवा आत्रेय। देवता– उषा। छन्द– पंक्ति।]

४३०३. महे नो अद्य बोधयोषो राये दिवित्मती।
यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥१॥

1. Radiant *Uṣas,* wake us up today for (The acquisition of) ample riches, in like manner as you have awakened us (of old): bright-born, and praised sincerely for (the gift of) horses, show favour to *Satyaśravas*, the son of *Vayya.*

Sāmaveda, 421, 1740; he concluding phrase is the burden of the following verses, *sujāte, aśuvsunṛte: sujātā*, well-born, is explained *śobhanaprādur bhūta,* becoming manifest with splendour or light: *aśvasunṛta,* she whose praise for the sake of horses is affectionate and true, *svartha priyasatyātmika stutivāk-yasyāḥ sa*.

४३०४. या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः।
सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥२॥

2. Daughter of heaven, who have dawned upon *Sunitha*, the son of *Śucadratha*, bright-born, and praised sincerely for (the gift of) horses, dawn upon the powerful son of *Vayya, Satyaśravas*.

४३०५. सा नो अद्याभरद्वसुर्व्युच्छा दुहितर्दिवः।
यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥३॥

3. Daughter of heaven, who are the bringer of opulence, dawn upon us today, as, bright-born, and praised for (the gift of) horses, you have dawned upon the powerful *Satyaśravas*, the son of *Vayya*.

Sāmaveda 1742.

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४३०६. अभि ये त्वा विभावरि स्तोमैर्गृणन्ति वह्नयः।
मघैर्मघोनि सुश्रियो दामन्वन्तः सुरातयः सुजाते अश्वसूनृते।।४।।

4. The offerers of oblations who eulogize you, lustrous *Uṣas*, with sacred hymns, become prosperous with affluence, (through your favour), bestower of wealth, bright-born goddess, (who are) sincerely praised for (the gift of) horses.

४३०७. यच्चिद्धि ते गणा इमे छदयन्ति मघत्तये।
परि चिद्वष्टयो दधुर्ददतो राधो अह्रयं सुजाते अश्वसूनृते।।५।।

5. These, your assembled (worshippers), who stand before you to distribute wealth, entertain towards us kindly intentions, offering unlimited riches: bright-born goddess, (who are) sincerely praised for (the gift of) horses.

These Your Assembled Worshippers— *Yaccid hi te gaṇā ime chadayanti maghattaye paricid vaṣṭayo dadhur dadato rādho ahrayam:* Sāyaṇa seems rather dubious as to the proper sense of several of these words: *maghattaye* may mean *dhanadānāya* or *dhanavattvāya*, for giving or for possessing wealth: *pari cid vaśtayo dadhuḥ* is explained, *asmān eva kāmayamānaḥ parito dhārayanti*, desirous of or being kind to us, they support us every way, and *dadato rādho ahrayam* may mean giving wealth that is not to be wasted or taken away, or of which there is no need to be ashamed: the sum of the meaning agreeably to the Scholiast, is, all they who, offering oblations, worship the dawn, receive the reward for the benefit of us, or of me, that is, of the author of the hymn, *ye tvaṁ havirdadtaḥ stuvanti te sarve apy-asmadarthaṁ falaṁ dhārayanti*.

४३०८. ऐषु धा वीरवद्यश उषो मघोनि सूरिषु।
ये नो राधांस्यह्रया मघवानो अरासत सुजाते अश्वसूनृते।।६।।

6. Affluent *Uṣas,* bestow upon these (your) devout adorers food and posterity, so that, being opulent, they may, without stint, bestow riches upon us: bright-born goddess (who are sincerely praised for (the gift of) horses.

४३०९. तेभ्यो द्युम्नं बृहद्यश उषो मघोन्या वह।
ये नो राधांस्यश्व्या गव्या भजन्त सूरयः सुजाते अश्वसूनृते।।७।।

7. Affluent *Uṣas*, bring wealth and abundant food to those who, liberal givers, bestow upon us riches with horses and cattle: bright-born goddess (who are) sincerely praised for (the gift of) horses.

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४३१०. उत नो गोमतीरिष आ वहा दुहितर्दिवः। साकं सूर्यस्य रश्मिभिः
शुक्रैः शोचद्भिरर्चिभिः सुजाते अश्वसूनृते॥८॥

8. Daughter of heaven, bring to us food and cattle together with the pure rays of the sun, and the radiant flames (of the kindled fires): bright-born goddess, (who are) sincerely praised for (the gift of) horses.

४३११. व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः।
नेत्त्वा स्तेनं यथा रिपुं तपाति सूरो अर्चिषा सुजाते अश्वसूनृते॥९॥

9. Daughter of heave, Dawn! delay not our (sacred) rite; let not the sun scorch you with his ray, as (a prince punishes) a thief, or (subdues) an enemy: bright-born goddess, (who are), sincerely praised for (the gift of) horses.

४३१२. एतावद्वेदुषस्त्वं भूयो वा दातुमर्हसि।
या स्तोतृभ्यो विभावर्युच्छन्ती न प्रमीयसे सुजाते अश्वसूनृते॥१०॥

10. You, *Uṣas*, are able to give (us) whatever, indeed, (has been solicited), and much (that has not been asked for); for, radiant (divinity), who are dawning upon yours adorers, you are never cruel (to them): bright-born goddess (who are) sincerely praised for (the gift of) horses.

[सूक्त-८०]

[**ऋषि–** सत्यश्रवा आत्रेय। **देवता–** उषा। **छन्द–** त्रिष्टुप्।]

४३१३. द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम्।
देवीमुषसं स्वरावहन्तीं प्रति विप्रासो मतिभिर्जरन्ते॥१॥

1. The wise priests celebrate with hymns the divine, bright-chariot, expanded Dawn; worshipped with holy worship, purple-tinted, radiant, leading on the sun.

४३१४. एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम्॥२॥

2. The lovely Dawn, arousing man, goes before (the sun) preparing practicable paths, riding in a spacious chariot; vast, expanding everywhere, she diffuses light at the commencement of the days.

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४३१५. एषा गोभिररुणेभिर्युजानास्रेधन्ती रयिमप्रायु चक्रे।
पथो रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति।।३।।

3. Harnessing the purple oxen to her car, unwearied she renders riches perpetual: a goddess, praised of many, and cherished by all, she shines, manifesting the paths that lead to good.

४३१६. एषा व्येनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात्।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति।।४।।

4. Lucidly white is she, occupying the two (regions, the upper and middle firmament), and manifesting her person from the east: she traverses the path of the sun as if knowing (his course), and harms not the quarters of the horizon.

४३१७. एषा शुभ्रा न तन्वो विदानोर्ध्वेव स्नाती दृशये नो अस्थात्।
अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात्।।५।।

5. Exhibiting her person like a well-attired female, she stands before our eyes, (gracefully) inclining like (a woman who has been) bathing: dispersing the hostile glooms, *Uṣas,* the daughter of heaven, comes with radiance.

४३१८. एषा प्रतीची दुहिता दिवो नॄन्योषेव भद्रा नि रिणीते अप्सः।
व्यूर्ण्वती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः।।६।।

6. *Uṣash*, the daughter of heaven, tending to the west puts forth her beauty like a (well-dressed) woman, bestowing precious treasures upon the offerer of adoration: she, ever youthful, brings back the light as (she has done) of old.

[सूक्त-८१]

[**ऋषि–** श्यावाश्व आत्रेय। **देवता–** सविता। **छन्द–** जगती।]

४३१९. युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः।।१।।

1. The wise apply their minds; they perform sacred rites for the propitiation of the intelligent, great, adorable *Savitā*: he alone, knowing their functions, directs the priests: verily, great is the praise of the divine *Savitā*.

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The verse occurs in the *Yajuṣ*, 5.14, and is there somewhat differently explained: *viprasya bṛhato vipaścitaḥ,* which Sāyaṇa regards as epithets of *Savitā*, are connected by Mahīdhara, with *vipra*, and are rendered the priests of the eminent and wise (institutor of the rite): again, in the second hemistich it is not clear whom the commentator understands by *eko vayunāvid*, the only one, knowing knowledge, although he possibly concurs with our Scholiast in identifying *Savitā* with *Brahma*.

४३२०. विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे।
वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि राजति॥२॥

2. The wise *Savitā* comprehends all forms (in himself): he has engendered what is good for biped and quadruped: the adorable *Savitā* has illumed the heaven, and shines in sequence to the passage of the Dawn.

***Savitā* comprehends all forms in himself**— *Viśva rūpāṇi pratimuñcate,* he liberates, severally, all forms: that is, according to Sāyaṇa, *ātmani badhnāti* or *dhārayati* he binds or holds in himself: Mahīdhara, *Yajurveda*,13.3, explains it, he makes all forms manifest in their own substance, by removing darkness.

Has illumed the Heaven— *Nākam vyākhyat, svargam prakāsayati*, he makes manifest *Svarga* as the reward of the *Yajamāna*.

४३२१. यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजसा।
यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना॥३॥

3. After the passage of which divine (being) the other deities proceed to (obtain) majesty with power; he who by his greatness has measured out the terrestrial regions the divine *Savitā*, (is) resplendent.

Yajuṣ, 11.6. *sa etaśaḥ savitā:* Sāyaṇa explains *etaśaḥ* by *etavarṇaḥ, śubhraḥ, śobhamāna*, white-coloured, bright, shining: Mahīdhara resolves it into *etad*, this, world, and *śete*, who reposes in, who pervades; or, as *etaśa* ordinarily means a horse, *Nighaṇṭu*, 1.14, it may be intended to designate the sun under the form.

४३२२. उत यासि सवितस्त्रीणि रोचनोत सूर्यस्य रश्मिभिः समुच्यसि।
उत रात्रीमुभयतः परीयस उत मित्रो भवसि देव धर्मभिः॥४॥

4. Either you traverse, *Savitā*, the three regions, or combine with the rays of *Sūrya*; or you pass between the night on either hand; or you, divine *Savitā* are *Mitra*, through your (benevolent) functions.

Sūrya— According to Sāyaṇa, *Savitā* is especially the sun before rising; *Sūrya* is the sun in general.

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४३२३. उतेशिषे प्रसवस्य त्वमेक इदुत पूषा भवसि देव यामभिः।
उतेदं विश्वं भुवनं वि राजसि श्यावाश्वस्ते सवितः स्तोममानशे॥५॥

5. You alone rule over (the actions of) living beings: you are *Pūṣan*, divine (*Savitā*), by the movments; you are sovereign over the whole world: *Śyāvāśva* offers praise, *Savitā*, to you.

[सूक्त-८२]

[**ऋषि–** श्यावाश्व आत्रेय। **देवता–** सविता। **छन्द–** जगती; १ अनुष्टुप्।]

४३२४. तत्सवितुर्वृणीमहे वयं देवस्य भोजनम्।
श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि॥१॥

1. We solicit of the divine *Savitā* enjoyable (wealth) may we receive from *Bhaga* that which is excellent, all sustaining, destructive of foes.

Enjoyable Wealth— The text has *bhojanam*, most usually food, but it is here explained *bhogyam*, to be enjoyed, that is, *dhanam* wealth.

४३२५. अस्य हि स्वयशस्तरं सवितुः कच्चन प्रियम्।
न मिनन्ति स्वराज्यम्॥२॥

2. Nothing impairs the sovereignty of this *Savitā*, which is most especially renowned and beloved.

४३२६. स हि रत्नानि दाशुषे सुवाति सविता भगः। तं भागं चित्रमीमहे॥३॥

3. That *Savitā* who is *Bhaga*, bestows precious treasure on the donor of the offering: we solicit (of him) a valuable portion.

That *Savitā* who is *Bhaga*— *Sa Savitā Bhaga*: or the latter may be an attributive, *bhajanīya*, to be worshipped, shared, or desired.

४३२७. अद्या नो देव सवितः प्रजावत्सावीः सौभगम्।
परा दुःष्वप्न्यं सुव॥४॥

4. Grant us today, divine *Savitā* affluence with progeny, and drive away evil dreams.

Drive Away Evil Dreams— *Para duḥṣvapnyam suva*: Sāyaṇa considers the second equivalent to *daridryam*, poverty: the verse occurs in the *Sāmaveda*, 141.

४३२८. विश्वानि देव सवितर्दुरितानि परा सुव। यद्भद्रं तन्न आ सुव॥५॥

5. Remove from us, divine *Savitā*, all misfortunes: bestow upon us that which is good.

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That which is Good— *Bhadram*, progeny, cattle, dwelling, as by the text, *prajā vai bhadram, paśavo bhadram, gṛham bhadram iti.*

४३२९. अनागसो अदितये देवस्य सवितुः सवे। विश्वा वामानि धीमहि॥६॥

6. Let us be void of offence towards *Aditi*, according to the will of the divine *Savitā*: may we be possessed of all-desired (riches).

To the will of the divine *Savitā*— *Devas savituḥ save*: the last is explained by the Scholiast *anujñayam satyam*, his will or assent existing: *Aditi* is said to mean here *bhūmi*, the earth.

४३३०. आ विश्वदेवं सत्पतिं सूक्तैरद्या वृणीमहे। सत्यसवं सवितारम्॥७॥

7. We glorify today with hymns *Savitā*, the protector of the good, the observer of truth, (idential with) all the gods.

All the Gods— *Viśvadevam*, as by the text, *Tam hi sarvātmatvad Indram, Mitram, Varuṇam, Agnim āhuḥ*, they have verily called him *Indra,* etc., from his identity with all.

४३३१. य इमे उभे अहनी पुर एत्यप्रयुच्छन्। स्वाधीर्देवः सविता॥८॥

8. The divine object of meditation, *Savitā*, who ever vigilant, precedes both night and day.

४३३२. य इमा विश्वा जातान्याश्रावयति श्लोकेन। प्र च सुवाति सविता॥९॥

9. *Savitā*, who proclaims his glory to all these living beings, and gives them life.

[सूक्त-८३]

[ऋषि- अत्रि भौम। देवता- पर्जन्य।

छन्द- त्रिष्टुप्; २-४ जगती; ९ अनुष्टुप्।]

४३३३. अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास।
कनिक्रदद्वृषभो जीरदानू रेतो दधात्योषधीषु गर्भम्॥१॥

1. I address the mighty *Parjanya* who is present: praise him with these hymns; worship him with reverence, him who is the thunderer, the showerer, the bountiful, who impregnates the plants with rain.

Parjanya— *Parjanya* is *Indra* in his character of the sender of rain: Sāyaṇa cites Yāska, *Nirukta*, 10.10, for various fanciful etymologies, as *par*, derived from *trip*, to satisfy, by reversing the final consonant of the latter, and rejecting its initial, *janya* may imply either victor, *jetā*, or generator, *janayitḥ*, or impeller, *prajayitā*, of fluids, *rasānām*: the usual

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Unādi derivation is quite as probable, which refers it to *vṛṣ*, to rain, *p* being substituted for *v*, *ṛ* becoming the *guṇa, ar,* and *ś* being changed to *j*, *anya* is the affix.

४३३४. वि वृक्षान् हन्त्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात्।
उतानागा ईषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः।।२।।

2. He strikes down the trees, he destroys the *Rākṣasas*, he terrifies the whole world by his mighty weapon: even the innocent man flies from the sender of rain, when *Parjanya*, thundering, slays the wicked.

४३३५. रथीव कशयाश्वाँ अभिक्षिपन्नाविर्दूतान्कृणुते वर्ष्याँ३ अह।
दूरात्सिंहस्य स्तनथा उदीरते यत्पर्जन्यः कृणुते वर्ष्यं१ नभः।।३।।

3. As a charioteer, urging his horses with his whip, brings into view the messenger (of war), so *Parjanya,* (driving the clouds before him), makes manifest the messengers of the rain: the roaring of the lion-(like cloud) proclaims from afar that *Parjanya* overspreads the sky with rainy clouds.

The Messenger of War— The text has only *dūtān*, which the Scholiast interprets *bhaṭān*, warriors.

४३३६. प्र वाता वान्ति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः।
इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति।।४।।

4. The winds blow strong, the lightning flash, the plants spring up, the firmament dissolves: earth becomes (fit) for all creatures when *Parjanya* fertilizers the soil with showers.

४३३७. यस्य व्रते पृथिवी नन्नमीति यस्य व्रते शफवज्जर्भुरीति।
यस्य व्रत ओषधीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ।।५।।

5. Do you, *Parjanya*, through whose function the earth is bowed down; through whose function hoofed cattle thrive; through whose function plants assume all kinds of forms, grant us great felicity.

४३३८. दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिन्वत वृष्णो अश्वस्य धाराः।
अर्वाङेतेन स्तनयित्नुनेह्यपो निषिञ्चन्नसुरः पिता नः।।६।।

6. Send down for us, *Maruts*, the rain from heaven: drops of the rainy charger descend: come down *Parjanya*, sprinkling water by this thundering (cloud); you who are the sender of rain, our protector.

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Drops of the Rainy Charger— *Vṛṣṇo aśvasya:* Sāyaṇa, however, explains the latter *vyāpakasya*, of the pervading rain.

४३३९. अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन।
दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तूद्वतो निपादाः।।७।।

7. Cry aloud over (the earth); thunder; impregnate the plants; traverse (the sky) with your water-laden chariot, draw open the tight-fastened, downward-turned water bag, and may the high and low places be made level.

४३४०. महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात्।
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः।।८।।

8. Raise on high the mighty sheath (of rain), pour down (its contents); let the rivers flow unimpeded to the east; saturate with water both heaven and earth, and let there be abundant beverage for the kine.

४३४१. यत्पर्जन्य कनिक्रदत्स्तनयन् हंसि दुष्कृतः।
प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि।।९।।

9. When, *Parjanya*, sounding loud and thundering, you destroy the wicked (clouds), this whole (world) rejoices, and all that is upon the earth.

Destroy the Wicked Clouds— *Haṁsi duṣkṛtaḥ*, the wicked, here means, according to the Scholiast, the clouds not yielding their water.

४३४२. अवर्षीर्वर्षमुदु षू गृभायाकर्धन्वान्यत्येतवा उ।
अजीजन ओषधीर्भोजनाय कमुत प्रजाभ्योऽविदो मनीषाम्।।१०।।

10. You have rained: now check well the rain: you have made the deserts capable of being crossed: you have given birth to plans for (man's) enjoyment: verily you have obtained laudation from the people.

[सूक्त-८४]

[**ऋषि**– अत्रि भौम। **देवता**– पृथिवी। **छन्द**– अनुष्टुप्।]

४३४३. बळित्था पर्वतानां खिद्रं बिभर्षि पृथिवि।
प्र या भूमिं प्रवत्वति मह्ना जिनोषि महिनि।।१।।

1. Verily you sustain here, *Pṛthivi*, the fracture of he mountains: mighty and most excellent, you are she who delight the earth by your greatness.

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Pṛthivi— According to Sāyaṇa, *Pṛthivi* may here admit a two-fold meaning, and apply also to the *antarikṣam* or firmament, when the subsequent phrases, *parvatānām khidraṁ bibharṣi*, will mean, you sustain the fracture, or opening of the clouds, and *mahnā jinoṣi bhūmim,* you delight the earth with great or abundant rain.

४३४४. स्तोमासस्त्वा विचारिणि प्रति ष्टोभन्त्यक्तुभिः।
प्र या वाजं न हेषन्तं पेरुमस्यस्यर्जुनि।।२।।

2. Wanderer in various ways your worshippers hymn you with (sacred) songs; you who, bright-hued, tosses the swollen (cloud) like a neighing horse.

४३४५. दृळ्हा चिद्या वनस्पतीन्क्ष्मया दर्धर्ष्योजसा।
यत्ते अभ्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः।।३।।

3. You who, with solid earth, sustain by your strength the forest lords, when the showers of your cloud fall from the shining sky.

[सूक्त-८५]

[ऋषि– अत्रि भौम। देवता– वरुण। छन्द– त्रिष्टुप्।]

४३४६. प्र सम्राजे बृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुताय।
वि यो जघान शमितेव चर्मोपस्तिरे पृथिवीं सूर्याय।।१।।

1. Offer a solemn, profound, and acceptable prayer to the imperial and renowned *Varuṇa*, who has spread the firmament as a bed for the sun, as the immolator (spreads) the skin of the victim.

४३४७. वनेषु व्य१न्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु।
हृत्सु क्रतुं वरुणो अप्स्व१ग्निं दिवि सूर्यमदधात्सोममद्रौ।।२।।

2. He has extended the firmament over the tops of the trees, has given strength to horses, milk to cows, determination to the heart: he has placed fire in the waters, the sun in heaven, the *Soma*-plant in the mountains.

He has placed fire in the Water— Either the lightning amidst the rain, or the submarine fire: the *Yajuṣ*,4.31, reads *vikṣu* for *apsu*, he placed in people, or human beings, digestive fire.

***Soma* plant in the Mountains**— *Somam adrau*: the *Soma* creeper, Mahīdhara observes, grows in the clefts of the stones of mountains, *parvatānām pāṣāṇasanidhiṣu somavallya utpadyamānatvāt*.

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४३४८. नीचीनबारं वरुणः कवन्धं प्र ससर्ज रोदसी अन्तरिक्षम्।
तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूम॥३॥

3. *Varuṇa* has set free the (water of the) downward opening cloud for the (benefit of the) heaven, the earth, and the firmament; thence is he monarch of all the world, watering the soil as the rain bedews the barley.

As the rain bedews the Barley— *Yavaṁ na vṛṣṭir, vyunatti bhūma*: Sāyaṇa is disposed to render *vṛṣṭi* by *sekta*, the sprinkler, the man, *pumān*, who waters the soil, but this dose not seem necessary, and it is not so explained in the *Nirukta*.10.4.

४३४९. उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणो वष्ट्यादित्।
समभ्रेण वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः॥४॥

4. *Varuṇa* waters earth, mid-air, and heaven, when he pleases (to send forth) the milk (of the cloud): thereupon the mountains cloth (their summits) with the rain-cloud, and the hero, (*Maruts*), exulting in their strength, compel (the clouds) to relax.

४३५०. इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वोचम्।
मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण॥५॥

5. I proclaim this great device of the renowned *Varuṇa*, the destroyer of the *Asuras*, who, abiding in the mid-heaven, has meted the firmament by the sun, as if by a measure.

४३५१. इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष।
एकं यदुद्ना न पृणन्त्येनीरासिञ्चन्तीरवनयः समुद्रम्॥६॥

6. No one has counteracted the device of the most sagacious divinity, whereby the lucid water-shedding rivers do not fill the ocean with water.

But these wonderful acts, according to Sāyaṇa, are not the acts of *Varuṇa*, but of *Parameśvara*, the Supreme Being, from his existing in the forms of *Varuṇa* and others, *karma Parameśvarasyaiva ucitaṁ na Varuṇasya tasya Varuṇādirupavasthānāt*.

४३५२. अर्यम्यं वरुण मित्र्यं वा सखायं वा सदमिद् भ्रातरं वा।
वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत्॥७॥

7. If, *Varuṇa*, we have ever committed an offence against a benefactor, a friend, a companion, a brother, a near neighbour, or, *Varuṇa*, a dumb man, remove it from us.

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Benefactor a Friend— *Aryamyam mitryam vā*, according to Sāyaṇa, are the same as *Aryaman* and *Mitra* the final *ya* being pleonastic; the first he explains by *dātrī* a giver, or by *guru*, a spiritual preceptor.

A Dumb Man— *Varuṇāraṇaṁ vā*: the *Pada* separates the word into *Varuṇa* and *Araṇam*: the meaning of the latter is somewhat uncertain: Sāyaṇa explains it as *aśabdam*, not having sound or speech, or as *adātāram*, not giving, niggardly; but neither is quite satisfactory.

४३५३. कितवासो यद्रिरिपुर्न दीवि यद्वा घा सत्यमुत यन्न विद्म।
सर्वा ता वि ष्य शिथिरेव देवाधा ते स्याम वरुण प्रियासः॥८॥

8. If, like gamesters, who cheat at play, (we commit offences) knowingly, or (those) of which we know not, do you divine *Varuṇa*, extricate us from them all, as if from loosened (bonds), so that we may be dear, *Varuṇa,* to you.

[सूक्त-८६]

[**ऋषि**– अत्रि भौम। **देवता**– इन्द्राग्नी। **छन्द**– अनुष्टुप् ; ६ विराट्पूर्वा।]

४३५४. इन्द्राग्नी यमवथ उभा वाजेषु मर्त्यम्।
दृळ्हा चित्स प्र भेदति द्युम्ना वाणीरिव त्रितः॥१॥

1. *Indra* and *Agni*, the mortal whom you both protect scatters the substantial treasures (of his enemies), as *Trita* (confutes) the words (of his opponents).

As *Trita* Confutes the Words of his Opponents— *Vāṇīr-iva Tritaḥ*: the comment explains this, *Trita ṛṣi prativadavākyāni prabhinatti*, as the *Ṛṣi Trita* breaks or refuts controversial arguments: or *Trita* may mean *Agni*, who, in the three regions, disregards or dissipates reproaches.

४३५५. या पृतनासु दुष्टरा या वाजेषु श्रवाय्या।
या पञ्च चर्षणीरभीन्द्राग्नी ता हवामहे॥२॥

2. We invoke the two, *Indra* and *Agni*, who are irresistible in conflicts, who are renowned in battles, who protect the five (classes of) men.

The Five Classes of Men— *Pañca carṣaṇīḥ* this precludes all allusion to mythological beings.

४३५६. तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः।
प्रति द्रुणा गभस्त्योर्गवां वृत्रघ्न एषते॥३॥

3. Overpowering is the might of these two: the bright (lightning) is shining in the hands of *Maghavan*, as they go

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together in one chariot for the (recovery of the) cows and the destruction of *Vṛtra.*

४३५७. ता वामेषे रथानामिन्द्राग्नी हवामहे।
पती तुरस्य राधसो विद्वांसा गिर्वणस्तमा॥४॥

4. We invoke you both, *Indra* and *Agni*, for (sending) your chariots to the combat, lords of moveable wealth, all-knowing, most deserving of praise.

४३५८. ता वृधन्तावनु द्यून्मर्ताय देवावदभा।
अर्हन्ता चित्पुरो दधेंऽशेव देवावर्वते॥५॥

5. I adore you, irresistible deities for (the sake of obtaining) horses: you who are increasing day by day like mortals, who are worthy of worship, like two *Ādityas.*

Like Two *Ādityas*— *Aṁśeva: aṁśa* is the name of one of the twelve *Ādityas*, here put in the dual, *aṁśa iva* for any two.

४३५९. एवेन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमद्रिभिः।
ता सूरिषु श्रवो बृहद्रयिं गृणत्सु दिधृतमिषं गृणत्सु दिधृतम्॥६॥

6. The invigorating oblation has been offered, like the *Soma*-juice expressed by the sounding stones: do you bestow food upon the pious; great riches upon those who praise you; bestow food also upon those who praise you.

Like the *Soma* Juice Expressed— *Ghṛtam na pūtam adribhiḥ*: mention of the stones restricts the sense of *ghṛtam* to the *Soma* effusion.

[सूक्त-८७]

[**ऋषि-** एवयामरुत् आत्रेय। **देवता-** मरुद्गण। **छन्द-** अति जगती।]

V.6.15— This *Sūkta* is more than ordinarily obscure abounding in unusual words, and unconnected and ungrammatical constructions: thus the name of the *Ṛṣi,* Evayāmarut, remains unaltered in its case termination, whatever may be its syntactical connection with the rest of the sentence: this possibly has led Professor Benfey to regard it as an epithet of the *Maruts* in the vocative singular, and to translate is *sturmvoll Maruts*, but this would not get quit of the grammatical incompatibility, as the *Marut* are always designated in the plural except when spoken of as a *gaṇa,* a troop or company; moreover, there is no authority for giving to *Evayā* the sense of stromy: Sāyaṇa is sufficiently explicit, and he only follows the *Anukramaṇi, Sūktam Evayāmarutākhyasya ātreyasya Muner-*

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ārṣam the *Sūkta* has for its *Ṛṣi* the *muni* of the race of *Atri*, who is named Evayāmarut.

४३६०. प्र वो॑ म॒हे म॒तयो॑ यन्तु॒ विष्ण॑वे म॒रुत्व॑ते गिरि॒जा ए॑व॒याम॑रुत्। प्र शर्धा॑य॒ प्रय॑ज्यवे सुखा॒दये॑ त॒वसे॑ भ॒न्ददि॑ष्टये॒ धुनि॑व्रताय॒ शव॑से॥१॥

1. May the voice-born praises of *Evayāmarut* reach you, *Viṣṇu*, attended by the *Maruts*: (may they reach) the strong, the adorable, the brilliantly-adorned, the vigorous, praise-loving, cloud-scattering, quick-moving company of the *Maruts*.

***Viṣṇu* Attended by the *Maruts*—** *Viṣṇave Marutvate: viṣṇave* is considered by the Scholiast as the adjective to the pervading, *vyāptāya*, that is, *Indra*, of whom *Marutvat* is a usual designation: he admits, however, as an alternative, *Viṣṇave vā*, or to *Viṣṇu*; also *Sāmaveda*, 462.

४३६१. प्र ये जा॒ता म॑हि॒ना ये च॒ नु स्व॒यं प्र वि॒द्मना॑ ब्रु॒वत॑ एव॒याम॑रुत्। क्रत्वा॒ तद्वो॑ मरुतो॒ नाधृ॒षे॒ शवो॑ दा॒ना म॒ह्ना तदे॑षामधृ॒ष्टासो॒ नाद्र॑यः॥२॥

2. *Evayāmarut* glorifies those who are manifested with the great (*Indra*), who appear spontaneously and speedily with the knowledge (that the sacrifice is prepared): your strength in action, *Maruts,* is not to be resisted, (though qualified) by (your) infinite liberality: you are immoveable as mountains.

४३६२. प्र ये दि॒वो बृ॑ह॒तः शृ॑ण्वि॒रे गि॒रा सु॒शुक्वा॑नः सु॒भ्व॑ एव॒याम॑रुत्। न येषा॒मिरी॑ स॒धस्थ॒ ईष्ट॒ आँ अ॒ग्नयो॒ न स्ववि॑द्यु॒तः प्र स्प॒न्द्रासो॒ धुनी॑नाम्॥३॥

3. *Evayāmarut* glorifies with praise those who, (coming) brilliant and happy from the vast heaven, hear (his invocation); in whose dwelling there is no one able to disturb them, and who, like self-radiant fires, are the impellers of the rivers.

In Whose Dwelling there is, Etc.— *Na yeṣām iri sadhasthe iṣṭe* is explained by Sāyaṇa, *Marutam svakīye nivāse tiṣṭhatām preritā na iṣṭe na iṣṭate cālayitum,* there is no impeller who has power to cause the movement of the *Maruts* when abiding in their own abode.

Impellers of the Rivers— That is, the lightning, as associated with rain, may be considered as giving impulse to the rivers.

४३६३. स च॑क्रमे मह॒तो निरु॑रुक्र॒मः स॑मा॒नस्मा॒त्सद॑स एव॒याम॑रुत्। य॒दायु॑क्त॒ त्मना॒ स्वाद॑धि॒ ष्णुभि॒र्विष्प॑र्धसो॒ विम॑हसो॒ जिगा॑ति॒ शेवृ॑धो॒ नृभिः॑॥४॥

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4. That wide-spreading troop (of *Maruts*) has issued from a spacious common dwelling-place, (where) *Evayāmarut* (awaits them) when their car has been spontaneously harnessed with its rapid horses; and, emulous, vigorous, and conferring happiness, they sally forth.

४३६४. स्वनो न वोऽमवान्रेजयद्वृषा त्वेषो ययिस्तविष एवयामरुत्। येना सहन्त ऋञ्जत स्वरोचिषः स्थारश्मानो हिरण्ययाः स्वायुधास इष्मिणः॥५॥

5. Let not the sound (of your approach, *Maruts)*, which is mighty, the announcer of rain, the shedder of light, diffusive, loud, alarm *Evayāmarut*: that sound wherewith, overcoming (your foes), you who are self-irradiating, lasting-rayed, ornamented with golden ornaments, self-weaponed, bestowing food, accomplish your functions.

४३६५. अपारो वो महिमा वृद्धशवसस्त्वेषं शवोऽवत्वेवयामरुत्। स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता निदः शुशुक्वांसो नाग्नयः॥६॥

6. Possessor of vast strength, may your unbounded greatness, your brilliant vigour, protect *Evayāmarut*; for you are regulators for overseeing (what is fit for) the limits of the sacrifice: preserve us from those who revile us, you, who are like blazing fires.

४३६६. ते रुद्रासः सुमखा अग्नयो यथा तुविद्युम्ना अवन्त्वेवयामरुत्। दीर्घं पृथु पप्रथे सद्म पार्थिवं येषामज्मेष्वा महः शर्धांस्यद्भुतैनसाम्॥७॥

7. May those *Rudras*, the objects of worship, like resplendent fires, protect *Evayāmarut*: they, whose ethereal dwelling, extended and wide, has been made illustrious (by them), and of whom, exempt from blame, the mighty energies (are manifested) in their courses.

४३६६. अद्वेषो नो मरुतो गातुमेतन श्रोता हवं जरितुरेवयामरुत्। विष्णोर्महः समन्यवो युयोतन स्मद्रथ्यो३ न दंसनाप द्वेषांसि सनुतः॥८॥

8. *Maruts,* devoid of enmity, come to our proffered praise, hear the invocation of your adorer, *Evayāmarut*: do you, who are associated in the worship of *Viṣṇu* drive away, as warriors (scatter their enemies), our secret foes.

Viṣṇu— *Indra,* it is said, is here again meant.

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४३६८. गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरक्ष एवयामरुत्। ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः स्यात दुर्धर्तवो निदः॥९॥

9. Adorable *Maruts* come to our sacrifice, so that it may be prosperous: hear, undeterred by *Rākṣasas*, the invocation of *Evayāmarut*: abiding like lofty mountains in mid-heaven, do you, who are profoundly wise, be ever intolerant of the reviler.

॥इति पञ्चमं मण्डलम्॥

End of the Fifth Maṇḍala

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INDEX OF VERSES OF RGVEDA PART–2

द्वितीयभागस्य मन्त्रानुक्रमसूची

अंसेषु व ऋषयः ५,५४,११
अंहोयुवस्तन्वस्तन्वते वि वयः ५,१५,३
अकर्म ते स्वपसो अभूम ४, २,१९
अकारि ब्रह्म समिधान तुभ्यं ४,६,११
अक्रविहस्ता सुकृते ५, ६२,६
अक्रो न बभ्रिः समिथे ३,१,१२
अक्षोदयच्छवसा क्षाम ४,१९,४
अगच्छदु विप्रतमः सखीयन् ३,३१,७
अगन्निन्द्र श्रवो बृहत् ३,३७,१०
अग्न इळा समिध्यसे ३,२४,२
अग्न इन्द्र वरुण मित्र देवाः ५,४६,२
अग्न इन्द्रश्च दाशुषो ३,२५,४
अग्न ओजिष्ठमा भर ५,१०,१
अग्निं घृतेन वावृधुः ५,१४,६
अग्निं तं मन्ये यो वसुः ५,६,१
अग्निं देवासो मानुषीषु विक्षु २,४,३
अग्निं यन्तुरमप्तुरं ३,२७,११
अग्निं वर्धन्तु नो गिरः ३,१०,६
अग्निं सुदीतिं सुदृशं ३,१७,४
अग्निं सुम्नाय दधिरे पुरो जना ३,२,५
अग्निं सूनुं सनश्रुतं ३,११,४
अग्निं स्तोमेन बोधय ५,१४,१
अग्निं होतारं प्र वृणे ३,१९,१
अग्निः सनोति वीर्याणि ३,२५,२
अग्निमच्छा देवयतां ५,१,४
अग्निमीळेन्यं कविं ५,१४,५
अग्निमुषसमश्विना ३,२०,१
अग्निरस्मि जन्मना जातवेदा ३,२६,७
अग्निरीशे बृहतः क्षत्रियस्य ४,१२,३
अग्निरीशे वसव्यस्य ४,५५,८
अग्निर्जज्ञे जुह्वा३रेजमानः ३,३१,३
अग्निर्जागार तमृचः कामयन्ते ५,४४,१५
अग्निर्जातो अरोचत ५,१४,४
अग्निर्जुषत नो गिरः ५,१३,३
अग्निर्ददाति सत्पतिं ५,२५,६
अग्निर्देवेभिर्मनुषश्च जन्तुभिः ३,३,६
अग्निर्देवेषु राजति ५,२५,४
अग्निर्द्यावापृथिवी ३,२५,३
अग्निर्धिया स चेतति ३,११,३
अग्निर्नेता भग इव ३,२०,४
अग्निर्नो यज्ञमुप वेतु साधुया ५,११,४
अग्निर्हि वाजिनं विशे ५,६,३
अग्निर्होता दास्वतः ५,९,२
अग्निर्होता नो अध्वरे ४,१५,१
अग्निर्होता न्यसीदत् ५,१,६
अग्निर्होता पुरोहितो ३,११,१
अग्निश्च यन्मरुतो ५,६०,७
अग्निश्रियो मरुतो ३,२६,५
अग्निस्तुविश्रवस्तमं ५,२५,५
अग्नेः स्तोमं मनामहे ५,१३,२
अग्ने अपां समिध्यसे ३,२५,५
अग्ने कदा त आनुषक् ४,७,२
अग्ने चिकिद्ध्यस्य नः ५,२२,४
अग्ने जरस्व स्वपत्य आयुनि ३,३,७
अग्ने जुषस्व नो हविः ३,२८,१
अग्ने तमद्याश्वं न स्तोमैः ४,१०,१

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अग्ने तृतीये सवने हि ३,२८,५
अग्ने त्री ते वाजिना ३,२०,२
अग्ने त्वं नो अन्तमः ५,२४,१
अग्ने दा दाशुषे रयिं ३,२४,५
अग्ने दिवः सूनुरसि ३,२५,१
अग्ने दिवो अर्णमच्छा ३,२२,३
अग्ने द्युम्नेन जागृवे ३,२४,३
अग्ने नेमिरराँ इव ५,१३,६
अग्ने पावक रोचिषा ५,२६,१
अग्ने भूरीणि तव ३,२०,३
अग्ने मरुद्भिः शुभयद्भिः ५,६०,८
अग्ने मृळ महाँ असि ४,९,१
अग्ने यजस्व हविषा २,९,४
अग्ने यजिष्ठो अध्वरे ३,१०,७
अग्ने यत्ते दिवि वर्चः ३,२२,२
अग्नेरिन्द्रस्य सोमस्य २,८,६
अग्ने विश्वानि वार्या ३,११,९
अग्ने विश्वेभिरग्निभिः ३,२४,४
अग्ने विश्वेभिरा गहि ५,२६,४
अग्ने वीहि पुरोळाशं ३,२८,३
अग्ने वृधान आहुतिं ३,२८,६
अग्ने शकेम ते वयं ३,२७,३
अग्ने शर्धन्तमा गणं ५,५६,१
अग्ने शर्ध महते सौभगाय ५,२८,३
अग्ने सहन्तमा भर ५,२३,१
अग्ने सहस्व पृतना ३,२४,१
अग्ने सुतस्य पीतये ५,५१,१
अग्रं पिबा मधूनां सुतं ४,४६,१
अचित्ती यच्चकृमा ४,५४,३
अच्छ ऋषे मारुतं गणं ५,५२,१४
अच्छा कविं नृमणो गा ४,१६,९
अच्छा मही बृहती शंतमा ५,४३,८
अच्छा यो गन्ता नाधमान ४,२९,४
अच्छा वद तवसं गीर्भिः ५,८३,१
अच्छा विवक्मि रोदसी ३,५७,४
अच्छा वो अग्निमवसे ५,२५,१
अच्छा वोचेय शुशुचानं ४,१,१९
अच्छा वो देवीमुषसं ३,६१,५
अच्छा सिन्धुं मातृतमां ३,३३,३
अच्छिद्रा शर्म जरितः ३,१५,५
अजातशत्रुमजरा स्वर्वती ५,३४,१
अजिरा सस्तदप ईयमाना ५,४७,२
अजीजनन्नमृतं मर्त्यासः ३,२९,१३
अज्येष्ठासो अकनिष्ठासः ५,६०,५
अञ्जन्ति त्वामध्वरे ३,८,१
अञ्जन्ति यं प्र थयन्तो न विप्राः ५,४३,७
अतारिषुर्भरता गव्यवः सं ३,३३,१२
अतितृष्टं ववक्षिथा ३,९,३
अतीयाम निदस्तिरः ५,५३,१४
अतृष्णुवन्तं वियतम् ४,१९,३
अतो न आ नृनतिथीन् ५,५०,३
अत्यं हविः सचते सच्च धातु ५,४४,३
अत्यायातमश्विना ५,७५,२
अत्या वृधस्नू रोहिता ४,२,३
अत्राह ते हरिवस्ता उ ४,२२,७
अत्रिमनु स्वराज्यं २,८,५
अत्रिर्यद्वामवरोहन् ५,७८,४
अदत्रया दयते वार्याणि ५,४९,३
अदर्दरुत्समसृजो वि खानि ५,३२,१
अदाभ्यः पुरएता ३,११,५
अदाभ्यो भुवनानि ४,५३,४
अदिते मित्र वरुणोत २,२७,१४
अदेदिष्ट वृत्रहा गोपतिर्गाः ३,३१,२१
अद्या नो देव सवितः ५,८२,४
अदेवेन मनसा २,२३,१२
अद्रोघ सत्यं तव तन्महित्वं ३,३२,९
अद्वेषो नो मरुतो गातुं ५,८७,८
अध क्रत्वा मघवन् तुभ्यं देवाः ५,२९,५

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अध त्विषीमाँ अभ्योजसा २,२२,२
अध द्युतानः पित्रोः ४,५,१०
अध श्वेतं कलशं गोभिरक्तम् ४,२७,५
अध स्म यस्यार्चयः ५,९,५
अध स्मा न उदवता २,३१,२
अधाकृणोः पृथिवीं २,१३,५
अधाकृणोः प्रथमं वीर्यं २,१७,३
अधा नरो न्योहते ५,५२,११
अधा मातुरुषसः सप्त विप्रा ४,२,१५
अधा यथा नः पितरः परासः ४,२,१६
अधा यो विश्वा भुवनाभि २,१७,४
अधाय्यग्निर्मानुषीषु विक्ष्व ३,५,३
अधारयतं पृथिवीमुत ५,६२,३
अधा ह यद्वयमग्ने त्वाया ४,२,१४
अधा हि काव्या युवं ५,६६,४
अधा ह्यग्न एषां ५,१६,४
अधा ह्यग्ने क्रतोर्भद्रस्य ४,१०,२
अध्वर्यवः कर्तना २,१४,९
अध्वर्यवः पयसोधर्यथा २,१४,१०
अध्वर्यवश्चकृवांसो मधूनि ५,४३,३
अध्वर्यवो भरतेन्द्राय २,१४,१
अध्वर्यवो य उरणं २,१४,४
अध्वर्यवो यः शतं शंबरस्य २,१४,६
अध्वर्यवो यः शतमा २,१४,७
अध्वर्यवो यः स्वश्नं २,१४,५
अध्वर्यवो यन्नरः २,१४,८
अध्वर्यवो यो अपो वव्रिवांसं २,१४,२
अध्वर्यवो यो दिव्यस्य २,१४,११
अध्वर्यवो यो दृभीकम् २,१४,३
अध्वर्युभिः पञ्चभिः ३,७,७
अनमीवास इळया मदन्तो ३,५९,३
अनवस्ते रथमश्वाय तक्षन् ५,३१,४
अनश्वो जातो अनभीशुरुक्थ्यो ४,३६,१
अनस्वन्ता सत्पतिर्मामहे मे ५,२७,१
अनागसो अदितये ५,८२,६
अनानुदो वृषभो जग्मिः २,२३,११
अनानुदो वृषभो दोधतः २,२१,४
अनायतो अनिबद्धः ४,१३,५;१४,५
अनिरेण वचसा फल्ग्वेन ४,५,१४
अनु कृष्णे वसुधिती जिहाते ३,३१,१७
अनु कृष्णे वसुधिती येमाते ४,४८,३
अनु द्वा जहिता नयः ४,३०,१९
अनु यदीं मरुतो मन्दसानम् ५,२९,२
अनु श्रुताममतिं वर्धत् ५,६२,५
अनूनोदत्र हस्तयतो अद्रिः ५,४५,७
अन्तर्दूतो रोदसी दस्म ईयते ३,३,२
अन्तर्ह्यग्न ईयसे २,६,७
अन्यस्या वत्सं रिहती ३,५५,१३
अन्वेको वदति यद्ददाति २,१३,३
अपश्चिदेष विभ्वो दमूनाः ३,३१,१६
अपाद्धोत्रादुत पोत्रादमत्त २,३७,४
अपां गर्भं दर्शतम् ३,१,१३
अपां नपादा ह्यस्थादुपस्थं २,३५,९
अपाः सोममस्तमिन्द्र ३,५३,६
अपारो वो महिमा ५,८७,६
अपाय्यस्यान्धसः २,१९,१
अपो यदद्रिं पुरुहूत ४,१६,८
अपो वृत्रं वव्रिवांसं ४,१६,७
अपोषा अनसः सरत् ४,३०,१०
अपो सुम्यक्ष वरुण २,२८,६
अपो ह्येषामजुषन्त देवाः ४,३३,९
अप्तूर्ये मरुत आपिः ३,५१,९
अप्रतीतो जयति सं धनानि ४,५०,९
अबोधि होता यजथाय ५,१,२
अबोध्यग्निः समिधा ५,१,१
अभि क्रन्द स्तनय ५,८३,७
अभि जैत्रीरसचन्त स्पृधानं ३,३१,४
अभि तष्टेव दीधया मनीषां ३,३८,७

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अभि त्वा गोतमा गिरानूषत ४,३२,९
अभि त्वा नक्तीरुषसः २,२,२
अभि द्युम्नानि वनिनः ३,४०,७
अभि न इळा यूथस्य माता ५,४१,१९
अभिनक्षन्तो अभि ये २,२४,६
अभि प्र दद्रुर्जनयो न ४,१९,५
अभि प्रयांसि वाहसा ३,११,७
अभि प्रवन्त समनेव ४,५८,८
अभि भुवेऽभिभङ्गाय २,२१,२
अभि ये त्वा विभावरि ५,७९,४
अभि यो महिना दिवं ३,५९,७
अभि वो अर्चे पोष्यावतो ५,४१,८
अभि व्ययस्व खदिरस्य ३,५३,१९
अभीक आसां पदवीः ३,५६,४
अभी न आ ववृत्स्व ४,३१,४
अभी षु णः सखीनां ४,३१,३
अभूदु वो विधते रत्नधेयं ४,३४,४
अभूदुषा रुशत्पशुः ५,७५,९
अभूद्देवः सविता ४,५४,१
अभ्यर्षत सुष्टुतिं गव्यं ४,५८,१०
अभ्यवस्थाः प्र जायन्ते ५,१९,१
अभ्राजि शर्धो मरुतः ५,५४,६
अभ्रातरो न योषणः ४,५,५,
अमन्थिष्टां भारता ३,२३,२
अमाजूरिव पित्रोः २,१७,७
अमादेषां भियसा ५,५९,२
अमित्रायुधो मरुतामिव ३,२९,१५
अमूरो होता न्यसादि ४,६,२
अमेव न सुहवा २,३६,३
अम्बितमे नदीतमे २,४१,१६
अयं चक्रमिषणत् सूर्यस्य ४,१७,१४
अयं ते अस्तु हर्यतः ३,४४,१
अयं ते योनिर्ऋत्वियः ३,२९,१०
अयं पन्था अनुवित्तः ४,१८,१
अयं मित्रो नमस्यः ३,५९,४
अयं यः सृञ्जये पुरः ४,१५,४
अयं योनिश्चकृमायं ४,३,२
अयं वां परि षिच्यते ४,४९,२
अयं वां मित्रावरुणा २,४१,४
अयं वृतश्चातयते ४,१७,९
अयं वो यज्ञ ऋभवः ४,३४,३
अयं शृण्वे अध जयन्नुत ४,१७,१०
अयं सो अग्निर्यस्मिन् ३,२२,१
अयं सोमश्चमू सुतो ५,५१,४
अयमग्निः सुवीर्यस्येशे ३,१६,१
अयमस्मान् वनस्पतिः ३,५३,२०
अयमिह प्रथमो धायि ४,७,१
अयमु वां पुरुतमो रयीणां ३,६२,२
अयांसमग्ने सुक्षितिं २,३५,१५
अया ते अग्ने विधेमोर्जे २,६,२
अया ते अग्ने समिधा ४,४,१५
अयामि ते नमउक्तिं ३,१४,२
अरं म उस्रयाम्ण ४,३२,२४
अरण्योर्निहितो जातवेदाः ३,२९,२
अरमयः सरपसः २,१३,१२
अराइवेदचरमा ५,५८,५
अरोरवीद् वृष्णो अस्य २,११,१०
अर्चन्तस्त्वा हवामहे ५,१३,१
अर्चामि ते सुमतिं ४,४,८
अर्यमणं वरुणं मित्रमेषां ४,२,४
अर्यमा णो अदितिः ३,५४,१८
अर्यम्यं वरुण मित्र्यं वा ५,८५,७
अर्वाचीनं सु ते मनः ३,३७,२
अर्वाचीनो वसो भव ४,३२,१४
अर्वाची सुभगे भव ४,५७,६
अर्वाञ्चं त्वा सुखे रथे ३,४१,९
अर्वाञ्चमद्य यय्यं नृवाहणं २,३७,५
अर्वाञ्चो अद्या भवता २,२९,६

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अर्वावतो न आ गहि परा ३,४०,८
अर्वावतो न आ गह्यथो शक्र ३,३७,११
अर्हन्तो ये सुदानवः ५,५२,५
अर्हन् बिभर्षि सायकानि २,३३,१०
अलातृणो वल इन्द्र ३,३०,१०
अवंशे द्यामस्तभायद् २,१५,२
अवद्यमिव मन्यमाना ४,१८,५
अव यच्छ्येनो अस्वनीद् ४,२७,३
अवर्त्या शुन आन्त्राणि ४,१८,१३
अवर्धयन् सुभगं सप्त यह्वीः ३,१,४
अवर्षीर्वर्षमुदु ५,८३,१०
अव क्रन्द दक्षिणतो गृहाणां २,४२,३
अव क्षिप दिवो अश्मान २,३०,५
अव स्पृधि पितरं योधि ५,३,९
अव स्म यस्य वेषणे ५,७,५
अव स्य शूराध्वनो नान्ते ४,१६,२
अव स्यूमेव चिन्वती ३,६१,४
अवा चचक्षं पदमस्य सस्वः ५,३०,२
अवासृजन्त जिव्रयो न ४,१९,२
अवीवृधन्त गोतमा ४,३२,१२
अवोचाम कवये ५,१,१२
अश्मास्यमवतं ब्रह्मणः २,२४,४
अश्वस्यात्र जनिमास्य २,३५,६
अश्वा इवेदरुषासः ५,५९,५
अश्वा न या वाजिना ६,६७,४
अश्विना परि वामिषः ३,५८,८
अश्विना मधुषुत्तमो ३,५८,९
अश्विना यद्ध कर्हिचित् ५,७४,१०
अश्विना वाजिनीवसू ५,७८,३
अश्विना वायुना युवं ३,५८,७
अश्विनावेह गच्छतं — श्रुतं हवम् ५,७५,७
अश्विनावेह गच्छतं — सुताँ उप ५,७८,१
अश्विना हरिणाविव ५,७८,२
अश्वेव चित्रारुषी ४,५२,२
अश्वो न क्रन्दञ्जनिभिः ३,२६,३
अश्व्यस्य त्मना रथ्यस्य ४,४१,१०
अषाळ्हो अग्ने वृषभो ३,१५,४
असंमृष्टो जायसे मात्रोः ५,११,३
असावि ते जुजुषाणाय ५,४३,५
असिक्न्यां यजमानो ४,१७,१५
असूत पूर्वो वृषभो ३,३८,५
अस्ति हि वामिह स्तोता ५,७४,६
अस्तीदमधिमन्थनं ३,२९,१
अस्थुरु चित्रा उषसः ४,५१,२
अस्मभ्यं तद्दिवो अद्भ्यः २,३८,११
अस्मभ्यं तद्वसो २,१३,१३;१४,१२
अस्मभ्यं ताँ अपावृधि ४,३१,१३
अस्मा इत्काव्यं वचः ५,३९,५
अस्मा उक्थाय पर्वतस्य ५,४५,३
अस्माकं जोष्यध्वरं ४,९,७
अस्माकं त्वा मतीनां ४,३२,१५
अस्माकं धृष्णुया रथो ४,३१,१४
अस्माकं मित्रावरुणावतम् २,३१,१
अस्माकमग्ने अध्वरं ५,४,८
अस्माकमग्ने मघवत्सु धारया ६,८,६
अस्माकमत्र पितरः ४,४२,८
अस्माकमत्र पितरो मनुष्या ४,१,१३
अस्माकमायुर्वर्धय ३,६२,१५
अस्माकमित्सु शृणुहि ४,२२,१०
अस्माकमिन्द्र दुष्टरं ५,३५,७
अस्माकमिन्द्रेहि नो ५,३५,८
अस्माकमुत्तमं कृधि ४,३१,१५
अस्माकेभिः सत्वभिः २,३०,१०
अस्माँ अवन्तु ते शतं ४,३१,१०
अस्माँ अविड्ढि विश्वहेन्द्र ४,३१,१२
अस्माँ इहा वृणीष्व ४,३१,११
अस्मिन् पदे परमे २,३५,१४
अस्मिन् यज्ञे अदाभ्या ५,७५,८

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अस्मे इन्द्राबृहस्पती ४,४९,४
अस्मे तदिन्द्रावरुणा ३,६२,३
अस्मे प्र यन्धि मघवन् ३,३६,१०
अस्मे रायो दिवेदिवे ४,८,७
अस्मे वर्षिष्ठा कृणुहि ४,२२,९
अस्मै क्रत्वा विचेतसो ५,१७,४
अस्मै तिस्रो अव्यथ्याय २,३५,५
अस्मै बहूनामवसाय २,३५,१२
अस्य घा वीर ईवतो ४,१५,५
अस्य मन्दानो मध्वो २,१९,२
अस्य मे द्यावापृथिवी २,३२,१
अस्य रण्वा स्वस्येव पुष्टिः २,४,४
अस्य वासा उ अर्चिषा ५,१७,३
अस्य श्रिये समिधानस्य ४,५,१५
अस्य श्रेष्ठा सुभगस्य ४,१,६
अस्य सुवानस्य मन्दिनः २,११,२०
अस्य स्तोमे मघोनः ५,१६,३
अस्य हि स्वयशस्तरं ५,८२,२
अस्य हि स्वयशस्तरः ५,१७,२
अस्वप्नजस्तरणयः ४,४,१२
अस्वापयद्दभीतये ४,३०,२१
अहं ता विश्वा चकरं ४,४२,६
अहं पुरो मन्दसानो ४,२६,३
अहं भूमिमददामार्याय ४,२६,२
अहं मनुरभवं सूर्यश्चाहं ४,२६,१
अहं राजा वरुणो मह्यं ४,४२,२
अहन्नहिं परिशयानं ३,३२,११
अहन्निन्द्रो अदहदग्निरिन्दो ४,२८,३
अहमपो अपिन्वमुक्षमाणा ४,४२,४
अहमिन्द्रो वरुणस्ते महि ४,४२,३
अहेळता मनसा श्रुष्टिं २,२३,३
आकरे वसोर्जरिता ३,५१,३
आकेनिपासो अहभिः ४,४५,६
आक्षित्पूर्वास्वपरा ३,५५,५
आगन् देव ऋतुभिर्वर्धतु ४,५३,७
आगन्नृभूणामिह ४,३५,२
आ ग्रावभिरहन्येभिः ५,४८,३
आ च त्वामेता वृषणा ३,४३,४
आ चिकितान सुक्रतू ५,६६,१
आ जुहोता दुवस्यता ५,२८,६
आ जुहोता स्वध्वरं ३,९,८
आतिष्ठन्तं परि विश्वे ३,३८,४
आ तू न इन्द्र मद्र्यग् ३,४१,१
आ तू न इन्द्र वृत्रहन् ४,३२,१
आ तू भर माकिरेतत् ३,३६,९
आ ते अग्न इधीमहि ५,६,४
आ ते अग्न ऋचा हविः शुक्रस्य ५,६,५
आ ते कारो शृणवामा ३,३३,१०
आ ते पितर्मरुतां सुम्नमेतु २,३३,१
आ तेऽवो वरेण्यं ५,३५,३
आ ते सपर्यू जवसे ३,५०,२
आ ते हनू हरिवः शूर शिप्रे ५,३६,२
आ त्वा बृहन्तो हरयो ३,४३, ६
आ दधिक्राः शवसा ४,३८,१०
आ दस्युघ्ना मनसा ४,१६,१०
आदाय श्येनो अभरत् ४,२६,७
आदित्पश्चा बुबुधाना ४,१,१८
आदित्या रुद्रा वसवः सुनीथा ३,८,८
आदिद्ध नेम इन्द्रियं ४,२४,५
आ देवानामभवः केतुरग्ने ३,१,१७
आ दैव्यानि पार्थिवानि ५,४१,१४
आद्य रथं भानुमो ५,१,११
आ द्यां तनोषि रश्मिभिः ४,५२,७
आद्रोदसी वितरं वि ष्कभा ५,२९,४
आ द्वाभ्यां हरिभ्यां २,१८,४
आ घर्णसिर्बृहद्दिवो ५,४३,१३
आ धेनवः पयसा ५,४३,१
आ धेनवो धुनयन्ता ३,५५,१६

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आ नः स्तुत उप वाजेभिः ४,२९,१
आ न इन्द्राबृहस्पती ४,४९,३
आ न इन्द्रो दूरादा ४,२०,१
आ न इन्द्रो हरिभिर्या ४,२०,२
आ नपातः शवसो ४,३४,६
आ नस्तुजं रयिं ३,४५,४
आ नामभिर्मरुतो वक्षि ५,४३,१०
आ नो गन्तं रिशादसा ५,७१,१
आ नो गहि सख्येभिः ३,१,१९
आ नो दिवो बृहतः ५,४३,११
आ नो बृहन्ता बृहतीभिः ४,४१,११
आ नो ब्रह्माणि मरुतः २,३४,६
आ नो भर भगमिन्द्र ३,३०,१९
आ नो महीमरमतिं ५,४३,६
आ नो मित्र सुदीतिभिः ५,६४,५
आ नो मित्रावरुणा घृतैः ३,६२,१६
आ नो यज्ञं नमोवृधं ३,४३,३
आ नो यातं दिवो अच्छा ४,४४,५
आ नो रत्नानि बिभ्रता ५,७५,३
आपथयो विपथयो ५,५२,१०
आपप्रुषी विभावरि ४,५२,६
आ पर्वतस्य मरुता ४,५५,५
आपूर्णो अस्य कलशः ३,३२,१५
आ प्र द्रव हरिवो ५,३१,२
आप्रा रजांसि दिव्यानि ४,५३,३
आ भन्दमाने उषसा ३,४,६
आ भात्यग्निरुषसाम् ५,७६,१
आ भारती भारतीभिः ;३,४,८
आभिष्टे अद्य गीर्भिः ४,१०,४
आभूषेण्यं वो मरुतो ५,५५,४
आ मन्द्रस्य सनिष्यन्तो ३,२,४
आ मन्द्रैरिन्द्र हरिभिः ३,४५,१
आ मन्येथामा गतं ३,५८,४
आ मित्रे वरुणे वयं ५,७२,१
आमूरज प्रत्यावर्तये ६,४७,३१
आयं जना अभिचक्षे ५,३१,१२
आ यं नरः सुदानवो ५,५३,६
आ यः सोमेन जठर ५,३४,२
आ यः स्व१र्ण भानुना २,८,४
आ यज्ञैर्देव मर्त्य ५,१७,१
आ यद्योनिं हिरण्ययं वरुण ५,६७,२
आ यद्वां सूर्या रथं ५,७३,५
आ यद्वामीयचक्षसा ५,६६,६
आ यन्मे अभ्वं २,४,५
आ यस्ते सर्पिरासुते ५,७,९
आ यस्मिन्त्सप्त रश्मयः २,५,२
आ यात मरुतो दिव ५,५३,८
आ यात्विन्द्रो दिव आ ४,२१,३
आ यात्विन्द्रोऽवस उप ४,२१,१
आ याहि पूर्वीरति ३,४३,२
आ याहि शश्वदुशत ६,४०,४
आ याह्यग्ने समिधानो ३,४,११
आ याह्यद्रिभिः सुतं ५,४०,१
आ याह्यर्वाङुप ३,४३,१
आ यूथेव क्षुमति पश्वो ४,२,१८
आ ये तस्थुः पृषतीषु ५,६०,२
आ यो योनिमग्निर्घृतवन्त ३,५,७
आ यो वना तातृषाणो २,४,६
आ रुक्मैरा युधा ५,५२,६
आ रुद्रास इन्द्रवन्तः ५,५७,१
आरे अस्मदमतिमारे ४,११,६
आ रोदसी अपृणदा स्वः ३,२,७
आ रोदसी अपृणा जायमान ३,६,२
आ वक्षि देवाँ इह विप्र २,३६,४
आवदंस्त्वं शकुने भद्रमा २,४३,३
आवहन्त्यरुणीर्ज्योतिषा ४,१४,३
आ वां नरा मनोयुजो ५,७५,६
आ वां येष्ठाश्विना ५,४१,३

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आ वां रथो रथानां ५,७४,८
आ वां वहिष्ठा इह ते ४,१४,४
आ वां सहस्रं हरय ४,४६,३
आ वाजा यातोप न ऋभुक्षा ४,३४,५
आ वामश्वासः सुयुजो ५,६२,४
आ वामुपस्थमद्रुहा २,४१,२१
आ विंशत्या त्रिंशता २,१८,५
आ विबाध्या परिरापः २,२३,३
आ विश्वतः प्रत्यञ्चा २,१०,५
आ विश्वदेवं सत्पतिं ५,८२,७
आ वेधसं नीलपृष्ठं बृहन्तं ५,४३,१२
आ वो यन्तूदवाहासो ५,५८,३
आ वो राजानमध्वरस्य ४,३,१
आशीत्या नवत्याया २,१८,६
आशुं दधिक्रां तमु ४,३९,१
आशुं दूतं विवस्वतो ४,७,४
आशुभिश्चिद्यान् वि २,३८,३
आ शृण्वते अदृपिता ४,३,३
आ श्वैत्रेयस्य जन्तवो ५,१९,३
आ सत्यो यातु मघवाँ ४,१६,१
आ सीमरोहत्सुयमा ३,७,३
आ सुष्टुती नमसा वर्तयध्यै ५,४३,२
आ सूर्यो अरुहच्छुक्र ५,४५,१०
आ सूर्यो यातु सप्ताश्वः ५,४५,९
आ हि ष्मा याति नर्यः ४,२९,२
आ होता मन्द्रो विदथानि ३,१४,१
इच्छन्ति त्वा सोम्यासः ३,३०,१
इळामग्ने पुरुदंसं ३,१,२३;५,११;७,११;
१५ ७;२२,५;२३,५
इळायास्त्वा पदे वयं ३,२९,४
इळा सरस्वती मही ५,५,८
इति चिन्नु प्रजायै ५,४१,१७
इति चिन्मन्युमध्रिजः ५,७,१०
इत्था यथा त ऊतये ५,२०,४
इदं कवेरादित्यस्य २,२८,१
इदं मे अग्ने कियते ४,५,६
इदं वपुर्निवचनं ५,४७,५
इदं वामास्ये हविः ४,४९,१
इदं हि वां प्रदिवि ५,७६,४
इदं ह्यन्वोजसा ३,५१,१०
इदमु त्यत्पुरुतमं ४,५१,१
इदमु त्यन्महि महा ४,५,९
इदाह्नः पीतिमुत ४,३३,११
इध्मं यस्ते जभर ४,१२,२
इध्मेनाग्न इच्छमानो ३,१८,३
इनोत पृच्छ ३,३८,२
इन्द्र आशाभ्यस्परि २,४१,१२
इन्द्र ऋभुभिर्वाजवद्भिः ३,६०,५
इन्द्र ऋभुभिर्वाजिभिः ३,६०,७
इन्द्र ऋभुमान्वाजवान् ३,६०,६
इन्द्र ओषधीरसनो ३,३४,१०
इन्द्रं कामा वसूयन्तो ४,१६,१५
इन्द्रं परेऽवरे ४,२५,८
इन्द्रं मतिर्हृद आ ३,३९,१
इन्द्रं वृत्राय हन्तवे पुरुहूत ३,३७,५
इन्द्रं सोमस्य पीतये ३,४२,४
इन्द्रः पूर्भिरातिरद् ३,३४,१
इन्द्रः सीतां नि ४,५७,७
इन्द्रः सु पूषा वृषणा ३,५७,२
इन्द्रः सुशिप्रो मघवा ३,३०,३
इन्द्रः स्वर्षा जनयन् ३,३४,४
इन्द्रः स्वाहा पिबतु ३,५०,१
इन्द्र क्रतुविदं सुतं ३,४०,२
इन्द्रज्येष्ठान् बृहद्भ्यः ४,५४,५
इन्द्र त्वा वृषभं वयं ३,४०,१
इन्द्र दृह्य यामकोशा ३,३०,१५
इन्द्र पिब वृषधूतस्य ३,४३,७
इन्द्र पिब स्वधया चित्सुतस्य ३,३५,१०

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इन्द्र प्र णो धितावानं ३,४०,३
इन्द्र ब्रह्म क्रियमाणा जुषस्व ५,२९,१५
इन्द्रमग्निं कविच्छदा ३,१२,३
इन्द्र मरुत्व इह पाहि ३,५१,७
इन्द्रमित्था गिरो ३,४२,३
इन्द्रमिवेदुभये ४,३९,५
इन्द्रवायू अयं सुतः४,४६,६
इन्द्रश्च मृळयाति नः २,४१,११
इन्द्रश्च वायवेषां सुतानां ५,५१,६
इन्द्रश्च वायवेषां सोमानां ४,४७,२
इन्द्रश्च सोमं पिबतं ४,५०,१०
इन्द्र श्रेष्ठानि द्रविणानि २,२१,६
इन्द्र सोमं सोमपते ३,३२,१
इन्द्र सोमाः सुता इमे तव ३,४०,४
इन्द्र सोमाः सुता इमे तान् ३,४२,५
इन्द्रस्तुजो बर्हणा आ ३,३४,५
इन्द्रस्य कर्म सुकृता ३,३२,८
इन्द्रस्य सख्यमृभवः ३,६०,३
इन्द्राकुत्सा वहमाना रथेन ५,३१,९
इन्द्रा को वां वरुणा ४,४१,१
इन्द्राग्नी अपसस्पर्युप ३,१२,७
इन्द्राग्नी आ गतं सुतं ३,१२,१
इन्द्राग्नी जरितुः सचा ३,१२,२
इन्द्राग्नी तविषाणि वां ३,१२,८
इन्द्राग्नी नवतिं पुरो ३,१२,६
इन्द्राग्नी मित्रावरुणादितिं ५,४६,३
इन्द्राग्नी यमवथ उभा ५,८६,१
इन्द्राग्नी रोचना दिवः ३,१२,९
इन्द्राग्नी शतदाव्नि ५,२७,६
इन्द्रापर्वता बृहता रथेन ३,५३,१
इन्द्राबृहस्पती वयं ४,४९,५
इन्द्राय सोमाः प्रदिवो ३,३६,२
इन्द्रा युवं वरुणा ४,४१,४
इन्द्रा युवं वरुणा भूतमस्या ४,४१,५
इन्द्रा ह यो वरुणा ४,४१,२
इन्द्रा ह रत्नं वरुणा ४,४१,३
इन्द्रियाणि शतक्रतो ३,३७,९
इन्द्रेण याथ सरथं सुते ३,६०,४
इन्द्रेषिते प्रसवं भिक्षमाणे ३,३३,२
इन्द्रो अङ्ग महद्भयं २,४१,१०
इन्द्रो अस्माँ अरदद्वज्रबाहुः ३,३३,६
इन्द्रोतिभिर्बहुलाभिर्नो ३,५३,२१
इन्द्रो मधु संभृतमुस्रियायां ३,३९,६
इन्द्रो महां सिन्धुमाशयानं २,११,९
इन्द्रो रथाय प्रवतं कृणोति ५,३१,१
इन्द्रो विश्वैर्वीर्यैः ३,५४,१५
इन्द्रो वृत्रमवृणोच्छर्धनीतिः ३,३४,३
इन्द्रो हर्यन्तमर्जुनं ३,४४,५
इन्धन्वभिर्धेनुभी २,३४,५
इन्धानो अग्निं वनवत् २,२५,१
इमं कामं मन्दया ३,३०,२०;५०,४
इमं नरः पर्वतास्तुभ्यमापः ३,३५,८
इमं नरो मरुतः सश्चता वृधं ३,१६,२
इमं नो यज्ञममृतेषु ३,२१,१
इमं महे विदथ्याय ३,५४,१
इमं यज्ञं सहसावन् ३,१,२२
इमं यज्ञं त्वमस्माकमिन्द्र ४,२०,३
इमं विधन्तो अपां सधस्थे द्विता २,४,२
इमं स्तोमं रोदसी ३,५४,१०
इमं स्तोमं सक्रतवो २,२७,२
इमं स्वस्मै हृद आ २,३५,२
इम इन्द्र भरतस्य ३,५३,२४
इममिन्द्र गवाशिरं ३,४२,७
इमां च नः पृथिवीं ३,५५,२१
इमां मे अग्ने समिधमिमा २,६,१
इमा उ वां भृमयो ३,६२,१
इमा इन्द्रं वरुणं मे ४,४१,९
इमा गिर आदित्येभ्यो २,२७,१

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इमा ब्रह्म ब्रह्मवाहः ३,४१,३
इमा ब्रह्म सरस्वति २,४१,१८
इमा ब्रह्मणि वर्धना ५,७३,१०
इमामू नु कवितमस्य ५,८५,६
इमामू षु प्रभृतिं सातये ३,३६,१
इमामू ष्वासुरस्य ५,८५,५
इमे भोजा अङ्गिरसो ३,५३,७
इमे यामासस्त्वद्रिगभूवन् ५,३,१२
इमौ देवौ जायमानौ २,४०,२
इयं ते पूषन्नाघृणे ३,६२,७
इरावतीर्वरुण धेनवो ५,६९,२
इह त्या पुरुभूतमा पुरू ५,७३,२
इह त्वं सूनो सहसो ४,२,२
इह त्वा भूर्या चरेदुप ४,४,९
इह प्रजामिह रयिं ४,३६,९
इह प्रयाणमस्तु वाम् ४,४६,७
इहेह यद्वां समना ४,४३,७;४४,७
इहेह वो मनसा बन्धुता ३,६०,१
इहोप यात शवसो नपातः ४,३५,१
ईक्षे रायः क्षयस्य ४,२०,८
ईळानायावस्यवे २,६,६
ईळितो अग्न आ ___सुखै ५,५,३
ईळे अग्निं विपश्चितं ३,२७,२,
ईळे अग्निं स्ववसं ५,६०,१
ईळे च त्वा यजमानो ३,१,१५
ईळेन्यो नमस्यः ३,२७,१३
ईयिवांसमति स्रिधः ३,९,४
ईर्मान्यद्वपुषे ५,७३,३
उक्थेष्विन्नु शूर येषु २,११,३
उक्षन्ते अश्वाँ अत्याँ इव २,३४,३
उक्षा समुद्रो अरुषः ५,४७,३
उग्रस्तुराषाळभिभूत्योजा ३,४८,४
उग्रेष्विन्नु शूर २,११,१७
उग्रो वां ककुहो ययिः ५,७३,७
उच्छन्तीरद्य चितयन्त ४,५१,३
उच्छन्त्यां मे यजता ५,६४,७
उच्छोचिषा सहसस्पुत्र ३,१८,४
उच्छ्रयस्व वनस्पते ३,८,३
उत ऋतुभिर्ऋतुपाः ३,४७,३
उत ग्ना अग्निरध्वर ४,९,४,
उत ग्ना व्यन्तु देवपत्नीः ५,४६,८
उत घा नेमो अस्तुतः ५,६१,८
उत त्यं पुत्रमग्रुवः ४,३०,१६
उत त्यन्नो मारुतं ५,४६,५
उत त्या पुर्वशायदू ४,३०,१७
उत त्या यजता हरी ४,१५,८
उत त्या सद्य आर्या ४,३०,१८
उत त्ये देवी सुभगे २,३१,५
उत त्ये नः पर्वतासः ५,४६,६
उत त्ये मा ध्वन्यस्य ५,३३,१०
उत त्ये मा पौरुकुत्सस्य ५,३३,८
उत त्ये मा मारुताश्वस्य ५,३३,९
उत त्वा स्त्री शशीयसी ५,६१,६
उत दासं कौलितरं ४,३०,१४
उत दासस्य वर्चिनः ४,३०,१५
उत नूनं यदिन्द्रियं ४,३०,२३
उत नो गोमतीरिष आ वहा ५,७९,८
उत नो ब्रह्मन्नविष ३,१३,६
उत नो विष्णुरुत ५,४६,४
उत ब्रह्माणो मरुतो ५,२९,३
उत माता महिषमन्ववेन ४,१८,११
उत मेऽरपद् युवतिः ५,६१,९
उत मे वोचतादिति ५,६१,१८
उत यासि सवितस्त्रीणि ५,८१,४
उत वः शंसमुशिजा २,३१,६
उत वाजिनं पुरुनिष्षिध्वानं ४,३८,२
उत वा यो नो मर्चयाद् २,२३,७
उत शुष्णस्य धृष्णुया ४,३०,१३

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उत सखास्यविश्वनोरुत ४,५२,३
उत सिन्धुं विबाल्यं ४,३०,१२
उत स्म ते परुष्ण्याम् ५,५२,९
उत स्म दुर्गृभीयसे ५,९,४
उत स्म यं शिशुं यथा ५, ९,३
उत स्मा सद्य इत्परि ४,३१,८
उत स्मासु प्रथमः ४,३८,६
उत स्मास्य तन्यतोरिव ४,३८,८
उत स्मास्य द्रवतस्तुर ४,४०,३
उत स्मास्य पनयन्ति ४,३८,९
उत स्मा हि त्वामाहुः ४,३१,७
उत स्मैनं वस्त्रमथिं ४,३८,५
उत स्य देवो भुवनस्य २,३१,४
उत स्य न इन्द्रो २,३१,३
उत स्य वाजी क्षिपणिं ४,४०,४
उत स्य वाजी सहुरिर्ऋतावा ४,३८,७
उत स्य वाज्यरुषः५,५६,७
उत स्वानासो दिवि ५,२,१०
उताभये पुरुहूत श्रवोभिः ३,३०,५
उतायातं सङ्गवे प्रातः५,७६,३
उताशिष्टा अनु शृण्वन्ति २,२४,१३
उतेशिषे प्रसवस्य ५,८१,५
उतो नो अस्य कस्य चित् ५,३८,४
उतो पितृभ्यां प्रविदानु ३,७,६
उतो हि वां दात्रा सन्ति ४,३८,१
उतो हि वां पूर्व्या ३,५४,४
उत्तानायामजनयन् २,१०,३
उत्तानायामव भरा ३,२९,३
उत्तिष्ठ नूनमेषां ५,५६,५
उदग्ने तिष्ठ प्रत्यातनुष्व ४,४,४
उदस्तम्भीत्समिधा ३,५,१०
उदीरय कवितमं ५,४२,३
उदीरयथा मरुतः५,५५,५
उदु ष्टुतः समिधा ३,५,९
उदुष्य देवः सविता सवाय २,३८,१
उद्गातेव शकुने २,४३,२
उद्यत् सहः सहस ५,३१,३
उद्यदिन्द्रो महते दानवाय ५,३२,७
उद्व ऊर्मिः शम्या ३,३३,१३
उद्वां पृक्षासो मधुमन्त ईरते ४,४५,२
उद्वृहा रक्षः सह ३,३०,१७
उनत्ति भूमिं पृथिवीमुत ५,८५,४
उन्मा ममन्द वृषभो २,३३,६
उपक्षेतारस्तव सुप्रणीते ३,१,१६
उप नः सुतमा गतं ५,७१,३
उप नः सुतमा गहि सोम ३,४२,१
उप नो वाजा अध्वर ४,३७,१
उप प्रेत कुशिकाश्चेतयध्व ३,५३,११
उप यो नमो नमसि ४,२१,५
उप व एषे वन्द्येभिः५,४१,७
उप स्तुहि प्रथमं रत्नधेयं ५,४२,७
उपस्थाय मातरमन्न ३,४८,३
उपाजिरा पुरुहूताय ३,३५,२
उपेमसृक्षि वाजयुः २,३५,१
उपो नयस्व वृषणा ३,३५,३
उभयं ते न क्षीयते २,९,५
उभयासो जातवेदः स्याम २,२,१२
उभे अस्मै पीपयतः २,२७,१५
उभे सुश्चन्द्र सर्पिषो ५,६,९
उरुं गभीरं जनुषा ३,४६,४
उरु वां रथः परि ४,४३,५
उरुशंसा नमोवृधा ३,६२,१७
उरोष्ट इन्द्र राधसो ५,३८,१
उरौ देवा अनिबाधे ५,४२,१७
उरौ महाँ अनिबाधे ३,१,११
उरौ वा ये अन्तरिक्षे ३,६,८
उशना यत्सहस्यैः५,२९,९
उशन्नु षु णः सुमना उपाके ४,२०,४

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उषः प्रतीची भुवनानि ३,६१,३
उषसः पूर्वा अध यत् ३,५५,१
उषो देव्यमर्त्या ३,६१,२
उषो मघोन्या वह ४,५५,९
उषो वाजेन वाजिनि प्रचेताः ३,६१,१
ऊर्जो नपातमध्वरे ३,२७,१२
ऊर्णं म्रदा वि प्रथस्वाभ्य१ र्का ५,५,४
ऊर्ध्वं केतुं सविता देवो ४,१४,२
ऊर्ध्वं भानुं सविता ४,१३,२
ऊर्ध्व ऊ षु णो अध्वरस्य ४,६,१
ऊर्ध्वो भव प्रति विध्या ४,४,५
ऊर्ध्वो वां गातुरध्वरे अकारि ३,४,४
ऊर्ध्वो ह्यस्थादध्यन्तरिक्षे २,३०,३
ऋजिप्य ईमिन्द्रावतो ४,२७,४
ऋजीपी श्येनो ददमानो ४,२६,६
ऋजीषी वज्री वृषभस्तुराषाट् ५,४०,४
ऋजुरिच्छंसो वनवत् २,२६,१
ऋतं चिकित्व ऋतमित् ५,१२,२
ऋतं देवाय कृण्वते २,३०,१
ऋतं येमान ऋतमिद्वनो ४,२३,१०
ऋतं वोचे नमसा पृच्छ्य ४,५,११
ऋतज्येन क्षिप्रेण २,२४,८
ऋतधीतय आ गत ५,५१,२
ऋतमृतेन सपन्तेषिरं ५,६८,४
ऋतस्य गोपावधि ५,६३,१
ऋतस्य दृळ्हा धरुणानि ४,२३,९
ऋतस्य बुध्न उषसामिषण्यन् ३,६१,७
ऋतस्य वा केशिना योग्याभि ३,६,६
ऋतस्य हि शुरुधः सन्ति ४,२३,८
ऋतावरी दिवो अर्कैरबोध्या ३,६१,६
ऋतावानं यज्ञियं ३,२,१३
ऋतावानं विचेतसं ४,७,३
ऋतावानः प्रतिचक्ष्या २,२४,७
ऋतावा यस्य रोदसी ३,१३,२
ऋतुर्जनित्री तस्या २,१३,१
ऋतेन ऋतं धरुणं ५,१५,२
ऋतेन ऋतं नियतमीळ ४,३,९
ऋतेन देवीरमृता ४,३,१२
ऋतेन हि ष्मा वृषभश्चिदक्तः ४,३,१०
ऋतेनाद्रिं व्यसन् भिदन्तः ४,३,११
ऋभुतो रयिः प्रथमश्रवस्तमो ४,३६,५
ऋभुमृभुक्षणो रयिं ४,३७,५
ऋभुर्विभ्वा वाज इन्द्रो ४,३४,१
ऋभुश्चक्र ईड्यं चारु नाम ३,५,६
ऋष्टयो वो मरुतो ५,५७,६
एकं नु त्वा सत्पतिं ५,३२,११
एकं वि चक्र चमसं चतुर्वयं ४,३६,४
एको द्वे वसुमती समीची ३,३०,११
एतं ते स्तोमं तुविजात ५,२,११
एतं मे स्तोममूर्म्ये ५,६१,१७
एतदस्या अनः शये ४,३०,११
एतद् घेदुत ४,३०,८
एतद्वचो जरितर्मापि मृष्ठाः ३,३३,८
एता अर्षन्ति ह्यद्यात् ४,५८,५
एता अर्षन्त्यललाभवन्ती ४,१८,६
एता ते अग्न- - - - वोचाम ४,२,२०
एता ते अग्ने जनिमा ३,१,२०
एता धियं कृणवामा ५,४५,६
एतानि वामश्विना वर्धनानि २,३९,८
एतावद्वेदुषस्त्वं ५,७९,१०
एता विश्वा चकृवाँ ५,२९,१४
एता विश्वा विदुषे ४,२,१६
एता वो वश्म्युद्यता २,३१,७
एतो न्वद्य सुध्यो ५,४५,५
एदं मरुतो अश्विना ५,२६,९
एना वयं पयसा ३,३३,४
एभिर्नृभिरिन्द्र त्वायुभिः ४,१६,१९
एभिर्नो अर्कैर्भवा ४,१०,३

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एभिर्भव सुमना अग्ने ४,३,१५
एवाँ अग्निं वसूयवः ५,२५,९
एवाँ अग्निमजुर्यमु ५,६,१०
एवा त इन्द्रोचथमहेम २,१९,७
एवा ते अग्ने सुमतिं ५,२७,३
एवा ते गृत्समदाः २,१९,८
एवा त्वामिन्द्र वज्रिन्नत्र ४,१९,१
एवा न इन्द्रोतिभिरव ५,३३,७
एवा न इन्द्रो मघवा ४,१७,२०
एवा नो अग्ने अमृतेषु २,२,९
एवा पित्रे विश्वदेवाय ४,५०,६
एवा बभ्रो वृषभ २,३३,१५
एवा वस्व इन्द्रः सत्यः ४,२१,१०
एवा सत्यं मघवाना युवं ४,२८,५
एवा हि त्वामृतुथा यातयन्त ५,३२,१२
एवेदिन्द्राय वृषभाय ४,१६,२०
एवेन्द्राग्निभ्यामहावि ५,८६,६
एष क्षेति रथवीति ५,६१,१९
एष ग्रावेव जरिता ५,३६,४
एष ते देव नेता ५,५०,५
एष वां देवावश्विना ४,१५,९
एष स्तोमो मारुतं ५,४२,१५
एष स्य ते तन्वो २,३६,५
एष स्य भानुरुदियर्ति ४,४५,१
एषा गोभिररुणेभिर्युजाना ५,८०,३
एषा जनं दर्शता बोधयन्ती ५,८०,२
एषा प्रतीची दुहिता ५,८०,६
एषा व्येनी भवति ५,८०,४
एषा शुभ्रा न तन्वो ५,८०,५
ऐतान् रथेषु तस्थुषः ५,५३,२
ऐभिरग्ने सरथं ३,६,९
ऐषु धा वीरवद्यश ५,७९,६
ओजिष्ठं ते मध्यतो ३,२१,५
ओ षु स्वसारः कारवे ३,३३,९
ओष्ठाविव मध्वास्ने वदन्ता २,३९,६
औच्छत्सा रात्री परितक्म्या ५,३०,१४
क इमं दशभिर्मम ४,२४,१०
क उ श्रवत्कतमो यज्ञियानां ४,४३,१
कं याथः कं ह गच्छथः ५,७४,३
कथा कदस्या उषसो ४,२३,५
कथा दाशेम नमसा ५,४१,१६
कथा महामवृधत् ४,२३,१
कथा महे पुष्टिंभराय ४,३,७
कथा महे रुद्रियाय ५,४१,११
कथा शर्धाय मरुतामृताय ४,३,८
कथा शृणोति हूयमानमिन्द्रः ४,२३,३
कथा सबाधः शशमानो अस्य ४,२३,४
कथा ह तद्वरुणाय त्वमग्ने ४,३,५
कथो नु ते परिचराणि विद्वान् ५,२९,१३
कदु प्रियाय धाम्ने ५,४८,१
कद्धिष्ण्यासु वृधसानो अग्ने ४,३,६
कनिक्रदज्जनुषं प्रब्रुवाणः २,४२,१
कनीनकेव विद्रधे ४,३२,२३
कन्या इव वहतुमेतवा उ ४,५८,९
कमेतं त्वं युवते कुमारं ५,२,२
कया तच्छृण्वे शच्या ४,२०,९
कया नश्चित्र आ भुवदूती ४,३१,१
कया नो अग्न ऋतयन्नृतेन ५,१२,३
कविं शशासुः कवयो ४,२,१२
कविर्न निण्यं ४,१६,३
कविर्नृचक्षा अभि ३,५४,६
कस्तेमातरं विधवा मचक्रत् ४,१८,१२
कस्त्वा सत्यो मदानां ४,३१,२
कस्मा अद्य सुजाताय ५,५३,१२
का मर्यादा वयुना ४,५,१३
कायमानो वना त्वं ३,९,२
का वां भूदुपमातिः कया न ४,४३,४
का सुष्टुतिः शवसः ४,२४,१

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किं ते कृण्वन्ति कीकटेषु ३,५३,१४
किं नो अस्य द्रविणं ४,५,१२
किंमयः स्विच्चमस ४,३५,४
किं स ऋधक् कृणवद् ४,१८,४
कितवासो यद्रिरिपुर्न ५,८५,८
किमादमत्रं सख्यं ४,२३,६
किमादुतासि वृत्रहन् ४,३०,७
किमू नु वः कृणवामा २,२९,३
किमु ष्विदस्मै निविदो ४,१८,७
कियत्स्विदिन्द्रो अध्येति ४,१७,१२
कुत्राचिद्यस्य समृतौ ५,७,२
कुत्साय शुष्णमशुषं ४,१६,१२
कुमारं माता युवतिः ५,२,१
कुमारश्चित्पितरं २,३३,१२
कुवित्स देवीः सनयो ४,५१,४
कुविन्मा गोपां करसे ३,४३,५
कुह त्या कुह न श्रुता ५,७४,२
कूष्ठो देवावश्विनाद्या ५,७४,१
कृणुष्व पाजः प्रसितिं ४,४,१
कृणोत धूमं वृषणं ३,२९,९
कृणोत्यस्मै वरिवो ४,२४,६
कृतं चिद्धि ष्मा सनेमि ४,१०,७
कृधि रत्नं सुसनितर्धनानां ३,१८,५
कृष्णं त एम रुशतः ४,७,९
केतुं यज्ञानां विदथस्य ३,३,३
के ते अग्ने रिपवे ५,१२,४
के मे मर्यकं वि यवन्त ५,२,५
के ष्ठा नरः श्रेष्ठतमा ५,६१,१
को अद्धा वेद क इह ३,५४,५
को अद्य नर्यो देवकाम ४,२५,१
को अस्य वीरः सधमादमाप ४,२३,२
को अस्य शुष्मं तविषीं ५,३२,९
को देवानामवो अद्या ४,२५,३
को नानाम वचसा ४,२५,२
को नु वां मित्रावरुणा ५,४१,१
को नु वां मित्रास्तुतो ५,६७,५
को मृळाति कतम ४,४३,२
को वस्त्राता वसवः ४,५५,१
को वामद्य पुरूणामा ५,७४,७
को वामद्या करते ४,४४,३
को वेद जानमेषां ५,५३,१
को वेद नूनमेषां ५,६१,१४
को वो महान्ति महता ५,५९,४
क्रतूयन्ति क्षितयो ४,२४,४
क्रत्वा दक्षस्य तरुषो ३,२,३
क्रीळन्नो रश्म ५,१९,५
क्व१ वोऽश्वाः क्वा३ भीशवः ५,६१,२
क्व१ स्य ते रुद्र २,३३,७
क्व१ स्य वीरः को ५,३०,१
क्व स्विदासां कतमा ४,५१,६
क्षियन्तं त्वमक्षियन्तं ४,१७,१३
क्षेत्रस्य पतिना वयं ४,५७,१
क्षेत्रस्य पते मधुमन्तमूर्मिं ४,५७,२
क्षेत्रादपश्यं सनुत ५,२,४
गणानां त्वा गणपतिं २,२३,१
गन्ता नो यज्ञं यज्ञियाः ५,८७,९
गम्भीराँ उदधीँरिव ३,४५,३
गवामिव श्रियसे शृङ्गमुत्तमं ५,५९,३
गवाशिरं मन्थिनमिन्द्र ३,३२,२
गव्यन्त इन्द्रं सख्याय ४,१७,१६
गिरिर्न यः स्वतवाँ ४,२०,६
गिर्वणः पाहि नः सुतं ३,४०,६
गृणाना जमदग्निना ३,६२,१८
गृष्टिः ससूव स्थविरं ४,१८,१०
गोमदू षु नासत्या २,४१,७
गोभिर्मिमिक्षुं दधिरे ३,५०,३
गोमदश्वावद्रथवत् ५,५७,७
गोमाँ अग्नेऽविमाँ ४,२,५

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ग्रावाणेव तदिदर्थ २,३९,१
ग्राव्णो ब्रह्मा युयुजानः ५,४०,८
घृतं न पूतं ४,१०,६
घृतं मिमिक्षे घृतमस्य २,३,११
घृतवन्तः पावक ते ३,२१,२
चक्रं न वृत्तं पुरुहूत ५,३६,३
चक्रिर्यो विश्वा भुवना ३,१६,४
चतुः सहस्रं गव्यस्य ५,३०,१५
चत्वार ईं बिभ्रति ५,४७,४
चत्वारि शृङ्गा त्रयो ४,५८,३
चन्द्रमग्निं चन्द्ररथं ३,३,५
चर्षणीधृतं मघवानमुक्थ्य१मिन्द्रं ३,५१,१
चिकित्विन्मनसं ५,२२,३
चित्तिमचित्तिं चिनवद् ४,२,११
चित्रं तद्वो मरुतो २,३४,१०
चित्रा वा येषु दीधिति ५,१८,४
छन्दस्तुभः कुभन्यव ५,५२,१२
जघने चोद एषां ५,६१,३
जज्ञानो हरितो वृषा ३,४४,४
जनस्य गोपा अजनिष्ट ५,११,१
जनिष्ट हि जेन्यो ५,१,५
जन्मञ्जन्मन्निहितो ३,१,२१
जातो अग्नी रोचते ३,२९,७
जातो जायते सुदिनत्वे ३,८,५
जानन्ति वृष्णो अरुषस्य ३,७,५
जायेदस्तं मघवन्त्सेदु ३,५३,४
जिघर्म्यग्निं हविषा २,१०,४
जुषस्वाग्न इळया ५,४,४
जुषेथां यज्ञं बोधतं २,३६,६
जुष्टो दमूना अतिथि ५,४,५
जुहुरे वि चितयन्तो ५,१९,२
ज्यायांसमस्य यतुनस्य ५,४४,८
ज्येष्ठ आह चमसा ४,३३,५
ज्योतिर्यज्ञाय रोदसी ३,३९,८
ज्योतिर्वृणीत तमसो ३,३९,७
जोष्यग्ने समिधं जोष्याहुतिं २,३७,६
जोहूत्रो अग्निः प्रथमः २,१०,१
ज्ञेया भागं सहसा नो २,१०,६
तं त्वा गीर्भिर्गिर्वणसं २,६,३
तं त्वा घृतस्नवीमहे ५,२६,२
तं त्वा मर्ता अगृभ्णत ३,९,६
तं त्वा विप्रा विपन्यवो ३,१०,९
तं देवा बुध्ने रजसः २,२,३
तं नाकमर्यो ५,५४,१२
तं नो अग्ने अभी नरो ५,९,७
तं नो दात मरुतो २,३४,७
तं नो वाजा ऋभुक्षण ४,३७,८
तं प्रत्नथा पूर्वथा ५,४४,१
तं युवं देवावश्विना ४,१५,१०
तं वः शर्धं मारुतं २,३०,११
तं वः शर्धं रथानां ५,५३,१०
तं वः शर्धं रथेशुभं ५,५६,९
तं वां रथं_वसूयुम् ४,४४,१
तं वो दीर्घायुशोचिषं ५,१८,३
तं शश्वतीषु मातृषु ४,७,६
तं शुभ्रमग्निमवसे ३,२६,२
तं सबाधो यतस्रुच ३,२७,६
तं हि शश्वन्त ईळते ५,१४,३
त आदित्यास उरवो २,२७,३
त इन्न्वस्य मधुमद् वि विप्र ३,३२,४
ततृदानाः सिन्धवः ५,५३,७
तत्सवितुर्वरेण्यं ३,६२,१०
तत्सवितुर्वृणीमहे ५,८२,१
तत्सु नः सविता_गमत् ४,५५,१०
तत्सु वां मित्रावरुणा ५,६२,२
तदस्तु मित्रावरुणा ५,४७,७
तदिन्नु ते करणं ५,३१,७
तदिन्न्वस्य वृषभस्य ३,३८,३

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तदिन्वस्य सवितु ३,३८,८
तदूषुमेना कृतं ५,७३,४
तदृतं पृथिवि बृहच्छ्रव ५,६६,५
तद्देवस्य सवितुर्वार्यं ४,५३,१
तदस्मै नव्यमङ्गिरस्वद् २,१७,१
तदस्यानीकमुत २,३५,११
तद्देवानां देवतमाय २,२४,३
तद्भद्रं तव दंसना ३,९,७
तद्व उक्थस्य बर्हणे ६,४४,६
तद्वीर्यं वो मरुतो ५,५४,५
तद्वो दिवो दुहितरो ४,५१,११
तद्वो यामि द्रविणं ५,५४,१५
तद्वो वाजा ऋभवः ४,३६,३
तनूनपादुच्यते ३,२९,११
तन्नस्तुरीपमध ३,४,९
तन्नो अनर्वा सविता ५,४९,४
तपो ष्वग्ने अन्तराँ ३,१८,२
तमग्ने पृतनाषहं ५,२३,२
तमङ्गिरस्वन्नमसा ३,३१,१९
तमध्वरेष्वीळते ५,१४,२
तमर्वन्तं न सानसिमरुषं ४,१५,६
तमस्मेरा युवतयो २,३५,४
तमिद्व इन्द्रं सुहवं ४,१६,१६
तमिन्द्र मदमा गहि ३,४२,२
तमिन्नरो वि ह्वयन्ते ४,२४,३
तमिन्न्वे३व समना समान ४,५,७
तमीं होतारमानुषक् ४,७,५
तमुक्षमाणं राजसि २,२,४
तमु नूनं तविषीमन्तमेषां ५,५८,१
तमु ष्टुहि यः स्विषुः ५,४२,११
तमु स्तुष इन्द्रं तं २,२०,४
तयोरिदमवच्छवस्तिग्मा ५,८६,३
तव त्यन्नर्यं २,२२,४
तव त्ये अग्ने अर्चयो भ्राजन्तो ५,१०,५
तव त्ये अग्ने अर्चयो महि ५,६,७
तव त्ये अग्ने हरितो ४,६,९
तव त्विषो जनिम ४,१७,२
तव द्युमन्तो अर्चयो ५,२५,८
तव भ्रमास आशुया ४,४,२
तव व्रते सुभगासः २,२८,२
तव श्रिया सुदृशो ५,३,४
तव श्रिये मरुतो ५,३,३
तव श्रिये व्यजिहीत २,२३,१८
तवस्याम पुरुवीरस्य २,२८,३
तव स्वादिष्ठाग्ने ४,१०,५
तवाग्ने होत्रं तव २,१,२
तवायं सोमस्त्वमेह्यर्वाङ् ३,३५,६
तवाहमग्न ऊतिभिर्मित्रस्य ५,९,६
तवोतिभिः सचमाना ५,४२,८
तस्मा अग्निर्भारतः ४,२५,४
तस्मा अर्षन्ति दिव्या २,२५,४
तस्मा इद्विश्वे धुनयन्त २,२५,५
तस्मै तवस्य१मनु २,२०,८
तस्येदिह स्तवथ वृष्ण्यानि ४,२१,२
ताँ इयानो महि २,३४,१४
तां जुषस्व गिरं मम ३,६,२८
तां वो देवाः सुमति ५,४१,१८
ता अत्नत वयुनं ५,४८,२
ता अस्य वर्णमायुवो २,५,५
ता आ चरन्ति समना ४,५१,८
ता इन्न्वे३व समना ४,५१,९
ता घा ता भद्रा उषसः ४,५१,७
ता तू त इन्द्र महतो ४,२२,५
ता तू ते सत्या तुवि ४,२२,६
ता ते गृणन्ति वेधसो ४,३२,११
ता नः शक्तं पार्थिवस्य ५,६८,३
ता न आ वोळ्हमश्विना २,४१,९
तान्वो महो मरुत २,३४,११

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ता बाहवा सुचेतुना ५,६४,२
तामस्य रीतिं ५,४८,४
ता वां धियोऽवसे ४,४१,८
ता वां सम्यगद्रुह्वाणे ५,७०,२
ता वामियानोऽवसे ५,६५,३
ता वामेषे रथानामिन्द्राग्नी ५,८६,४
ता वामेषे रथानामुर्वी ५,६६,३
ता वृधन्तावनु द्यून् ५,८६,५
ता सम्राजा घृतासुती २,४१,६
ता हि क्षत्रमविह्रुतं ५,६६,२
ता हि श्रेष्ठवर्चसा ५,६५,२
तिग्मा यदन्तरशनिः ४,१६,१७
तिरः पुरू चिदश्विना ३,५८,५
तिष्ठा सु कं मघवन् ३,५३,२
तिष्ठा हरी रथ आ ३,३५,१
तिस्रो भूमीर्धारयन् २,२७,८
तिस्रो यह्वस्य समिधः ३,२,९
तीव्रो वो मधुमाँ अयं २,४१,१४
तुजे नस्तने पर्वताः ५,४१,९
तुभ्यं दक्ष कविक्रतो ३,१४,७
तुभ्यं ब्रह्माणि गिर ३,५१,६
तुभ्यं भरन्ति क्षितयो ५,१,१०
तुभ्यं श्चोतन्त्यध्रिगो ३,२१,४
तुभ्यं स्तोका घृत ३,२१,३
तुभ्यं हिन्वानो वसिष्ट २,३६,१
तुभ्येदमग्ने मधुमत्तमं ५,११,५
तुभ्येदिन्द्र स्व ओक्ये ३,४२,८
तुभ्येदेते मरुतः ५,३०,६
तुविग्रीवो वृषभो ५,२,१२
तृतीये धानाः सवने ३,५२,६
तृषु यदन्ना तृषुणा ४,७,११
ते अज्येष्ठा अकनिष्ठास ५,५९,६
ते क्षोणीभिररुणेभि २,३४,१३
ते गव्यता मनसा ४,१,१५
तेजिष्ठया तपनी २,२३,१४
ते ते देव नेत ५,५०,२
ते दशग्वाः प्रथमा २,३४,१
ते नो मित्रो वरुणो ५,४१,२
ते नो वसूनि काम्या ५,६१,१६
तेभ्यो द्युम्नं बृहद्यश ५,७९,७
ते म आहुर्य आययु ५,५३,३
ते मन्वत प्रथमं ४,१,१६
ते मर्मृजत ददृवांसो ४,१,१४
ते राया ते सुवीर्यैः ४,८,६
ते रुद्रासः सुमखा ५,८७,७
ते वो हृदे मनसे ४,३७,२
ते स्पन्द्रासो नोक्षणो ५,५२,३
ते स्याम ये अग्नये ४,८,५
ते हि सत्या ऋतस्पृश ५,६७,४
ते हि स्थिरस्य शवसः ५,५२,२
तोके हिते तनय ४,४१,६
तोशा वृत्रहणा हुवे ३,१२,४
त्यं चिदर्णं ५,३२,८
त्यं चिदस्य क्रतुभि ५,३२,५
त्यं चिदित्था कत्पयं ५,३२,६
त्यं चिदेषां स्वधया ५,३२,४
त्यस्य चिन्महतो ५,३२,३
त्राता नो बोधि ददृशान ४,१७,१७
त्रातारं त्वा तनूनां २,२३,८
त्रिकद्रुकेषु महिषो २,२२,१
त्रिधा हितं पणिभि ४,५८,४
त्रिपाजस्यो वृषभो ३,५६,३
त्रिभिः पवित्रैरपुपो ३,२६,८
त्रिरन्तरिक्षं सविता ४,५३,५
त्रिरस्य ता परमा ४,१,७
त्रिरा दिवः सवितर्वार्याणि ३,५६,६
त्रिरा दिवः सविता सोषवीति ३,५६,७
त्रिरुत्तमा दूणशा ३,५६,८

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त्रीणि राजाना विदथे ३,३८,६
त्रीणि शता त्री सहस्राणि ३,९,९
त्रीण्यायूंषि तव ३,१७,३
त्री यच्छता महिषाणा ५,२९,८
त्री रोचना दिव्या धारयन्त २,२७,९
त्री रोचना वरुण ५,६९,१
त्री षधस्था सिन्धवस्त्रिः ३,५६,५
त्र्यर्यमा मनुषो ५,२९,१
त्र्युदायं देवहितं ४, ३७,३
त्वं चित्रः शम्या ४,३,४
त्वं तमिन्द्र मर्त्य ५,३५,५
त्वं तान्त्सं च प्रति २,१,१५
त्वं दूतस्त्वमु नः २,९,२
त्वं न इन्द्र त्वाभिरूती २,२०,२
त्वं नृचक्षा वृषभानु ३,१५,३
त्वं नो अग्न एषां ५,१०,३
त्वं नो अग्ने अङ्गिरः स्तुतः ५,१०,७
त्वं नो अग्ने अद्‌भुत ५,१०,२
त्वं नो अग्ने वरुणस्य ४,१,४
त्वं नो असि भारताग्ने २,७,५
त्वं नो अस्या उषसो ३,१५,२
त्वं नो गोपाः पथिकृद् २,२३,६
त्वं पिप्रुं मृगयं ४,१६,१३
त्वं महाँ इन्द्र तुभ्यं ४,१७,१
त्वं महीमवनिं ४,१९,६
त्वं सद्यो अपिबो जात ३,३२,१०
त्वं हि मानुषे जने ५,२१,२
त्वं हि ष्मा च्यावयन्नच्युता ३,३०,४
त्वं ह्येक ईशिष ४,३२,७
त्वदग्ने काव्या ४,११,३
त्वद्धि पुत्र सहसो ३,१४,६
त्वद्वाजी वाजंभरो ४,११,४
त्वमग्न इन्द्रो वृषभः २,१,३
त्वमग्न ऋभुराके २,१,१०
त्वमग्ने अदितिर्देव २,१,११
त्वमग्ने त्वष्टा २,१,५
त्वमग्ने द्युभिस्त्वमा २,१,१
त्वमग्ने द्रविणोदा २,१,७
त्वमग्ने पुरुरूपो ५,८,५
त्वमग्ने राजा वरुणो २,१,४
त्वमग्ने रुद्रो असुरो २,१,६
त्वमग्ने वरुणो जायसे ५,३,१
त्वमग्ने वाघते ४,२,१३
त्वमग्ने सप्रथा असि ५,१३,४
त्वमग्ने सुभृत २,१,१२
त्वमङ्ग जरितारं ५,३,११
त्वमध प्रथमं जायमानोऽमे ४,१७,७
त्वमपो यदवे तुर्वशाया ५,३१,८
त्वमपो यद्ध वृत्रं ३,३२,६
त्वमर्यमा भवसि ५,३,२
त्वमुत्साँ ऋतुभिर्बद्बधानाँ ५,३२,२
त्वया यथा गृत्समदासो २,४,९
त्वया वयं सधन्य १स्त्वोता ४,४,१४
त्वया वयं सुवृधा २,२३,९
त्वया वयमुत्तमं २,२३,१०
त्वया हितमप्यमप्सु २,३८,७
त्वां यज्ञेष्वृत्विजमग्ने ३,१०,२
त्वं विश्वेषां वरुणासि २,२७,१०
त्वां विश्वे सजोषसो ५,२१,३
त्वां सुतस्य पीतये ३,४२,९
त्वां ह्यग्ने सदमित् ४,१,१
त्वादत्तेभी रुद्र शंतमेभिः २,३३,२
त्वामग्न आदित्यास २,१,१३
त्वामग्न ऋतायवः ५,८,१
त्वामग्ने अङ्गिरसो ५,११,६
त्वामग्ने अतिथिं ५,८,२
त्वामग्ने दम आ विश्पतिं २,१,८
त्वामग्ने धर्णसिं ५,८,४

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त्वामग्ने पितरमिष्टिभि २,१,९
त्वामग्ने प्रथमं देवयन्तो ४,३१,११
त्वामग्ने प्रदिव आहुतं ५,८,७
त्वामग्ने मनीषिणः सम्राजं ३,१०,१
त्वामग्ने मानुषीरीळते ५,८,३
त्वामग्ने वसुपतिं ५,४,१
त्वामग्ने वाजसातमं ५,१३,५
त्वामग्ने समिधानं ५,८,६
त्वामग्ने हविष्मन्तो ५,९,१
त्वामस्या व्युषि ५,३,८
त्वामिद् वृत्रहन्तम ___ उग्रं ५,३५,६
त्वा युजा तव तत् ४,२८,१
त्वा युजा नि खिदत् ४,२८,२
त्वे अग्ने विश्वे २,१,१४
त्वे इन्द्राप्यभूम विप्रा २,११,१२
त्वे विश्वा सरस्वती २,४१,१७
त्वेषं गणं तवसं ५,५८,२
त्वोतासो मघवन्निन्द्र ४,२९,५
दधन्वे वा यदीमनु २,५,३
दधिक्रामग्निमुषसं ३,२०,५
दधिक्राव्ण इदु नु ४,४०,१
दधिक्राव्ण इष ऊर्जो ४,३९,४
दधिक्राव्णो अकारिषं ४,३९,६
दधिष्वा जठरे सुतं ३,४०,५
दभ्रेभिश्चिच्छशीयांसं ४,३२,३
दमूनसो अपसो ५,४२,१२
दश क्षिपः पूर्व्यं ३,२३,३
दश क्षिपो युञ्जते ५,४३,४
दश ते कलशानां ४,३२,१९
दश मासाञ्छशयानः ५,७८,९
दा नो अग्ने बृहती २,२,७
दिदृक्षन्त उषसो ३,३०,१३
दिवक्षसो धेनवो ३,७,२
दिवश्चिदा ते रुचयन्त ३,६,७
दिवश्चिदा पूर्व्या ३,३९,२
दिवश्चिद् घा दुहितरं ४,३०,९
दिवो धर्ता भुवनस्य ४,५३,२
दिवो नो वृष्टिं मरुतो ५,८३,६
दिव्यन्यः सदनं २,४०,४
दिशः सूर्यो न मिनाति ३,३०,१२
दीदिवांसमपूर्व्यं ३,१३,५
दूतं वो विश्ववेदसं ४,८,१
दृळ्हा चिद्या वनस्पतीन् ५,८४,३
देवं बर्हिर्वर्धमानं २,३,४
देवं वो अद्य सवितारमेषे ५,४९,१
देवं वो देवयज्यया ५,२१,४
देवं नरः सवितारं ३,६२,१२
देवस्त्वष्टा सविता ३,५५,१९
देवस्य सवितुर्वयं ३,६२,११
देवानां दूत पुरुध ३,५४,१९
देवानां पत्नीरुशतीरवन्तु ५,४६,७
देवाश्चित्ते असुर्य २,२३,२
देवी देवेभिर्यजते ४,५६,२
देवीर्द्वारो वि श्रयध्वं ५,५,५
देवेभ्यो हि प्रथमं ४,५४,२
देवैर्नो देव्यदितिर्नि - - - नहि ४,५५,७
देवो भगः सविता ५,४२,५
दैव्या होतारा प्रथमा न्यृञ्जे ३,४,७;७८
दैव्या होतारा प्रथमा विदुष्टरा २,३,७
द्यामिन्द्रो हरिधायसं ३,४४,३
द्युतद्यामानं बृहतीमृतेन ५,८०,१
द्युम्नेषु पृतनाज्ये ३,३७,७
द्यौश्च त्वा पृथिवी ३,६,३
द्यावा चिदस्मै पृथिवी २,१२,१३
द्यावा नः पृथिवी इमं २,४१,२०
द्यावो न स्तृभिश्चितयन्त २,३४,२
द्रवतां त उषसा ३,१४,३
द्रवन्नः सर्पिरासुतिः २,७,६

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द्रुहं जिघांसन् ४,२३,७
द्वादश द्यून् यदगोह्यस्या ४,३३,७
द्विताय मृक्तवाहसे ५,१८,२
द्विमाता होता ३,५५,७
द्विर्यं पञ्च जीजनन्त्संव ४,६,८
धर्ता दिवो रजसस्पृष्ट ३,४९,४
धर्मणा मित्रावरुणा ५,६३,७
धानावन्तं करम्भिण ३,५२,१
धारयन्त आदित्यासो २,२७,४
धारावरा मरुतो २,३४,१
धामन् ते विश्वं भुवनमधि ४,५८,१०
धियं पूषा जिन्वतु २,४०,६
धियं वो अप्सु ५,४५,११
धिया चक्रे वरेण्यो ३,२७,९
धिषा यदि धिषण्यन्तः ४,२१,६
धिष्वा शवः शूर २,११,१८
धुनेतयः सुप्रकेतं ४,५०,२
धूनुथ द्यां पर्वतान् ५,५७,३
धृतव्रता आदित्या २,२९,१
धेनुः प्रत्नस्य काम्यं ३,५८,१
नकिरिन्द्र त्वदुत्तरो ४,३०,१
नकिरेषां निन्दिता ३,३९,४
न घा स मामप ४,२७,२
न जामये तान्वो ३,३१,२
न तं जिनन्ति ४,२५,५
न तमंहो न दुरितं कुतश्चन २,२३,५
न ता मिनन्ति ३,५६,१
न ते त इन्द्राभ्यस्मदृष्वा ५,३३,३
न ते दूरे परमा ३,३०,२
न त्वद्धोता पूर्वो ५,३,५
न त्वा गभीरः ३,३२,१६
न त्वा वरन्ते अन्यथा ४,३२,८
न दक्षिणा वि चिकिते २,२७,११
न पञ्चभिर्दशभिर्वष्ट्या ५,३४,५
न पर्वता न नद्यो ५,५५,७
न प्रमिये सवितुर्दैव्यस्य ४,५४,४
नमः पुरा ते वरुणोत २,२८,८
न म इन्द्रेण सख्यं २,१८,८
नमस्यत हव्यदातिं ३,२,८
न मा तमन्न श्रमन्नोत २,३०,७
न यत्परो नान्तर २,४१,८
न यस्य वर्ता ४,२०,७
न यस्य सातुर्जनितो ४,६,७
न यस्येन्द्रो वरुणो २,३८,९
नराशंसः प्रतिधामानि २,३,२
नराशंसः सुषूदती ५,५,२
न रेवता पणिना ४,२५,७
नवग्वासः सुतसोमास ५,२९,१२
नव यदस्य नवतिं ५,२९,६
नवा नो अग्न आ भर ५,६,८
न संस्कृतं प्र मिमीतो ५,७६,२
न स जीयते मरुतो ५,५४,७
न स राजा व्यथते ५,३७,४
न सायकस्य ३,५३,२३
नहि ष्मा ते शतं ४,३१,९
नाना चक्राते यम्या ३,५५,११
नानौकांसि दुर्यो २,३८,५
नापाभूत न वो ४,३४,११
नामानि ते शतक्रतो ३,३७,३
नावेव नः पारयन्तं २,३९,४
नासत्या मे पितरा ३,५४,१६
नाहमतो निरया ४,१८,२
नि गव्यता मनसा ३,३१,९
नि त्वा दधे वर ३,२३,४
नि त्वा दधे वरेण्यं ३,२७,१०
नि दुरोणे अमृतो ३,१,१८
नि पर्वतः साद्यप्रयुच्छन् २,११,८
नियुत्वन्तो ग्रामजितो ५,५४,८

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नियुत्वान्वायवा २,४१,२
नि ये रिणन्त्योजसा ५,५६,४
निर्मथितः सुधित ३,२३,१
निर्युवाणो अशस्ती ४,४८,२
नि वेवेति पलितो ३,५५,९
नि षीमिदत्र गुह्या ३,३८,३
निष्षिध्वरीस्त ३,५५,२२
नि सामनामिषिरामिन्द्र ३,३०,९
नि होता होतृषदने २,९,१
नीचीनवारं वरुणः ५,८५,३
नू त आभिरभिष्टिभिः ५,३८,५
नू ते पूर्वस्यावसो २,४,८
नू न इद्धि वार्यमासा ५,१७,५
नू न एहि वार्यमग्ने ५,१६,५
नू नो अग्न ऊतये ५,१०,६
नू नो रयिं पुरुवीरं ४,४४,६
नू नो रास्व सहस्रवत् ३,१३,७
नू मन्वान एषां ५,५२,१५
नू रोदसी अहिना ४,५५,६
नू रोदसी बृहद्भिर्नो ४,५६,४
नू ष्टुत इन्द्र नू गृणानः ४,१६,२१;१७,
२१;१९,११;२०,११;२१,११; २२,
११;२३,११;२४,११
नूनं सा ते प्रति २,११,२१;१५
१०;१६,९;१७,९;१८,९;१९,९;२०,९
नृणामु त्वा नृतमं ३,५१,४
नेशत्तमो दुधितं ४,१,१७
न्य१ग्निं जातवेदसं दधाता ५,२२,२
न्य१ग्निं जातवेदसं होत्रवाहं ५,२६,७
न्यस्मै देवी स्वधितिर्जिहीत ५,३२,१०
पतिर्भव वृत्रहन् ३,३१,१८
पदे इव निहिते ३,५५,१५
पदेपदे मे जरिमा ५,४१,१५
पद्या वस्ते पुरुरूपा ३,५५,१४
पपृक्षेण्यमिन्द्र ५,३३,६
पर ऋणा सावीरध २,२८,९
परशुं चिद्वि तपति ३,५३,२२
परायतीं मातरमन्वचष्ट ४,१८,३
परा याहि मघवन्ना च ३,५३,५
परावतं नासत्या २,११६,९
परा वीरास एतन ५,६१,४
परि णो हेती २,३३,१४
परि ते दूळभो ४,९,८
परि त्मना मितद्रुरेति ४,६,५
परि त्रिविष्ट्यध्वरं ४,१५, २
परि वाजपतिः कवि ४,१५,३
परि विश्वानि सुधिताग्ने ३,११,८
परो यत् त्वं परम ५,३०,५
पर्वतश्चिन्महि वृद्धो ५,६०,३
पातं नो रुद्रा पायुभिरुत ५,७०,३
पाति प्रियं रिपो ३,५,५
पावकशोचे ३,२,६
पिता यज्ञानामसुरो ३,३,४
पितुश्च गर्भं जनितुश्च ३,१,१०
पितुश्चिदूधर्जनुषा ३,१,९
पित्रे चिच्चक्रुः सदनं ३,३१,१२
पिपर्तु नो अदिती २,२७,७
पिपीळे अंशुर्मद्यो न ४,२२,८
पिबापिबेदिन्द्र शूर सोमं २,११,११
पिबा वर्धस्व ३,३६,३
पिशङ्गरूपः सुभरो २,३,९
पीवोअश्वाः शुचद्रथा ४,३७,४
पुनः समव्यद्विततं २,३८,४
पुनर्ये चक्रुः पितरा ४,३३,३
पुनाने तन्वा मिथः ४,५६,६
पुराणमोकः सख्यं ३,५८,६
पुरा संबाधादभ्या २,१६,८
पुरीष्यासो अग्नयः ३,२२,४

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पुरुकुत्सानी हि वामदाशद्धव्ये ४,४२,९
पुरुद्रप्सा अञ्जिमन्तः ५,५७,५
पुरुष्टुतस्य धामभिः ३,३७,४
पुरू यत्त इन्द्र सन्त्युक्था ५,३३,४
पुरूरुणा चिद्धयस्त्यवो ५,७०,१
पुरोळा अग्ने पचतस्तुभ्यं ३,२८,२
पुरोळाशं च नो घ सो ३,५२,३;४,३२,१६
पुरोळाशं पचत्यं ३,५२,२
पुरोळाशं सनश्रुत ३,५२,४
पुष्यात्क्षेमे अभियोगे ५,३७,५
पूर्वीरस्य निष्षिधो ३,५१,५
पूर्वीरुषसः शरदश्च ४,१९,८
पूषण्वते ते चकृमा ३,५२,७
पृक्षप्रयजो द्रविणः ३,७,१०
पृक्षे ता विश्वा भुवना २,३४,४
पृथुपाजा अमर्त्यो ३,२७,५
पौरं चिद्ध्युदप्रुतं ५,७४,४
प्र ऋभुभ्यो दूतमिव ४,३३,१
प्र कारवो मनना ३,६,१
प्र घा न्वस्य २,१५,१
प्र च्यवानाज्जुजुरुषो ५,७४,५
प्रजाभ्यः पुष्टिं विभजन्त २,१३,४
प्र णु त्यं विप्रमध्वरेषु ५,१,७
प्र तव्यसो नमउक्तिं ५,४३,९
प्र ताँ अग्निर्बभसत् ४,५,४
प्रति धाना भरत ३,५२,८
प्रति प्रयाणमसुरस्य विद्वान् ५,४९,२
प्रति प्रियतमं रथं ५,७५,१
प्रति भद्रा अदृक्षत ४,५२,५
प्रति मे स्तोममदिति ५,४२,२
प्रति ष्या सूनरी जनी ४,५२,१
प्रति स्पशो वि सृज ४,४,३
प्र ते अग्ने हविष्मतीम् ३,१९,२
प्र ते अश्नोतु कुक्ष्योः ३,५१,१२
प्र ते नावं न समने २,१६,७
प्र ते पूर्वाणि करणानि विप्रा ४,१९,१०
प्र ते पूर्वाणि करणानि वोचं ५,३१,६
प्र ते बभ्रू विचक्षण ४,३२,२२
प्र ते वोचाम वीर्या ४,३२,१०
प्रत्यग्निरुषसश्चेकितानो ३,५,१
प्रत्यग्नि रुषसामग्रम् ४,१३,१
प्रत्यग्निरुषसो जातवेदा ४,१४,१
प्रथिष्ट यामन्पृथिवी ५,५८,७
प्रदक्षिणिदभि गृणन्ति २,४३,१
प्र दीधितिर्विश्ववारा ३,४,३
प्र नु वयं सुते या ५,३०,३
प्र पर्वतानामुशती ३,३३,१
प्र पस्त्यामदितिं ४,५५,३
प्र पीपय वृषभ ३,१५,६
प्र बभ्रवे वृषभाय २,३३,८
प्र मात्राभी रिरिचे ३,४६,३
प्र मे विविक्वाँ अविदन् ३,५७,१
प्र य आरुः शितिपृष्ठस्य ३,७,१
प्र यज्ञ एत्वानुषगद्या ५,२६,८
प्रयज्यवो मरुतो भ्राजदृष्टयो ५,५५,१
प्र यत्सिन्धवः प्रसवं ३,३६,६
प्र यन्तु वाजास्तविषीभि ३,२६,४
प्रयुञ्जती दिव एति ५,४७,१
प्र ये जाता महिना ५,८७,२
प्र ये दिवो बृहतः ५,८७,३
प्र ये धामानि ४,५५,२
प्र ये मे बन्ध्वेषे ५,५२,१६
प्र ये वसुभ्य ५,४९,५
प्र वः स्पळक्रन्त्सुवि ५,५९,१
प्र व एको मिमय २,२९,५
प्र व एते सुयुजो ५,४४,४
प्रवता हि क्रतूनाम् ४,३१,५
प्रवत्वतीयं पृथिवी ५,५४,९

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प्र वां महि द्यवी ४,५६,५
प्र वाच्यं वचसः ४,५,८
प्र वाच्यं शश्वधा ३,३३,७
प्र वाता वान्ति पतयन्ति ५,८३,४
प्र वामर्चन्त्युक्थिनो ३,१२,५
प्र वामवोचमश्विना ४,४५,७
प्र विश्वसामन्नत्रिवद् ५,२२,१
प्र वेधसे कवये ५,१५,१
प्र वो देवायाग्नये ३,१३,१
प्र वो मरुतस्तविषा ५,५४,२
प्र वो महे मतयो ५,८७,१
प्र वो मित्राय गायत ५,६८,१
प्र वो रयिं युक्ताश्वं ५,४१,५
प्र वो वाजा अभिद्यवो ३,२७,१
प्र वो वायुं रथयुजं कृणुध्वं ५,४१,६
प्र शंतमा वरुणं ५,४२,१
प्र शर्ध आर्त प्रथमं ४,१,१२
प्र शर्धाय मारुताय ५,५४,१
प्र श्यावाश्व धृष्णुया ५,५२,१
प्र सक्षणो दिव्यः ५,४१,४
प्र सद्यो अग्ने ५,१,९
प्र सप्तहोता ३,२९,१४
प्र स मित्र मर्तो अस्तु ३,५९,२
प्र सम्राजे बृहदर्चा ५,८५,१
प्र सीमादित्यो असृजद् २,२८,४
प्र सु ष विभ्यो मरुतो ४,२६,४
प्र सुष्टुतिः स्तनयन्तं ५,४२,१४
प्र सू त इन्द्र प्रवता ३,३०,६
प्र सू महे सुशरणाय ५,४२,१३
प्र हि क्रतुं वृहथो २,३०,६
प्र होत्रे पूर्व्यं वचो ३,१०,५
प्राग्नये बृहते यज्ञियाय ५,१२,१
प्राग्रवो नभन्वो ४,१९,७
प्राञ्चं यज्ञं चकृम ३,१,२
प्रातरग्निः पुरुप्रियो ५,१८,१
प्रातर्देवीमदितिं ५,६९,३
प्रातर्यजध्वमश्विना ५,७७,२
प्रातर्यावाणा प्रथमा ५,७७,१
प्रातर्यावाणा रथ्येव २,३९,२
प्रातः सुतमपिबो ४,३५,७
प्राता रथो नवो २,१८,१
प्रान्यच्चक्रमवृहः ५,२९,१०
प्रियं दुग्धं न काम्यम् ५,१९,४
प्रेतां यज्ञस्य शंभुवा २,४१,१९
प्रेद्वग्निर्वावृधे स्तोमेभि ३,५,२
प्रैषः स्तोमः पृथिवीमन्तरिक्षं ५,४२,१६
प्रो त्ये अग्नयोऽग्निषु ५,६,६
बळित्था देव निष्कृतम् ५,६७,१
बळित्था पर्वतानां ५,८४,१
बभ्राणः सूनो सहसो ३,१,८
बलं धेहि तनूषु नो ३,५३,१८
बृहत्सुम्नः प्र सवीता ४,५३,६
बृहद्वयो बृहते ५,४३,१५
बृहद्वयो हि भानवे ५,१६,१
बृहन्त इद्भानवो ३,१,१४
बृहन्त इन्नु ये ते २,११,१६
बृहस्पत इन्द्र वर्धतं ४,५०,११
बृहस्पतिः प्रथमं जायमानो ४,५०,४
बृहस्पते अति यदर्यो २,२३,१५
बृहस्पते जुषस्व नो ३,६२,४
बृहस्पते तपुषाश्नेव २,३०,४
ब्रह्मणस्पते त्वमस्य २,२३,१९; २४,१६
बृहस्पते या परमा ४,५०,३
ब्रह्मणस्पतेरभवद्यथा २,२४,१४
ब्रह्मणस्पते सुयमस्य २,२४,१५
बोधद्यन्मा हरिभ्यां ४,१५,७
बोधिन्मनसा रथ्ये ५,७५,५
ब्रह्मणा ते ब्रह्मयुजा ३,३५,४

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भगं धियं वाजयन्तः २,३८,१०
भद्रं ते अग्ने सहसिन्ननीकम् ४,११,१
भद्रमिदं रुशमा अग्ने ५,३०,१२
भद्रा ते अग्ने स्वनीक ४,६,६
भद्रा ते हस्ता ४,२१,९
भरद्यदि विरतो ४,२६,५
भरेषु हव्यो नमसोपसद्यो २,२३,१३
भवा नो अग्ने सुमना ३,१८,१
भिनद्‌गिरिं शवसा ४,१७,३
भिनद्वलमङ्गिरोभि २,१५,८
भीताय नाधमानाय ५,७८,६
भुवोऽविता वामदेवस्य ४,१६,१८
भूयसा वस्नमचरत् ४,२४,९
भूयामो षु त्वावतः ४,३२,६
भूरिदा भूरि देहि ४,३२,२०
भूरिदा ह्यसि श्रुतः ४,३२,२१
भूरि नाम वन्दमानो ५,३,१०
भूरीणि हि त्वे दधिरे ३,१९,४
भृमिश्चिद्धासि तूतुजिः ४,३२,२
भोजं त्वामिन्द्र २,१७,८
मंहिष्ठं वो मघोनां ५,३९,४
मक्षू हि ष्मा गच्छथ ४,४३,३
मखस्य ते तविषस्य ३,३४,२
मतयः सोमपामुरुं ३,४१,५
मधुमतीरोषधीर्द्याव ४,५७,३
मध्वः पिबतं मधुपेभिरास ४,४५,३
मध्व ऊ षु मधूयुवा ५,७३,८
मनुष्वत्त्वा नि धीमहि ५,२१,१
मनुष्वदिन्द्र सवनं जुषाणः ३,३२,५
मन्थता नरः कविमद्वयन्तं ३,२९,५
मन्द्रं होतारं शुचिमद्वया ३,२,१५
मन्दस्व होत्रादनु २,३७,१
ममच्चन ते मघवन् ४,१८,९
ममच्चन त्वा युवतिः ४,१८,८
मम द्विता राष्ट्रं ४,४२,१
मम ब्रह्मेन्द्र याह्यच्छ २,१८,७
मयो दधे मेधिरः ३,१,३
मरुत्वतो अप्रतीतस्य ५,४२,६
मरुत्वन्तं वृषभं ३,४७,५
मरुत्वाँ इन्द्र वृषभो ३,४७,१
मरुत्सु वो दधीमहि ५,५२,४
महत्तद्वः कवयः ३,५४,१७
महश्चर्कर्म्यर्वतः ४,३९,२
महश्चिदग्न एनसो ४,१२,५
महाँ अमत्रो वृजने ३,३६,४
महाँ असि महिष ३,४६,२
महाँ आदित्यो नमसोप ३,५९,५
महाँ उग्रो वावृधे ३,३६,५
महाँ ऋषिर्देवजा ३,५३,९
महान्तं कोशमुदचा ५,८३,८
महान्त्सधस्थे ध्रुव ३,६,४
महि क्षेत्रं पुरुश्चन्द्रं ३,३१,१५
महि ज्योतिर्निहितं वक्षणा ३,३०,१४
महि त्वाष्ट्रमूर्जयन्तीरजुर्यं ३,७,४
महि महे तवसे ५,३३,१
महि महे दिवे अर्चा ३,५४,२
मही द्यावापृथिवी ४,५६,१
मही मित्रस्य ४,५६,७
मही यदि धिषणा ३,३१,१३
मही समैरच्चम्वा ३,५५,२०
महे नो अद्य बोधयोषो ५,७९,१
महो महानि पनयन्त्यस्य ३,३४,६
महो रुजामि बन्धुता ४,४,११
मह्या ते सख्यं ३,३१,१४
मां नरः स्वश्वा ४,४२,५
मा कस्य यक्षं सदमिद् ४,३,१३
मा कस्याद्भुतक्रतू ५,७०,४
माता च यत्र दुहिता ३,५५,१२

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मातुष्पदे परमे ५,४३,१४
मातेव यद्भरसे ५,१५,४
मा ते हरी वृषणा ३,३५,५
मा त्वा रुद्र २,३३,४
मा त्वा श्येन २,४२,२
माध्यंदिनस्य सवनस्य ३,५२,५
माध्यंदिने सवने ३,२८,४
मा नः स्तेनेभ्यो २,२३,१६
मा निन्दत य इमां ४,५,२
मा नो अग्नेऽमतये ३,१६,५
मा नो अरातिरीशत २,७,२
मा नो गुह्या रिप २,३२,२
मा नो मर्धीरा ४,२०,१०
मा नो वधैर्वरुण २,२८,७
मा मामिमं तव ५,४०,७
माया वां मित्रावरुणा ५,६३,४
मारे अस्मद्वि मुमुचो ३,४१,८
मार्जाल्यो मृज्यते ५,१,८
मा वो रसानितभा ५,५३,९
माहं मघोनो वरुण २,२७,१७;२८,११; २९,७
मित्रश्च तुभ्यं वरुणः ३,१४,४
मित्रश्च नो वरुणश्च ५,७२,३
मित्रस्य चर्षणीधृतो ३,५९,६
मित्राय पञ्च येमिरे ३,५९,८
मित्रो अंहोश्चिदादुरु ५,६५,४
मित्रो अग्निर्भवति यत् ३,५,४
मित्रो जनान्यातयति ३,५९,१
मित्रो देवेष्वायुषु ३,५९,९
मिमातु द्यौरदितिर्वीतये ५,५९,८
मिहः पावकाः प्रतता ३,३१,२०
मीळ्हुष्मतीव पृथिवी ५,५६,३
मृळत नो मरुतो ५,५५,९
मेद्यन्तु ते वह्नयो २,३७,३
मो षू णो अत्र जुहुरन्त ३,५५,२
यं क्रन्दसी संयती २,१२,८
यं देवासस्त्रिरहन्ना ३,४,२
यं नु नकिः पृतनासु ३,४९,२
यं मर्त्यः पुरुस्पृहं ५,७,६
यं वै सूर्यं स्वर्भानु ५,४०,९
यं सीमकृण्वन् तमसे ४,१३,३
यं सीमनु प्रवतेव ४,३८,३
यं सोममिन्द्र पृथिवी ३,४६,५
यं स्मा पृच्छन्ति कुह २,१२,५
यः पुष्पिणीश्च २,१३,७
यः पृथिवीं व्यथमाना २,१२,२
यः स्मारुन्धानो ४,३८,४
यः शम्बरं पर्वतेषु २,१२,११
यः शश्वतो मह्येनो २,१२,१०
यः सप्तरश्मिर्वृषभ २,१२,१२
यः सुनीथो ददाशुषे २,८,२
यः सुन्वते पचते २,१२,१५
यः सुन्वन्तमवति २,१२,१४
य इन्द्राय सुनवत् ४,२४,७
य इमा विश्वा जातान्या ५,८२,९
य इमे उभे अहनी ५,८२,८
य इमे रोदसी उभे ३,५३,१२
य ईं वहन्त ५,६१,११
य उ श्रिया दमेष्वा २,८,३
य ऋष्वा ऋष्टिविद्युतः ५,५२,१३
य एक इच्च्यावयति ४,१७,५
य ओहते रक्षसो ५,४२,१०
यच्चिद्धि ते गणा ५,७९,५
यच्चिद्धि ते पुरुषत्रा ४,१२,४
यच्चिद्धि शश्वतामसीन्द्र ४,३२,१३
यजमानाय सुन्वत ५,२६,५
यजस्व वीर प्र विहि २,२६,२
यजाम इन्नमसा ३,३२,७

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यज्जायथास्तदहरस्य ३,४८,२
यज्ञस्य केतुं - - - अग्निं ५,११,२
यज्ञेन गातुमप्तुरो २,२१,५
यज्ञेन वर्धत जातवेदसम् २,२,१
यज्ञेनेन्द्रमवसा ३,३२,१३
यज्ञैः संमिश्लाः पृषतीभि २,३६,२
यज्ञो हि त इन्द्र ३,३२,१२
यता सुजूर्णी रातिनी ४,६,३
यत्तृतीयं सवनं ४,३५,९
यत्ते दित्सु प्रराध्यं ५,३९,३
यत्त्वा सूर्य स्वर्भानु ५,४०,५
यत्त्वा होतारमनजन् ३,१९,५
यत्पर्जन्य कनिक्रदत् ५,८३,९
यत्पूर्व्यं मरुतो ५,५५,८
यत्रायासिष्ट ५,५८,६
यत्र देवाँ ऋघायतो ४,३०,५
यत्र वह्निरभिहितो ५,५०,४
यत्र वेत्थ वनस्पते ५,५,१०
यत्रोत बाधितेभ्य ४,३०,४
यत्रोत मर्त्याय ४,३०,६
यत्संवत्समृभवो गामरक्षन् ४,३३,४
यथा चिन्मन्यसे हृदा ५,५६,२
यथायजो होत्रमग्ने ३,१७,२
यथा वातः पुष्करिणीं ५,७८,७
यथा वातो यथा वनं ५,७८,८
यथा विद्वाँ अरं २,५,८
यथा ह त्यद्वसवो ४,१२,६
यदङ्ग त्वा भरताः ३,३३,११
यदद्य त्वा प्रयति ३,२९,१६
यदद्य स्थः परावति ५,७३,१
यदन्तरा परावतम् ३,४०,९
यदन्यासु वृषभो ३,५५,१७
यदश्वान् धूर्षु ५,५५,६
यदारमक्रन्नृभवः ४,३३,२
यदा समर्यं व्यचेद् ४,२४,८
यदिन्द्र चित्र मेहनास्ति ५,३९,१
यदिन्द्र ते चतस्रो ५,३५,२
यदीं सोमा बभ्रुधूता ५,३०,११
यदी गणस्य ५,१,३
यदी मथ्नन्ति बाहुभि ३,२९,६
यदी मातुरुप स्वसा २,५,६
यदीमिन्द्र श्रवाय्यम् ५,३८,२
यद्युञ्जते मरुतो २,३४,८
यदुत्तमे मरुतो ५,६०,६
यद्वंहिष्ठं नातिविधे ५,६२,९
यद्वाहिष्ठं तदग्नये ५,२५,७
यत्र इन्द्रो जुजुषे ४,२२,१
यन्नूनमश्यां गतिं ५,६४,३
यन्मन्यसे वरेण्यम् ५,३९,२
यन्मरुतः सरभसः ५,५४,१०
यमग्ने वाजसातम ५,२०,१
यमा चिदा यमसूरसूत ३,३९,३
यमु पूर्वमहुवे २,३७,२
यया रध्रं पारयथात्यंहो २,३४,१५
यश्चिकेत स सुक्रतु ५,६५,१
यस्त इध्मं जभरत् ४,२,६
यस्तस्तम्भ सहसा ४,५०,१
यस्तुभ्यमग्ने अमृताय दाशद् ४,२,९
यस्ते अग्ने नमसा ५,१२,६
यस्ते अनु स्वधामसत् ३,५१,११
यस्ते भरादन्नियते ४,२,७
यस्ते साधिष्ठोऽवसे ५,३५,१
यस्त्वद्धोता पूर्वो ३,१७,५
यस्त्वा दोषा य उषसि ४,२,८
यस्त्वामग्न इनधते ४,१२,१
यस्त्वा स्वश्वः सुहिरण्यो ४,४,१०
यस्त्वा हृदा कीरिणा ५,४,१०
यस्मादिन्द्राद् बृहतः २,१६,२

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यस्मान्न ऋते विजयन्ते २,१२,९
यस्मै त्वं सुकृते ५,४,११
यस्मै धायुरदधा ३,३०,७
यस्य त्वमग्ने अध्वरं ४,२,१०
यस्य प्रयाणमन्वन्य ५,८१,३
यस्य मा परुषाः शतम् ५,२७,५
यस्य व्रते पृथिवी ५,८३,५
यस्यावधीत्पितरं ५,३४,४
यस्याश्वासः प्रदिशि २,१२,७
या गुङ्गूर्या सिनीवाली २,३२,८
या जामयो वृष्ण ३,५७,३
या ते अग्ने पर्वतस्येव ३,५७,६
या ते जिह्वा मधुमती ३,५७,५
यादृगेव ददृशे तादृगुच्यते ५,४४,६
याद्राध्यं वरुणो २,३८,८
या धर्तारा रजसो ५,६९,४
याँ आभजो मरुत ३,३५,९
यान्वो नरो देवयन्तो ३,८,६
या पृतनासु दुष्टरा ५,८६,२
याभिः शचीभिश्चमसाँ ३,६०,२
यावयद्द्वेषसं त्वा ४,५२,४
या वां सन्ति पुरुस्पृहः_ अस्मे ४,४७,४
या वो भेषजा मरुतः २,३३,१३
या वो माया अभिद्रुहे २,२७,१६
यासि कुत्सेन सरथम् ४,१६,११
या सुनीथे शौचद्रथे ५,७९,२
या सुबाहुः स्वङ्गुरि २,३२,७
यास्ते राके सुमतयः २,३२,५
युङ्ग्ध्वं ह्यरुषी रथे ५,५६,६
युजं हि मामकृथा ५,३०,८
युञ्जते मन उत युञ्जते ५,८१,१
युधेन्द्रो मह्ना वरिवश्चकार ३,३४,७
युध्मस्य ते वृषभस्य ३,४६,१
युवं नो येषु वरुण ५,६४,६
युवं प्रलस्य साधथो ३,३८,९
युवं मित्रेमं जनं ५,६५,६
युवं श्रियमश्विना देवता ४,४४,२
युवाभ्यां मित्रावरुणोपमं ५,६४,४
युवामिद्ध्यवसे पूर्व्याय ४,४१,७
युवा स मारुतो ५,६१,१३
युवा सुवासाः परिवीत ३,८,४
युवोरत्रिश्चिकेतति ५,७३,६
युवोर्ऋतं रोदसी ३,५४,३
युष्माकं स्मा रथाँ अनु ५,५३,५
युष्मादत्तस्य मरुतो ५,५४,१३
यूयं देवाः प्रमति २,२९,२
यूयं मर्तं विपन्यवः ५,६१,१५
यूयं रयिं मरुतः ५,५४,१४
यूयं राजानमिर्यं ५,५८,४
यूयं हि देवीर्ऋतयुग्भिरश्वैः ४,५१,५
यूयमस्मभ्यं धिषणाभ्य ४,३६,८
यूयमस्मान्नयत वस्यो ५,५५,१०
ये अग्ने चन्द्र ते गिरः ५,१०,४
ये अग्ने नेरयन्ति ते ५,२०,२
ये अञ्जिषु ये वाशीषु ५,५३,४
ये अश्विना ये पितरा ४,३४,९
ये गोमन्तं वाजवन्तं ४,३४,१०
ये चाकनन्त चाकनन्त ५,३१,१३
ये ते त्रिरहन्त्सवितः ४,५४,६
ये ते शुष्मं ये ३,३२,३
ये त्वाहिहत्ये मघवन्न ३,४७,४
ये देवासो अभवता ४,३५,८
येन तोकाय तनयाय ५,५३,१३
येनेमा विश्वा च्यवना २,१२,४
ये पायवो मामतेयं ४,४,१३
ये मे पञ्चाशतं ददु ५,१८,५
ये वावृधन्त पार्थिवा ५,५२,७
ये वृक्णासो अधि क्षमि ३,८,७

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येषां श्रियाधि रोदसी ५,६१,१२
ये ह त्ये ते सहमाना ४,६,१०
ये हरी मेधयोक्था ४,३३,१०
यो अप्स्वा शुचिना २,३५,८
यो अश्वस्य दधिक्राव्णो ४,३९,३
यो अस्मै घ्रंस ५,३४,३
यो अस्मै हव्यैर्घृत २,२६,४
यो जागार तमृचः ५,४४,१
यो जात एव प्रथमो २,१२,१
यो देवो देवतमो ४,२२,३
यो नः सनुत्य उत २,३०,९
यो न आगो अभ्येनो ५,३,७
यो नन्त्वान्यनमन् २,२४,२
यो नार्मर सहवसुं २,१३,८
यो नो मरुतो वृकताति २,३४,९
यो भूयिष्ठ नासत्याभ्यां ५,७७,४
यो भोजनं च दयसे २,१३,६
यो म इति प्रवोचत्यश्व ५,२७,४
यो मर्त्येष्वमृत ऋतावा ४,२,१
यो मे धेनूनां शतं ५,६१,१०
यो मे राजन्युज्यो वा २,२८,१०
यो मे शता च विंशतिं ५,२७,२
यो रध्रस्य चोदिता २,१२,६
यो राजभ्य ऋतनिभ्यो २,२७,१२
यो रोहितौ वाजिनौ ५,३६,६
यो वः सुनोत्यभिपित्वे ४,३५,६
योऽवरे वृजने २,२४,११
यो विश्वाभि विपश्यति _ पूषा ३,६२,९
यो वृत्राय सिनमत्रा २,३०,२
यो हत्वाहिमरिणात् २,१२,३
रक्षा णो अग्ने तव ४,३,१४
रथं नु मारुतं वयं ५,५६,८
रथीव कशयाश्वाँ ५,८३,३
रथं युञ्जते मरुतः शुभे ५,६३,५
रथं ये चक्रुः सुवृतं नरेष्ठां ४,३३,८
रथं ये चक्रुः सुवृतं सुचेतसो ४,३६,२
रथं हिरण्यवन्धुरमिन्द्रवायू ४,४६,४
रथेन पृथुपाजसा ४,४६,५
रमध्वं मे वचसे ३,३३,५
रयिं दिवो दुहितरो ४,५१,१०
राकामहं सुहवां २,३२,४
राजानावनभिद्रुहा २,४१,५
राया वयं ससवांसो ४,४२,१०
रारन्धि सवनेषु ण ३,४१,४
रासि क्षयं रासि मित्रम् २,११,१४
रूपंरूपं मघवा ३,५३,८
वधूरियं पतिमिच्छन्त्येति ५,३७,३
वधेन दस्युं प्र हि ५,४,६
वनस्पतिरवसृजन्नुप २,३,१०
वनस्पतेऽवसृजोप ३,४,१०
वनस्पते शतवल्शो ३,८,११
वनेषु व्यन्तरिक्षं ततान ५,८५,२
वम्रीभिः पुत्रमगुवो ४,१९,९
वयं मित्रस्यावसि ५,६५,५
वयं ते अग्न उक्थैर्विधेम ५,४,७
वयं ते अद्य ररिमा ३,१४,५
वयं ते त_नरः ५,३३,५
वयं ते वय इन्द्र २,२०,१
वयं नाम प्र ब्रवामा ४,५८,२
वयमग्ने अर्वता २,२,१०
वयमग्ने वनुयाम ५,३,६
वयमिन्द्र त्वायवो हविष्मन्तो ३,४१,७
वयमिन्द्र त्वे सचा ४,३२,४
वयो न ये श्रेणीः ५,५९,७
वराइवेद्रैवतासो ५,६०,४
वरुणं वो रिशादसम् ५,६४,१
ववक्ष इन्द्रो अमितम् ४,१६,५
वव्राजा सीमनदती ३,१,६

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वसां राजानं वसतिं ५,२,६
वहन्तु त्वा मनोयुजो ४,४८,४
व्रहिष्ठेभिर्विहरन् ४,१३,४
वाचं सु मित्रावरुणा ५,६३,६
वाजयन्निव नू रथान् २,८,१
वाजी वाजेषु धीयते ३,२७,८
वाजेषु सासहिर्भव ३,३७,६
वाजो नु ते शवसस्पात्वन्तम् ५,१५,५
वातत्विषो मरुतो ५,५७,४
वातस्य पत्मन्नीळिता ५,५,७
वातस्य युक्तान्त्सुयुजश्चिद् ५,३१,१०
वातेवाजुर्या नद्येव २,३९,५
वामंवामं त आदुरे ४,३०,२४,
वायवा याहि वीतये ५,५१,५
वायविन्द्रश्च शुष्मिणा ४,४७,३
वायो ये ते सहस्त्रिणो २,४१,१
वायो शतं हरीणां ४,४८,५
वायो शुक्रो अयामि ते ४,४७,१
वार्त्रहत्याय शवसे ३,३७,१
वाशीमन्त ऋष्टिमन्तो ५,५७,२
वि जिहीष्व वनस्पते ५,७८,५
वि ज्योतिषा बृहता ५,२,९
वि तन्वते धियो ५,४७,६
वित्वक्षणः समृतौ चक्रमासजो ५,३४,६
विदद्यदी सरमा ३,३१,७
विदा चिन्नु महान्तो ५,४१,१३
विदा दिवो विष्यन्न द्रिमुक्थै ५,४५,१
विदानासो जन्मनो ४,३४,२
विदुष्टे विश्वा भुवनानि ४,४२,७
विद्मा हि त्वा धनंजयं ३,४२,६
विद्यामादित्या अवसो २,२७,५
विद्युद्रथा मरुत ३,५४,१३
विद्युन्महसो नरो ५,५४,३
विधेम ते परमे जन्मन्नग्ने २,९,३
वि नो वाजा ऋभुक्षणः ४,३७,७
वि पाजसा पृथुना ३,१५,१
विप्रेभिर्विप्र सन्त्य ५,५१,३
विभावा देवः सुरणः ३,३,९
विभु प्रभु प्रथमं २,२४,१०
वि मच्छ्रथाय रशनाम् २,२८,५
वि मे पुरुत्रा पतयन्ति ३,५५,३
वि यद्वरांसि पर्वतस्य ४,२१,८
वि या जानाति जसुरिं ५,६१,७
वि यो ररप्श ऋषिभि ४,२०,५
वि वृक्षान्हन्त्युत हन्ति ५,८३,२
विवेष यन्मा धिषणा जजान ३,३२,१४
विशां कविं विश्पतिं मानुषीणां ५,४,३
विशां कविं विश्पतिं मानुषीः ३,२,१०
विश्पतिं यह्वमतिथिं नरः ३,३,८
वि श्रयन्तामुर्विया २,३,५
विश्वं सत्यं मघवाना २,२४,१२
विश्वजिते धनजिते २,२१,१
विश्वस्मात्सीमधमाँ ४,२८,४
विश्वस्य हि प्रचेतसा ५,७१,२
विश्वस्य हि श्रुष्टये देव ऊर्ध्वः २,३८,२
विश्वा उत त्वया वयं २,७,३
विश्वानि देव सवितर्दुरितानि ५,८२,५
विश्वानि नो दुर्गहा ५,४,९
विश्वानि शुक्रो नर्याणि ४,१६,६
विश्वान्यन्यो भुवना २,४०,५
विश्वामित्रा अरासत ३,५३,१३
विश्वा रूपाणि प्रति मुञ्चते ५,८१,२
विश्वा रोधांसि प्रवतश्च ४,२२,४
विश्वे अस्या व्युषि ५,४५,८
विश्वे चनेदना ४,३०,३
विश्वेदनु रोधना २,१३,१०
विश्वेदेत जनिमा ३,५४,८
विश्वे देवा नो अद्या ५,५१,१३

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विश्वे देवास आ गत २,४१,१३
विश्वेभ्यो हि त्वा भुवनेभ्य २,२३,१७
विश्वेषामदितिर्यज्ञियानां ४,१,२०
विश्वे हि त्वा सजोषसो जनासो ५,२३,३
विश्वे हि विश्ववेदसो ५,६७,३
विश्वे ह्यस्मै यजताय २,१६,४
विश्वो देवस्य नेतुः ५,५०,१
वि षाह्यग्ने गृणते ४,११,२
वि षू मृधो जनुषा ५,३०,७
विष्णुं स्तोमासः पुरुदस्मम् ३,५४,१४
विष्णुर्गोपाः परमं ३,५५,१०
विसर्माणं कृणुहि वित्तमेषां ५,४२,९
वि सूर्यो अमर्तिं न श्रियं ५,४५,२
वि हि होत्रा अवीता ४,४८,१
वीळौ सतीरभि धीरा ३,३१,५
वीतिहोत्रं त्वा कवे ५,२६,३
वीरस्य नु स्वश्व्यं ३,५५,१८
वीरेभिर्वीरान् वनवद् २,२५,२
वृत्रखादो वलंरुजः ३,४५,२
वृषणं त्वा वयं वृषन् ३,२७,१५
वृषभं चर्षणीनां ३,६२,६
वृषा ग्रावा —वृषन्निन्द्र ५,४०,३
वृषा ते वज्र उत ते २,१६,६
वृषा त्वा वृषणं वर्धतु ५,३६,५
वृषा त्वा वृषणं —वृषन्निन्द्र ५,४०,३
वृषायन्ते महे अत्याय ३,७,९
वृषा वृषन्धि चतुरश्रि ४,२२,२
वृषा ह्यसि राधसे ५,३५,४
वृषो अग्निः समिध्यते ३,२७,१४
वृष्णः कोशः पवते २,१६,५
वृष्टिद्यावा रीत्यापेष ५,६८,५
वृष्णे यत्ते वृषणो ५,३१,५
वृष्णो अस्तोषि भूम्यस्य ५,४१,१०
वेत्यग्रुर्जनिवान् ५,४४,७
वेरध्वरस्य दूत्यानि ४,७,८
वेषि ह्यध्वरीयतामुपवक्ता ४,९,५
वेषीद्वस्य दूत्यं ४,९,६
वैश्वानरं मनसाग्निं ३,२६,१
वैश्वानरः प्रत्नथा ३,२,१२
वैश्वानर तव धामान्या ३,३,१०
वैश्वानरस्य दंसनाभ्यो ३,३,११
वैश्वानराय धिषणाम् ३,२,१
वैश्वानराय पृथुपाजसे ३,३,१
वैश्वानराय मीळ्हुषे ४,५,१
व्यकृणोत चमसं चतुर्धा ४,३५,३
व्यक्तूरुद्रा व्यहानि ५,५४,४
व्यन्त्विन्नु येषु मन्दसान २,११,१५
व्यर्यमा वरुणश्चेति ४,५५,४
व्रता ते अग्ने महतो ३,६,५
व्रतेन स्थो ध्रुवक्षेमा ५,७२,२
व्रातंव्रातं गणंगणं ३,२६,६
शंसा महामिन्द्रं ३,४९,१
शंसावाध्वर्यो ३,५३,३
शग्धि वाजस्य सुभग ३,१६,६
शच्याकर्त पितरा युवाना ४,३५,५
शतं वा यस्य दश साकं २,१३,९
शतक्रतुमर्णवं शाकिनं ३,५१,२
शतधारमुत्समक्षीयमाणं ३,२६,९
शतमश्मन्मयीनां ४,३०,२०
शतेना नो अभिष्टिभिः ४,४६,२
शमू षु वां मधू युवा ५,७४,९
शयुः परस्तादध ३,५५,६
शर्धंशर्धं व एषां ५,५३,११
शर्मो मारुतमुच्छंस ५,५२,८
शासद्वह्निर्दुहितुर्नप्त्यं ३,३१,१
शिक्स्त्वष्टरिहा गहि ५,५,९
शिवा नः सख्या सन्तु ४,१०,८
शुक्रस्याद्य गवाशिर २,४१,३

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शुक्रेभिरङ्गैं रज आ ३,१,५
शुचिं न यामन्निषिरं ३,२,१४
शुचिः पावक वन्द्यो २,७,४
शुचिः ष्म यस्मा अत्रिवत् ५,७,८
शुचिमर्कैर्बृहस्पतिम् ३,६२,५
शुचिरपः सूयवसा २,२७,१३
शुनं नः फाला ४,५७,८
शुनं वाहाः शुनं नरः ४,५७,४
शुनं हुवेम मघवानमिन्द्रम् ३,३०,२२;
३१,२२;३२,१७;३४,११;३५,११;
३६,११;३८,११;३९,९;४३,८;४८,५;
४९,५;५०,५
शुनश्चिच्छेपं ५,२,७
शुनासीराविमां वाचं ४,५७,५
शुभ्रं नु ते शुष्मं २,११,४
शुष्मासो ये ते अद्रिवो ५,३८,३
शुष्मिन्तमं न ऊतये ३,३७,८
शूरस्येव युध्यतो ३,५५,८
शृङ्गाणीवेच्छृङ्गिणां ३,८,१०
शृणोतु न ऊर्जां पतिर्गिरः ५,४१,१२
शृङ्गेव नः प्रथमा २,३९,३
शृण्वन्तु नो वृषणः ३,५४,२०
श्येन आसामदितिः कक्ष्यो ५,४४,११
श्रावयेदस्य कर्णा ४,२९,३
श्रिये सुदृशीरुपरस्य ५,४४,२
श्रुधी हवमिन्द्र मा २,११,१
श्रूया अग्निश्चित्रभानु २,१०,२
श्रेष्ठं यविष्ठ भारताग्ने २,७,१
श्रेष्ठं वः पेशो अधि ४,३६,७
श्रेष्ठो जातस्य रुद्रा २,३३,३
षड् भाराँ एको अचरन् ३,५६,२
सं जर्भुराणस्तरुभिः ५,४४,५
सं पश्यमाना अमदन्नभि ३,३१,१०
सं भानुना यतते ५,३७,१
सं यज्जनौ सुधनौ ५,३४,८
सं यत्त इन्द्र मन्यवः ४,३१,६
सं यदिषो वनामहे ५,७,३
स आ गमदिन्द्रो ५,३६,१
स इज्जनेन स विशा २,२६,३
स इत्क्षेति सुधित ४,५०,८
स इत्स्वपा भुवनेष्वास ४,५६,३
स इद्राजा प्रतिजन्यानि ४,५०,७
स इधान उषसो राम्या २,२,८
स ईं महीं धुनिम् २,१५,५
स ईं वृषा जनयत्तासु २,३५,१३
स केतुरध्वराणाम् ३,१०,४
सखायः सं वः सम्यञ्चम् ५,७,१
सखायस्ते विषुण ५,१२,५
सखायस्त्वा ववृमहे ३,९,१
सखा सख्ये अपचत् ५,२९,७
सखा ह यत्र सखिभिर्नवग्वै ३,३९,५
सखीयतामविता बोधि ४,१७,१८
सखे सखायमभ्या ४,१,३
स घा यस्ते ३,१०, ३
स घेदुतासि वृत्रहन् ४,३०,२२
स घोषः शृण्वेऽवमैरमित्रै ३,३०,१६
स चक्रमे महतो ५,८७,४
स चेतयन्मनुषो ४,१,९
स जातेभिर्वृत्रहा ३,३१,११
स जायत प्रथमः ४,१,११
स जिन्वते जठरेषु ३,२,११
स जिह्वया चतुरनीक ५,४८,५
सजूरादित्यैर्वसुभिः ५,५१,१०
सजूर्मित्रावरुणाभ्यां ५,५१,९
सजूर्विश्वेभिर्देवेभिः ५,५१,८
सजोषस आदित्यैर्मादयध्वं ४,३४,८
सजोषा इन्द्र वरुणेन ४,३४,७
सजोषा इन्द्र सगणो ३,४७,२

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सतः सतः प्रतिमानं ३,३१,८
स तू नो अग्निर्नयतु ४,१,१०
सते ते जानाति सुमतिं ४,४,६
स तेजीयसा मनसा ३,१९,३
सत्तो होता न ऋत्विय ३,४१,२
सत्यमिद्वा उ अश्विना ५,७३,९
सत्यमूचुर्नर एवा हि ४,३३,६
सत्रा ते अनु कृष्टयो ४,३०,२
सत्रा यदीं भार्वरस्य ४,२१,७,
सत्रासाहं वरेण्यं ३,३४,८
सत्रासाहो जनभक्षो २,२१,३
सत्रा सोमा अभवन्नस्य ४,१७,६
सत्राहणं दाधृषिं ४,१७,८
स त्वं न इन्द्र धियसानो ५,३३,२
स त्वं नो अग्नेऽवमो ४,१,५
स त्वं नो रायः शिशीहि ३,१६,३
स त्वा भरिषो ४,४०,२
सदा पृणो यजतो वि ५,४४,१२
सदा सुगः पितुमाँ ३,५४,२१
स दूतो विश्वेदभि वष्टि ४,१,८
सद्मेव प्राची विमिमाय २,१५,३
सद्यो जात ओषधीभि ३,५,८
सद्यो जातस्य ददृशानम् ४,७,१०
सद्यो ह जातो वृषभः ३,४८,१
सध्रीमा यन्ति परि २,१३,२
स न : पावक दीदिहि ३,१०,८
स नः शर्माणि वीतये ३,१३,४
सनत्साश्व्यं पशुम् ५,६१,५
स नश्चित्राभिरद्रिवो ४,३२,५
सना पुराणमध्येमि ३,५४, ९
सना ता का चिद्भुवना २,२४,५
सनेम ये त ऊतिभि २,११,१९
स नो धीती वरिष्ठया ५,२५,३
स नो बोधि श्रुधी हवम् ५,२४,२
स नो बोधि सहस्य २,२,११
स नो युवेन्द्रो जोहूत्रः २,२०,३
स नो रेवत्समिधानः २,२,६
स नो वृष्टिं दिवस्परि २,६,५
सप्त मे सप्त शाकिनः ५,५२,१७
सप्त होत्राणि मनसा ३,४,५
स प्रवोळ्हन् परिगत्या २,१५,४
स प्राचीनान् पर्वतान् २,१७,५
स बोधि सूरिर्मघवा २,६,४
स भूतु यो ह प्रथमाय २,१७,२
स भ्रातरं वरुणमग्न ४,१,२
समत्र गावोऽभितो ५,३०,१०
स मन्दस्वा ह्यन्धसो ३,४१,६;६,४५,२७
समन्या यन्त्युप २,३५,३
समश्विनोरवसा ५,४२,१८;४३,१७;७६,
५;७७,५
स मानुषीषु दूळभो ४,९,२
समानो राजा विभृतः ३,५५,४
समान्या वियुते दुरे ३,५४,७
समाववर्ति विष्ठितो २,३८,६
स माहिन इन्द्रो २,१९,३
समित्समित्सुमना ३,४,१
समिद्धस्य प्रमहसो ५,२८,४
समिद्धस्य श्रयमाणः ३,८,२
समिद्धाग्निर्वनवत्स्तीर्ण ५,३७,२
समिद्धो अग्न आहूत ५,२८,५
समिद्धो अग्निर्दिवि ५,२८,१
समिद्धो अग्निर्निहितः २,३,१
समिधानः सहस्त्रजिद् ५,२६,६
समिध्यमानः प्रथमानु ३,१७,१
समिध्यमानो अध्वरे ३,२७,४
समिध्यमानो अमृतस्य ५,२८,२
समिन्द्र णो मनसा ५,४२,४
समिन्द्रो गा अजयत् ४,१७,११

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समीं पणेरजति ५,३४,७
समुद्रमासामव तस्थे ५,४४,९
समुद्रादूर्मिर्मधुमाँ ४, ५८,१
समुद्रेण सिन्धवो ३,३६,७
सम्यक् स्रवन्ति सरितो ४,५८,६
सम्राजा उग्रा वृषभा दिव ५,६३,२
सम्राजा या घृतयोनी ५,६८,२
सम्राजावस्य भुवनस्य ५,६३,२
स यन्ता विप्र एषां ३,१३,३
स यो व्यस्थादभि २,४,७
स रन्धयत् सदिवः २,१९,६
सरस्वति त्वमस्माँ २,३०,८
सरस्वती साधयन्ती २,३,८
स रोचयज्जनुषा ३,२,२
स वाज्यर्वा स ऋषिर्वचस्यया ४,३६,६
स वावशान इह पाहि ३,५१,८
स विद्वाँ अपगोहं २,१५,७
स विद्वाँ आ च पिप्रयो २,६,८
स विप्रश्चर्षणीनां ४,८,८
स वृत्रहत्ये हव्यः ४,२४,२
स वृत्रहेन्द्रः कृष्णयोनीः २,२०,७
स वेद देव आनमं ४,८,३
स संनयः स विनयः २,२४,९
स सद्म परि णीयते ४,९,३
ससर्परीरभरत् ३,५३,१६
ससर्परीमतिं ३,५३,१५
ससस्य यद्वियुता ४,७,७
ससानात्याँ उत सूर्य ३,३४,९
स सुन्वत इन्द्रः सूर्यम् २,१९,५
स सुष्टुभा स ऋक्वता ४,५०,५
ससृवांसमिव त्मना ३,९,५
स स्मा कृणोति केतुमा ५,७,४
सहदानुं पुरुहूत ३,३०,८
स हव्यवाळमर्त्य ३,११,२
स ह श्रुत इन्द्रो २,२०,६
सहस्रं व्यतीनां ४,३२,१७
सहस्रसामाग्निवेशिं ५,३४,९
सहस्रा ते शता वयं ४,३२,१८
सहावा पृत्सु तरणि ३,४९,३
स हि क्षत्रस्य मनसस्य ५,४४,१०
स हि द्यु भिर्जनानां ५,१६,२
स हि रत्नानि दाशुषे ५,८२,३
स हि वेदा वसुधितिं ४,८,२
स हि ष्मा धन्वाक्षितं ५,७,७
स हि ष्मा विश्वचर्षणि ५,२३,४
स हि सत्यो यं पूर्वे ५,२५,२
स होता यस्य रोदसी ३,६,१०
स होता विश्वं परि २,२,५
स होता सेदु ४,८,४
साकं जातः क्रतुना २,२२,३
साकं जाताः सुभ्वः ५,५५,३
साकं हि शुचिना शुचिः २,५,४
साध्वपांसि सनता २,३,६
सा नो अद्याभरद्वसु ५,७९,३
साम द्विवर्हा महि ४,५,३
सास्मा अरं प्रथमं २,१८,२
सास्मा अरं बाहुभ्यां २,१७,६
साह्वान् विश्वा अभियुजः ३,११,६
सिनीवालि पृथुष्टुके २,३२,६
सिन्धुर्न क्षोदः शिमीवाँ २,२५,३
सिन्धुर्ह वां रसया ४,४३,६
सिन्धोरिव प्राध्वने ४,५८,७
सिषक्तु न ऊर्जव्यस्य ५,४१,२०
सीद होतः स्व उ लोके ३,२९,८
सुकर्माणः सुरुचो ४,२,१७
सुकृत्सुपाणिः स्ववाँ ३,५४,१२
सुगो हि वो अर्यमन् २,२७,६
सुतंभरो यजमानस्य ५,४४,१३

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सुता इन्द्राय वायवे सोमासो ५,५१,७
सुदेवः समहासति ५,५३,१५
सुनिर्मथा निर्मथितः ३,२९,१२
सुनीतिभिर्नयसि २,२३,४
सुपेशसं माव ५,३०,१३
सुप्रतीके वयोवृधा ५,५,६
सुप्रवाचनं तव वीर २,१३,११
सुप्राव्यः प्राशुषाळ ४,२५,६
सुयुग्भिरश्वैः सुवृता ३,५८,३
सुयुग् वहन्ति प्रति ३,५८,२
सुवीरस्ते जनिता मन्यत ४,१७,४
सुष्टुभो वा वृषण्वसू ५,७५,४
सुसमिद्धाय शोचिषे ५,५,१
सूक्तेभिर्वो वचोभिः ५,४५,४
सूर उपाके तन्वं ४,१६,१४
सूरश्चिद्रथं परितक्म्यायां ५,३१,११
सृजो महीरिन्द्र या २,११,२
सेदग्ने अस्तु सुभगः ४,४,७
सेदृभवो यमवथ ४,३७,६
सेमामविड्ढि प्रभृतिं २,२४,१
सैनानीकेन सुविदत्रो २,९,६
सो अग्निर्यो वसुर्गृणे ५,६,२
सो अङ्गिरसामुचथा २,२०,५
सो अप्रतीनि मनवे २,१९,४
सोदञ्चं सिन्धुमरिणान्महित्वा २,१५,६
सोममिन्द्राबृहस्पती ४,४९,९
सोमस्य मा तवसं वक्ष्यग्ने ३,१,१
सोमापूषणा जनना रयीणां २,४०,१
सोमापूषणा रजसो विमानं २,४०,३
सोमो अस्मभ्यं द्विपदे ३,६२,१४
सोमो जिगाति गातुविद् ३,६२,१३
स्तवा नु त इन्द्र २,११,६
स्तीर्णं ते बर्हिः ३,३५,७
स्तीर्णा अस्य संहतो ३,१,७
स्तीर्णे बर्हिषि समिधाने अग्ना ४,६,४
स्तुत इन्द्रो मघवा यद् ४,१७,१९
स्तुहि भोजान्स्तुवतो ५,५३,१६
स्तुहि श्रुतं गर्तसदं २,३३,११
स्तोमासस्त्वा विचारिणि ५,८४,२
स्त्रियो हि दास आयुधानि ५,३०,९
स्थिरं मनश्चकृषे ५,३०,४
स्थिरेभिरङ्गैः पुरुरूप २,३३,९
स्थिरौ गावौ भवतां ३,५३,१७
स्थूरस्य रायो बृहतो ४,२१,४
स्याम ते त इन्द्र २,११,१३
स्वः स्वाय धायसे २,५,७
स्व आ दमे सुदुघा २,३५,७
स्वदस्व हव्या समिषो ३,५४,२२
स्वध्वरासो मधुमन्तो ४,४५,५
स्वप्नेन वोऽमवान् ५,८७,५
स्वप्नेनाभ्युप्या चमुरिं २,१५,९
स्वयं दधिध्वे तविषीं ५,५५,२
स्वयुरिन्द्र स्वराळसि ३,४५,५
स्वर्भानोरध यदिन्द्र ५,४०,६
स्वर्यद्वेदि सुदृशीकम् ४,१६,४
स्वस्तये वाजिभिश्च ३,३०,१८
स्वस्तये वायुमुप ५,५१,१२
स्वस्ति नो मिमीतामश्विना ५,५१,११
स्वस्ति पन्थामनु ५,५१,१५
स्वस्ति मित्रावरुणा ५,५१,१४
स्वाहाग्नये वरुणाय ५,५,११
हंसः शुचिषद्वसु ४,४०,५
हंसाइव कृणुथ श्लोकम् ३,५३,१०
हंसाइव श्रेणिशो ३,८,९
हंसासो ये वां मधुमन्तो ४,४५,४
हये देवा यूयमिद् २,२९,४
हये नरो मरुतो मृळता ५,५७,८;५८,८

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हयो न विद्वाँ अयुजि ५,४६,१
हरी नु कं रथ इन्द्रस्य २,१८,३
हरी नु त इन्द्रवाजयन्ता २,११,७
हर्यन्नुषसमर्चयः ३,४४,२
हवीमभिर्हवते २,३३,५
हव्यवाळग्निरजरः ५,४,२
हस्तेव शक्तिमभि २,३९,७
हिरण्यत्वङ् मधुवर्णो ५,७७,३
हिरण्यदन्तं शुचिवर्णम् ५,२,३
हिरण्यनिर्णिगया अस्य ५,६२,७
हिरण्यपाणिः सविता सुजिह्व ३,५४,११
हिरण्ययेन पुरुभू ४,४४,४
हिरण्यरूपमुषसो व्युष्टौ ५,६२,८
हिरण्यरूपः स हिरण्यसंदृग् २,३५,१०
हुवे वः सुद्योत्मानं २,४,१
हृणीयमानो अप हि मदैयेः ५,२,८
होताजनिष्ट चेतनः २,५,१
होता देवो अमर्त्यः ३,२७,७
होतारं त्वा वृणीमहे ५,२०,३
ह्रदाइव कुक्षयः ३,३६,८

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The present edition of *Ṛgveda* has become conspicous with the following features:

1. The present edition contains original text of *Ṛgveda* in *Devanāgarī Script* alongwith English translation of Wilson which is based solely upon *Sāyaṇa Bhāṣya*.

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